

INDIAN TEXTS SERIES

DICTIONARY
OF
PĀLI PROPER NAMES

BY

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TO
MY TEACHER AND FAR MORE THAN TEACHER
CAROLINE A. F. RHYS DAVIDS
IN REVERENT AFFECTION AND INTENSE GRATITUDE

-- --
“*Paṭipādesi me maggaṃ tava ñāṇena, cakkhumā.*”

GENERAL NOTE

ONE of my abiding memories of the days in the Nineties, when work under and with Rhys Davids became an essential part of my married life, was the foreground-presence of three interleaved volumes. These were Robert H. Childers's Pāli Dictionary (a copy bequeathed by him to my husband) and the Pāli Text Society's *Journal* for 1888, almost monopolized by an Index of Pāli Names by the Swiss scholar Edward Müller-Hess. Daily those interleaved pages were becoming ever more filled, to say nothing of marginal additions, so keenly did Rhys Davids record as soon as it appeared the New—or shall I say, the Newly-risen from the Once-had-been.

Even then the question of loyal collaborators in the new Dictionary and that of raising funds to print it were exercising energy and patience. The Names Dictionary, as less yet otherwise important, he consigned to a list of desirable publications worthy to be included in the programme of the Indian Texts Series, a subvention which he had persuaded Lord Curzon, at a Calcutta interview, to make. In that list, to give prior place to the works of other men, he gave it a place so low down that its publication could not come within his lifetime. Others would garner and arrange what he had reaped.

I did not find the assigning of this an easy task. For a scholar in the best sense the work was not creative enough. For the analytical scholar its range was too scattered in space and time. And the scholar is a hopeful animal who will accept work he has neither time nor serious intention to take up without delay. Meanwhile I had to nurse impatience and wait.

Then a keen and gifted student, once my pupil, consented to fill the breach. With Dr. Malalasekera, to undertake is to will to begin work there and then. And now, working as men-of-will work, in the leisure intervals of an educational appointment, with yet another large task on his shoulders—the *Mahāvamsa-Tikā*, published in 1935—unbaffled by a temporary breakdown through over-work, he has come as editor of the Names Dictionary to see land ahead.

He has naturally not rested content with the materials collected by Rhys Davids. That collecting came to an end with the end of an earth

life in 1922. Since that date the Pāli Text Society has published 28 volumes of first editions of texts, and some 14 annotated translations. And this is to say nothing of other contributions made elsewhere, referring to names associated with Buddhist history. Nor is there yet an end to all that. For yet a few years the collecting of addenda will be necessary. None the less the hour for the book's appearance is come, and I am happy to have been yet here to say so.

C. A. F. RHYS DAVIDS.

PREFACE

DR. STEDE, the illustrious editor of the Pāli Text Society's Pāli-English Dictionary, having said, in his Afterword to that great work: "It will be worth the trouble to explore more thoroughly that range of civilisation which lies enshrined in the Pāli Canon," added in a footnote, "In connection with this I may point out that one of the greatest needs of Pāli scholarship is a Dictionary of Names . . . the Name Dictionary will be an indispensable supplement to the Word Dictionary." That was in 1925, when I was yet a student at the School of Oriental Studies, with the privilege of having Dr. Stede as one of my teachers.

Somewhere in 1930 when, in the course of a letter to Dr. Stede, I casually inquired what progress had been made with the Names Dictionary, which (after the death of Rhys Davids), I knew he was keen to edit, he wrote back to say that owing to circumstances beyond the control of those most concerned, nothing further had been done since 1925, and that he had abandoned the idea of doing the work himself because he was far from being well and was very busy with his teaching at the School. He also indicated that there was much difficulty in getting someone else suitable to undertake the task. Thereupon I wrote to Mrs. Rhys Davids, as President of the Pāli Text Society, offering my services in the compilation of the Names Dictionary, if I could be of any possible use. She replied very promptly and most encouragingly. The publication of the Names Dictionary, she said, was not in the hands of the P.T.S.; the work was to be included in the Indian Text Series, issued under the ægis of the India Office in Whitehall. Now that her husband, by whom the Dictionary had been originally prepared, was no more, the choice of an Editor ultimately lay with the authorities of the India Office, though the P.T.S. would naturally have a large say in the matter. She would certainly recommend to the Council of India that the compilation be given over in my charge.

There followed the usual inevitable delays, and it was not till July, 1931, that the India Office, in consultation with the Government of India, accepted Mrs. Rhys Davids' recommendation and asked me to undertake the work. Meanwhile Mrs. Rhys Davids had, with remarkable but characteristic generosity, sent me, of her own accord, her husband's copy of the P.T.S. *Journal* for 1888, containing Edward Müller's "Index of Pāli Proper Names," interleaved with numerous additional references

entered by Rhys Davids himself. I was, however, at the time deeply engrossed with my critical edition of the *Mahāvamsa Tīkā* (since published by the P.T.S.) for the Ceylon Government, and was therefore not able to devote much attention to the *Names Dictionary* till 1933.

The original suggestion was that I should limit my “sources to the *Tripiṭaka*, the fifth century Commentaries on the Pāli Canon, a few post-Pitākan works, published by the P.T.S., separately or in *Journals*, and the *Milindapañha*.” I was “not to compile a *Lexicon*, but to follow in general the method adopted by Müller in *J.P.T.S.*, 1888, giving, only in the case of the more important names, short translations from a few specified references, the material to go into one not very bulky volume.” Mrs. Rhys Davids was confident that the work could be finished in a year. I took advantage of a visit I paid to Europe in 1932 to discuss these matters with Mrs. Rhys Davids, Dr. Stede, Professor Turner, Dr. Barnett, Dr. Sylvan Lévi and other eminent Orientalists, and with the authorities of the India Office. As a result of these discussions the original scheme was considerably modified, and I was enabled to give myself greater freedom in the selection of sources and in following my own preferences in the treatment of the materials.

When I came to examine the materials at my disposal I found that I had undertaken a truly stupendous task. Müller’s plan, in general, was to give a name and a description of it, followed by a series of references—*e.g.*, “*Yasa*, son of *Kākaṇḍaka*; took a principal part at the Council of *Vesālī*, C. xii. 1, 1 *et seq.*, 2. 1 *et seq.*; Smp. 293, 312; Dpv. v. 23; Mah. 15-19, 42.” In his bibliography he indicated that he had indexed the *Vinaya Piṭaka*, the *Majjhima*, *Aṅguttara* and *Saṃyutta Nikāyas*, the *Mahāparinibbāṇa* and *Sāmaññaphala Suttas* of the *Dīgha Nikāya*, the *Sutta Nipāta*, the *Thera- and Therī-gāthā*, *Udāna*, *Buddhavaṃsa*, *Cariyāpiṭaka*, *Dhammapada* (text only), the *Jātaka*, *Puggalapaññatti*, the *Mahāvamsa* and *Dīpavamsa* and the *Milindapañha*, and, of the Commentaries, the first volume of the *Sumaṅgala-Vilāsinī*, the portion of the *Samantapāsādikā* quoted in Vol. III. of Oldenberg’s *Vinaya*, and a few extracts from the *Paramatthadīpanī* on the *Udāna* and *Thera- and Therī-gāthā*. I soon discovered, however, that except in the case of the *Vinaya Piṭaka* and the *Dīpavamsa* there were numerous and serious omissions.

Rhys Davids, in his interleaved copy of Müller’s *Index*, had inserted a very large number of fresh names and numerous additional references in the case of names already included by Müller. This lightened my task considerably, but not to the extent I should have desired. For it is a well-known fact that a scholar’s collectanea, however carefully prepared, can be used, if at all, by another only after a great deal of trouble and with extreme caution. Everyone has his peculiar intentions and his

peculiar methods in the handling and arrangement of scientific materials. I found, for instance, that I could not verify numerous references because of the absence of a "key" to some of Rhys Davids' abbreviations. Of the Indexes to the volumes published by the P.T.S. only those of the *Āṅguttara*, *Samyutta* and *Majjhima Nikāyas* and the *Sutta Nipāta* Commentary were found to be at all adequate, but even in these cases I soon discovered that if I relied solely on the passages referred to in the Indexes, without knowing what went before in the context and what followed, I should miss a great deal of valuable information and run grave risk of inaccuracy. As a result of these considerations, I decided that the only safe course to adopt would be to go through the books myself and make my own indexes and notes. And this I did, except in the case of the *Vinaya Piṭaka*, where I found Müller's Index unimpeachable. As regards the Commentaries, the indexes both of the P.T.S. volumes and those issued in the Simon Hewavitarne Bequest Series were quite unsatisfactory. It will be seen, therefore, that I hold myself entirely responsible for the accuracy (or otherwise) of the references contained in this Dictionary.

The work in its present form includes, besides other materials, information obtained from the whole of the *Tipiṭaka* and all the Commentaries thereon. It was my intention, at first, to index the *Ṭikās* as well, but after reading through several of them I decided that the additional material to be gleaned from them would not be sufficient recompense for the trouble and inevitable delay involved. There was also the difficulty of obtaining satisfactorily uniform editions of the *Ṭikās*, in spite of the great attention apparently devoted to these texts in Burma. Among non-Canonical works, I have included, besides the *Milindapañha*, the *Mahāvamsa*, *Dīpavamsa*, *Mahābodhivamsa*, *Sāsanavamsa*, *Gandhavamsa*, and the *Sāsana-vamsadīpa*. I have also included the *Cūlavamsa*, chiefly in order to complete the information contained in the *Mahāvamsa*, and the *Mahāvamsa Ṭikā*, because it contains valuable data regarding names occurring in the *Mahāvamsa*. It was suggested, while the work had made considerable progress, that I should not forget the many short volumes in P.T.S. *Journals*—e.g., the *Jinacarita*, *Dāthāvamsa*, etc. References to some of them are already given in the main body of the Dictionary, while others will be given in the Appendix, at the end of the second Volume. I have attempted to give the names of all Suttas and *Jātakas* and of Pāli works of any literary importance written in India, Burma and Ceylon, prior to about 1700 A.C. With regard to these works it was not my intention to do more than merely mention their names; for further details concerning them reference should be made to Bode's *Pāli Literature of Burma* and my *Pāli Literature of Ceylon*, both published by the R.A.S. in their Prize Publica-

tion Fund Series. In some cases doubts arose in my own mind as to the exact category of "names."¹ Where such doubt existed, I included the name in the Dictionary. It will be seen that I have also included a few articles on what, strictly speaking, are Common and not Proper Names—e.g., Asura, Cakkavatti Deva, Buddha (in addition to Gotama), Mahāpurisa, Māra, etc. My only excuse is that detailed information on these topics is not available elsewhere without reference to numerous texts.

In order that this Dictionary might be completed within reasonable limits, both of time and space, I have deliberately avoided mention of Buddhist Sanskrit Texts, except to give very occasional references to the Mahāvastu, Divyāvadāna, Jātakamālā and the Avadānaśataka, where I felt that such references would be useful. The great mass of information to be found in Buddhist Sanskrit Texts would supply more than ample material for at least one other volume of this nature. For the same reason I have refrained from any special effort to refer, for purposes of this Dictionary, to articles in various books and journals, published in Europe and India, dealing with matters discussed herein. I have satisfied myself with only such references as had already come under my notice in the course of my studies, one way or another.

Two books, that reached me after I had more or less finished the work of indexing, proved of great use; the first, *A Dictionary of Buddhist Proper Names, especially in India*, by Professor C. Akanuma of Nagoya, Japan; and the second, *The Geography of Early Buddhism*, by Dr. B. C. Law of Calcutta. Professor Akanuma's work is, unfortunately for me, in Japanese, and my ignorance of that language prevented my making full use of it, but many of the references are given in Roman script and helped me to check my own indexes. Dr. Law's book was of more immediate benefit to me. I wish to acknowledge my indebtedness to both these authors.

It now remains for me to express my gratitude to some of those that helped in various ways to bring this work to its close. First and foremost is my teacher, Mrs. Rhys Davids, but for whose active sympathy, forceful assistance and kindly guidance in all its stages this Dictionary could never have been undertaken, much less completed. Throughout its progress I have been impelled by the desire to offer it to her, with deep humility, as a token of my great *gurubhakti*. It is a matter of intense satisfaction to me that this ambition has been fulfilled.

To the Secretary of State for India in Council I am exceedingly grateful for the honour he has done me in allowing me the privilege of continuing the work originally entrusted to a scholar of the unique distinction of the late Professor Rhys Davids. I trust I have, in some small measure at least, succeeded in justifying the confidence he thought fit to place in me.

¹ *Re Pāli proper names see Rhys Davids in Dialogues, i. 193 f.*

I should like also to add my gratitude to Mr. W. T. Ottewill, O.B.E., Superintendent of Records at the India Office, for his unfailing courtesy and kindness.

To my friends and erstwhile students at the Ceylon University College, Mr. K. C. Fernando, Mr. D. E. Hettiaracchi, Mr. M. A. Perera, Mr. J. V. Fonseka, Mr. N. D. Wijesekera and Dr. O. H. de A. Wijesekera, I am indebted for their willing assistance in looking up some of the references in Buddhaghosa's Commentaries. To the Rev. A. P. Buddhadatta, whom I have had occasion to consult more than once, I am grateful for the benefit of his erudition.

Finally, to Alice de Zoete Elliot—she dislikes appellations—I owe more than I can hope to repay. When I told her about the Dictionary, she most cheerfully volunteered to revise the whole of my manuscript articles and to type them for the printer—in itself a stupendous task. This undertaking she has most scrupulously and assiduously fulfilled, in spite of great inconvenience, trouble and discomfort, making many sacrifices in order to help me. My friendship with her—which began when we were fellow-students at the School of Oriental Studies and soon ripened into deep affection—and with her versatile husband, Dr. Elliot, has been among the greatest joys and blessings of my life. It is not too much to say that the completion of this task within so short a time as four years would never have been possible but for her great assistance and heartening support.

For all deficiencies in this Dictionary—I am profoundly conscious of them—and for all errors of omission and commission I sincerely apologise. It has meant very strenuous work for nearly four years without a break of any sort, work undertaken in addition to the duties which devolved upon me as a full-time teacher in charge of a department of studies at the Ceylon University College. In these circumstances it was inevitable that the following pages should contain numerous imperfections. The fact that printing has been going on all the time the Dictionary was in progress has also been a great drawback to its uniformity in various features. If I had been allowed ten years within which to complete the work, I might, perhaps, have made a better job of it, but everybody intimately concerned with the undertaking was anxious that it should be finished with the least possible delay. I only hope that my efforts will in some slight degree help in the exploration of that wonderful culture and civilisation which lie enshrined in Pāli tradition.

The second and final volume of the Dictionary will be issued in the course of this year. *Subham astu.*

G. P. MALALASEKERA.

January 1937.

LIST OF ABBREVIATIONS

- P.T.S. means published by the Pāli Text Society.
 SHB. means published in the Simon Hewavitarne Bequest Series (Colombo).
 A=Āṅuttara Nikāya, 5 vols. (P.T.S.).
 AA.=Manorathapūraṇī, Āṅuttara Commentary, 2 vols. (S.H.B.).
 AbhS.=Abhidhammatthasaṅgaha (P.T.S. *Journal*, 1884).
 Anāgat.=Anāgatavaṃsa (P.T.S. *Journal*, 1886).
 Ap.=Apadāna, 2 vols. (P.T.S.).
 ApA.=Apadāna Commentary (S.H.B.).
 AvŚ.=Avadāna Śataka, ed. Speyer (Bibl. Buddhica).
 Barua: History of Pre-Buddhist Indian Philosophy (Calcutta).
 Beal: Romantic Legend of the Buddha (Kegan Paul).
 Beal: Buddhist Records of the Western World (Kegan Paul).
 Bode: The Pāli Literature of Burma (R.A.S.).
 Brethren=Psalms of the Brethren, by Mrs. Rhys Davids (P.T.S.).
 Bu.=Buddhavaṃsa (P.T.S.).
 BuA.=Buddhavaṃsa Commentary (S.H.B.).
 CAGI.=Cunningham's Anct. Geography of India, ed. Majumdar (Calcutta).
 CNid.=Culla-Niddesa (P.T.S.).
 Codrington: Short History of Ceylon.
 Compendium=Compendium of Philosophy (P.T.S.).
 Cv.=Cūlavaṃsa, ed. Geiger, 2 vols. (P.T.S.).
 Cv. *T'rs.*=Cūlavaṃsa, translated by Geiger, 2 vols. (P.T.S.).
 Cyp.=Cariyāpiṭaka (P.T.S.).
 CypA.=Cariyāpiṭaka Commentary (S.H.B.).
 D.=Dīgha Nikāya, 3 vols. (P.T.S.).
 DA.=Sumaṅgala Vilāsini, 3 vols. (P.T.S.).
 Dāth.=Dāthāvaṃsa (P.T.S. *Journal*, 1884).
 DhA.=Dhammapadaṭṭhakathā, 5 vols. (P.T.S.).
 DhS.=Dhammasaṅgani (P.T.S.).
 DhSA.=Atthasālinī (P.T.S.).
 Dial.=Dialogues of the Buddha, 3 vols. (Oxford).
 Dpv.=Dīpavaṃsa, ed. Oldenberg (Williams and Norgate).
 Dvy.=Divyāvadāna, ed. Cowell and Neill (Cambridge).
 Ep. Zey.=Epigraphia Zeylanica (Oxford).
 ERE.=Encyclopædia of Religion and Ethics.

- Giles: Travels of Fa Hsien (Cambridge).
 GS.=Gradual Sayings, 5 vols. (P.T.S.).
 Gv.=Gandhavaṃsa (P.T.S. *Journal*, 1886).
 I.H.Q.=Indian Historical Quarterly (Calcutta).
 Ind. An.=Indian Antiquary.
 Itv.=Itivuttaka (P.T.S.).
 ItvA.=Itivuttaka Commentary (P.T.S.).
 J.=Jātaka, ed. Fausboll, 5 vols.
 JA.=Journal Asiatique.
 J.P.T.S.=Journal of the Pāli Text Society.
 J.R.A.S.=Journal of the Royal Asiatic Society.
 KhpA.=Khuddakapāṭha Commentary (P.T.S.).
 KS.=Kindred Sayings, 5 vols. (P.T.S.).
 Kvu.=Kathāvatthu (P.T.S.).
 Lal.=Lalita Vistara, ed. S. Lefmann.
 Law: Kṣatriya Clans in Buddhist India.
 Law: Geography of Early Buddhism.
 M.=Majjhima Nikāya, 3 vols. (P.T.S.).
 MA.=Papañca Sūdanī, Majjhima Commentary, 2 vols. (Aluvihāra Series, Colombo).
 Mbv.=Mahābodhivaṃsa (P.T.S.).
 Mhv.=Mahāvaṃsa, ed. Geiger (P.T.S.).
 Mhv. *Trs.*=Mahāvaṃsa Translation, by Geiger (P.T.S.).
 Mil.=Milindapañha, ed. Treckner (Williams and Norgate).
 MNid.=Mahā Niddesa, 2 vols. (P.T.S.).
 MNidA.=Mahā Niddesa Commentary (S.H.B.).
 MT.=Mahāvaṃsa Ṭīkā (P.T.S.).
 Mtu.=Mahāvastu, ed. Senart, 3 vols.
 Netti.=Nettipakaraṇa (P.T.S.).
 NidA. See MNidA.
 NPD.=P.T.S. Pali-English Dictionary.
 PHAI.=Political History of Anct. India, by Chaudhuri, 2nd. ed. (Calcutta).
 P.L.C.=The Pali Literature of Ceylon, by Malalasekera (R.A.S.).
 PS.=Paṭisambhidāmagga, 2 vols. (P.T.S.).
 PSA.=Paṭisambhidāmagga Commentary (S.H.B.).
 Pug.=Puggalapaññatti (P.T.S.).
 Pv.=Petavatthu (P.T.S.).
 PvA.=Petavatthu Commentary (P.T.S.).
 Rockhill: Life of the Buddha (Kegan Paul).
 S.=Saṃyutta Nikāya, 5 vols. (P.T.S.).
 SA.=Sāratthappakāsinī, Saṃyutta Commentary.
 SadS.=Saddhammasaṅgaha (P.T.S. *Journal*, 1890).

- Sās.=Sāsanavamsa (P.T.S.).
 Sisters=Psalm of the Sisters, by Mrs. Rhys Davids (P.T.S.).
 Sp.=Samantapāsādikā, 4 vols. (P.T.S.).
 SN.=Sutta Nipāta (P.T.S.).
 SNA.=Sutta Nipāta Commentary, 2 vols. (P.T.S.).
 Svd.=Sāsanavamsadīpa, by Vimalasāra Thera (Colombo, 1929).
 Thag.=Theragāthā (P.T.S.).
 ThagA.=Theragāthā Commentary, 2 vols. (S.H.B.).
 Thig.=Therīgāthā (P.T.S.).
 ThigA.=Therīgāthā Commentary (P.T.S.).
 Thomas: The Life of Buddha (Kegan Paul).
 Ud.=Udāna (P.T.S.).
 UdA.=Udāna Commentary (P.T.S.).
 VibhA.=Sammoha-Vinodanī, Vibhaṅga Commentary (P.T.S.).
 Vin.=Vinaya Piṭaka, 5 vols., ed. Oldenberg (Williams and Norgate).
 Vsm.=Visuddhimagga, 2 vols. (P.T.S.).
 VT.=Vinaya Texts, trs. by Rhys Davids and Oldenberg, 3 vols. (Sacred Books of the East).
 Vv.=Vimānavatthu (P.T.S.).
 VvA.=Vimānavatthu Commentary (P.T.S.).
 ZDMG.=Zeitschrift der Deutschen Morgenländischen Gesellschaft.

NOTE ON THE USE OF THE DICTIONARY

AN effort has been made to avoid repetition as far as possible. Generally speaking, the information appearing under any particular word should not, therefore, be regarded as complete until reference has also been made to the words given in that article in **Clarendon type**. Reference should likewise be made to the Appendix given at the end of Volume II.

The arrangement of words is purely alphabetical—*i.e.*, according to the Pāli alphabet. Cerebral ḷ follows dental l. There is great discrepancy in the texts regarding the use of cerebrals, especially ḷ and ṇ. Thus, a word not appearing in its place under the cerebral letter may be found under the corresponding dental and *vice versa*.

There has been a certain amount of unavoidable confusion in the arrangement of words beginning with the Pāli equivalent for the prefix meaning “junior,” as opposed to **Mahā**. Reference should be made under all three heads, **Cūla**, **Cūḷa** and **Culla**, before the search for a word is abandoned.

There is also lack of uniformity in the texts regarding the use of the prefix **Mahā**. Sometimes it is an integral part of the word, sometimes merely an honorific. It is necessary, therefore, to look—*e.g.*, under both **Saṅgharakkhita** and **Mahā**°—before the list of possible Saṅgharakkhita's is exhausted.

Potential trouble also lurks with regard to the hyphen. Generally speaking, the names of Jātakas and Suttas are given without a hyphen—*e.g.*, **Kapi Jataka**, **Kavi Sutta**—and these words follow the usual order. Thus **Kapi Sutta** is given before **Kapiṭṭha** and **Kavi Sutta** before **Kaviṭṭhavana**. Where a word is hyphenated, either because it is a true compound or merely for convenience, it is regarded as a single word. The presence or absence of a hyphen affects the order, and a certain amount of circumspection is, therefore, requested in looking for compound names, or those that appear to be so.

The regnal years given for the rulers of Ceylon are taken from the chronological table in Geiger's Translation of the *Cūlavamsa*, Vol. II., pp. ix-xv, and should be regarded as only provisional. A.C. = After Christ.

DICTIONARY OF PĀLI PROPER NAMES

Akataññu Jātaka (No. 90).—A merchant is befriended by a colleague in another country but refuses to return the service. The servants of the latter thereupon take revenge. The story is related to **Anāthapiṇḍika**, who experiences similar ingratitude at the hands of a fellow-merchant.¹

¹ J. i. 377-9.

1. **Akatuññatā Sutta**.—One who is of bad conduct in deed, word and thought, and is ungrateful; is born in purgatory.¹

¹ A. ii. 226.

2. **Akatuññatā Sutta**.—Same as above.¹

¹ A. ii. 229.

Akatti.—See **Akitti**.

Akanitṭhā devā.—A class of devas, living in the highest of the five **Suddhāvasā** (Pure Mansions).¹ In the *Mahāpadāna Sutta*² the Buddha mentions that he visited their abode and conversed with beings who were born there as a result of the holy lives they had lived under various Buddhas. In the *Sakkapañña Sutta*³ Sakka speaks of them as the highest devas, and expresses his satisfaction that he, too, will be born among them in his last life. Buddhaghosa says they are so called because of their supremacy in virtue and in happiness, and because there are no juniors among them (*sabbe'eva saguṇehi ca bhavasampattiyā ca jetṭhā n'atth'ettha kanitṭhāti akanitṭhā*).⁴ In the *Visuddhimagga* (p. 634) their world is spoken of as a *Brahmaloka* where *Anāgāmis* are born and enter complete *Nibbāna* (p. 710).⁵ The duration of life among these devas is 16,000 *Kalpas*.⁶ Sometimes *Anāgāmis* are born among the *Avihā devas* and finish their existence, in a subsequent birth, among the *Akanitṭhās*. These are called "*uddhamsoṭā*."⁷ The *Akanitṭha-bhavana* is the upper limit of the

¹ D. iii. 237.

² D. ii. 52 f.

³ *Ibid.*, 286.

⁴ DA. ii. 480. VbhA. 521 [*āyunnā ca*

paññaya ca Akanitṭhā jetṭhakā sabba-devehi paṇitatarā devā (= DA. iii. 739)].

⁵ Also ItA. 40; DA. iii. 740.

⁶ Kvu. 207.

⁷ DhA. iii. 289 f.; see also S. v. 201.

*rūpāvacara-bhūmi*⁸; it is also spoken of as the highest point of the universe, Avīci being the lowest. Thus the quarrel among the **Kosambī** monks spread even up to the Akaṇiṭṭhā devā,⁹ as did the shouts of the assembly at the severing of the branch of the Bodhi tree.¹⁰

⁸ Ps. i. 84.⁹ J. iii. 487.¹⁰ Mbv. 150-1; see also Mil. 284.

Akarabhaṇḍa.—A village in Ceylon dedicated by King **Kittisirirājasinha** to the Tooth-relic.¹

¹ Cv. c. 23.

Akalaṅka.—A Coḷa officer who fought against the Siṅhalese army of **Parakkamabāhu I.** during the latter's invasion of the Paṇḍu kingdom.¹

¹ Cv. lxxvii. 17, 55, 80, 90.

Akālārāvi Jātaka (No. 119).—A cock belonging to a school of young brahmins had its neck wrung because it crowed in and out of season. A monk, who is inconsiderately noisy, is the cause of the story being told.¹ In the Dhammapada Commentary² the name of the story is given as *Akālārāvīkukkuṭa-Jātaka*, and is related of the thera **Padhānikatissa**, who is stated to have been the cock of the Jātaka story.

¹ J. i. 435-6.² iii. 142 f.

Akitti (*v.l.* **Akatti**).—The Bodhisatta in one of his births. He was a brahmin magnate of Benares, who, after giving away all his wealth in charity, retired to the forest with his sister, **Yasavatī**. When gifts were brought to him as homage to his holiness, he sought obscurity, and, leaving his sister, dwelt in **Kāradīpa**, then known as **Ahīdīpa**, eating the leaves of a Kāra-tree sprinkled with water. By virtue of his asceticism Sakka's throne was heated, and **Sakka** (**Anuruddha** in a previous birth), having tested him, and being satisfied that worldly attainments were not his aim, granted him various boons, including one that Sakka should not visit him any more and disturb his asceticism!¹ His story is given in the *Cariyāpīṭaka* (p. 1), to illustrate *dānaparamitā*. In the *Nimi Jātaka*² he is mentioned in a list of eleven sages, who, by their holy lives, passed the Peta world to be born in Brahma's heaven. In the *Jātaka-mālā*³ his name occurs as **Agastya**, but he should not be confused with the Vedic sage of that name.⁴ Perhaps he belonged to the **Kassapagotta**, because, in the conversation related in the Jātaka story, Sakka addresses him as "Kassapa."⁵

¹ J. iv. 236 f.² J. vi. 99, the others being the seven brothers **Yāmahanu**, **Somayāga**, **Manojava**, **Samudda**, **Māgha**, **Bharata** and**Kālikarakkhiya**; and **Angīrasa**, **Kassapa** and **Kisavaccha**. See also KhA. 127 f.³ No. 7.⁴ See Vedic Index *s.v.*⁵ J. iv. 240-1.

Akitti Jātaka (No. 480).—See *s.v.* **Akitti**. It was related at Jetavana, of a generous donor who lived at Sāvattthi. This man invited the Buddha, and during seven days gave many gifts to him and to the monks. On the last day he presented the company of arahants with all necessities. The Buddha praised the man's generosity and told him how wise men of old shared their possessions with others, even when they themselves had nothing to eat but *kāra*-leaves and water.¹

¹ J. iv. 236 ff.

Akitti-tittha.—The ford by which **Akitti** crossed the river after he left Benāres.¹

¹ J. iv. 237.

Akitti-dvāra.—The gate through which **Akitti** left the city.

¹ J. iv. 237.

Akusala Sutta.—The man who is sinful in action of body, speech and mind is born in purgatory.¹

¹ A. i. 292.

Akusaladhamma Sutta.—On the unprofitable and profitable states.¹

¹ S. v. 18.

Akusalamūla Sutta.—On the three roots of demerit: greed, malice and delusion.¹

¹ A. i. 201; *cf.* M. i. 47, 489.

Akodha-avihimsā Sutta.—On mildness and kindness, the verses being put into the mouth of Sakka.¹

¹ S. i. 240.

Akodhana Sutta.—See **Accaya-akodhana Sutta**.

Akkantasañña Thera.—An arahant. In a previous birth he gave his ragged garment to the Buddha **Tissa**. Once he was born as a king named **Sunanda**.¹

¹ Ap. i. 211 f.

Akkamaniya Vagga.—The third section of the Ekanipāta of the Anguttara Nikāya.¹

¹ A. i. 5-6.

Akkamaniya Sutta.—The uncultivated mind is an intractable thing and conduces to great loss; the cultivated mind has the opposite qualities.¹

¹ A. i. 5 f.

Akkosa Vagga.—The fifth section of the Dasaka Nipāta of the Anguttara Nikāya.¹

¹ A. v. 77-91.

1. **Akkosa Sutta.**—Preached to **Akkosaka-Bhāradvāja** to the effect that insults hurled at those who revile not come back to the reviler, just as gifts of hospitality not accepted by the guests are left behind with the host.¹

¹ S. i. 161 f.

2. **Akkosa Sutta.**—On the five evil results that attend a monk guilty of reviling others.¹

¹ A. iii. 252.

Akkosaka-Bhāradvāja.—A brahmin of **Rājagaha** who—incensed that his eldest brother, a member of the Bhāradvāja clan and, probably its head,¹ had been converted by the Buddha—visits the Buddha and insults him. Later he is himself converted and becomes an arahant.² The soubriquet of Akkosaka was given him by the Saṅgītikārā to distinguish him as the author of a lampoon of 500 verses against the Buddha.³ **Asurindaka-Bhāradvāja** was his younger brother⁴; he had two others, **Sundarī Bhāradvajā** and **Bilaṅgika-Bhāradvāja**, who also became converts and, later, arahants.⁵

¹ KS. i. 201, n. 4; see also *s.v.* **Dhānañ-jāni**.

² S. i. 161 f.; MA i. 808.

³ SA. i. 177.

⁴ *Ibid.*, i. 178.

⁵ DhA. iv. 163.

Akkosaka-Bhāradvāja Vatthu.—The story of **Akosaka-Bhāradvāja** given above.¹

¹ DhA. iv. 161 f.

Akkosaka Vagga.—The twenty-second section of the Pāṇcakanipāta of the Anguttara Nikāya.¹

¹ A. iii. 252-6.

Akkhakkhāyika.—A famine in the mountain-region of **Koṭṭa** in Ceylon, during the reign of **Duṭṭhagāmiṇi**. The king sold his earrings and procured a meal for five *khānāsava* theras.¹ The famine was so called because nuts called *akkha* (*Terminalia Bellerica*) were eaten, which at other times were used as dice. In the *Aṭṭhakathā*, quoted by the Mahāvamsa Tīkā,² the famine is called **Pāsānachātaka**.

¹ Mhv. xxxii. 29-30.

² p. 593.

Akkhakhaṇḍa.—A section of the *Vidhuraajāta* which deals with events leading up to the surrendering of **Vidhura** by the king, when the latter lost his wager with **Puṇṇaka**.¹

¹ J. vi. 286.

Akkhaṇa Sutta.—On the eight inopportune occasions for the living of the higher life.¹

¹ A. iv. 225 f.

1. **Akkhanti Sutta.**—The five evil results of the want of forbearance.¹

¹ A. iii. 254.

2. **Akkhanti Sutta.**—The same as above with slight variations in detail.

¹ A. iii. 255.

Akkhama Sutta.—The qualities which an elephant used by the king should have and similar qualities that should be possessed by a monk.¹

¹ A. iii. 157 f.

Akkhara-Kosa.—See **Ekakkhara Kosa**.

Akkharamālā.—A short treatise in Pāli stanzas on the Pāli and Sinhalese alphabets, by **Nāgasena**, a Ceylon scholar of the eighteenth century.¹

¹ P.L.C., 285.

Akkharavisodhanī.—A late Pāli work written in Burma.¹

¹ Sās. 154.

Akkhipūjā.—A festival held by **Asoka** in honour of the Buddha when **Māhakāla** created for him a figure of the Buddha. The festival lasted for seven days.¹ The *Mahāvamsa Tīkā* explains it by saying that the king fasted for seven days, standing gazing at the figure with unwinking eyes. But even at the time of the *Tīkā* there seems to have been uncertainty regarding the meaning of the word.²

¹ Mhv. v. 94.

² See MT. 209 f.

Akhilā.—Chief woman disciple of **Sikhī**¹; the Commentary calls her **Makhilā**.²

¹ Bu. xxi. 21.

² BuA. 204; also J. i. 41.

Agati Sutta.—Three discourses on *agati* and *gati*—here defined as wrong action done under the influence of desire, hate or delusion—and its opposite, right action.¹

¹ A. ii. 18 f.

Agada.—Cakkavatti, sixteen times in succession; **Subāhu** Thera in a previous birth.¹

¹ ThagA.i. 124.

Agahya Sutta.—Devas and men delight in objects, sounds, etc., but, through the instability of these, they live in sorrow.¹

¹ S. iv. 126 f.

1. **Agārava Sutta.**—On the five qualities that make a monk rebellious and unamenable to discipline.¹

¹ A. iii. 7 f.

2. **Agārava Sutta.**—A monk who is rebellious will never lead the higher life nor attain in the end to peace of mind.¹

¹ A. iii. 14 f.

3. **Agārava Sutta.**—The rebellious monk will never live according to the dhamma, nor thereby ultimately win insight.¹

¹ A. iii. 15 f.

Agāriya Vimāna.—A palace in the Tāvatiṃsa world, occupied by a couple who, as humans in Rājagaha, had done many deeds of piety.

¹ Vv. vi.; VvA. 286-7.

Aggañña Sutta.—Twenty-seventh of the Dīgha Nikāya.¹ It is a kind of Buddhist book of Genesis, dealing, among other things, with the evolution of the world, of man and of society. The pretensions of the brahmins to be the legitimate heirs of Brahmā are examined and rejected; righteousness is declared to be above lineage.² It was preached to **Vāseṭṭha** and **Bhāradvāja** at the **Pubbārāma**.

The larger portion of this sutta (from the beginning of the genesis part to the election of the first king) is found in the *Mahāvastu*.³

¹ D. iii. 80 f.

Dial. i. 105 f. Cf. *Madhura Sutta*.

² For a summary of the sutta see

³ i. 338-48.

Aggadhanuggahapaṇḍita.—See **Cūḷa Dh°**.

Aggadhamma Sutta.—On the six qualities requisite for the attainment of arahantship, which is the highest state (*aggadhamma*).¹

¹ A. iii. 433-4.

Aggapaṇḍita.—A native of Burma and author of the **Lokuppattipakarāṇa**, written at Pagan in the thirteenth century.¹ The *Piṭakatthamain* calls the work **Lokuppattipakāsani**.² The *Sāsanavaṃsa*³ speaks of three monks by the name of Aggapaṇḍita: **MahāAggapaṇḍita** (evidently our author), **DutiyaAggapaṇḍita** (his saddhivihārika), and **TatiyaAggapaṇḍita** (his nephew), all of **Arimaddanapura** and all famed for their learning.

¹ Gv. 64, 67.

² Bode, 16, n. 3.

³ 74.

Aggappasāda Sutta.—Mentioned in the *Visuddhimagga*¹ in reference to the epithet “anuttara” as applicable to the Buddha.

¹ i. 207; also Sp. i. 120 and KhA. 19. The sutta has not been traced. It has been suggested (Vm. i. 207, n. 2), that it is the same as the *Gārava Sutta*. I think it probably refers to A. ii. 34, the section on the *aggappasādā*. (See Appendix.)

Aggapīṭhaka-pāsāda.—A building in the inner city of **Anurādhapura**. It is said that when **Ilānāga** entered the city in splendour, after the festival at the Tissa-tank, his chariot was drawn by his former enemies, the **Lambakanna**s, who were yoked to the chariot, and that the line thus made extended from the tank to the Aggapīṭhaka-pāsāda.¹

¹ MT. 646.

Aggapupphiya Thera.—One of the arahants. In a previous birth he had offered flowers, from the top of a tree, to **Sikhī**, hence the name. In a later birth he was a cakkavati named **Amita**.¹

¹ Ap. i. 229.

1. **Aggabodhi.**—Son of **Bhayasiva**, of the Moriya clan. He became the viceroy of **Mahānāga**.¹

¹ Cv. xli. 70, 93.

2. **Aggabodhi I.**—King of Ceylon (A.D. 568-601), **Mahānāga**'s nephew. For an account of his reign see Cv. xlii. 1-39. He is sometimes identified with Bhayasiva's son.¹

¹ See Geiger, Cv., trans. i. 64, n. 1.

3. **Aggabodhi II.**—King of Ceylon (A.D. 601-11). Nephew of Aggabodhi I. Also called **Khuddaggabodhi** or **Khuddarāja**.¹

¹ Cv. xlii. 38 f.

4. **Aggabodhi III.**—King of Ceylon (A.D. 628 and 641), son of **Silāmeghavanṇa**; also called **Sirisāṅghabodhi**. He had to flee from the throne several times.¹

¹ Cv. xlv. 83-144.

5. **Aggabodhi.**—Cousin of **Dāthopatisa II.** (A.D. 650-58), under whom he was Yuvarāja, ruling **Dakkhiṇadesa**.¹

¹ Cv. xlv. 23.

6. **Aggabodhi.**—Son of **Mahātissa**, claiming descent from **Okkāka** and **Sanḥasivā**. He was independent ruler of Rohaṇa.¹

¹ Cv. xlv. 38-48.

7. **Aggabodhi IV.**—King of Ceylon; also called **Sirisāṅghabodhi**; he reigned between A.D. 626 and 641 and died of an incurable disease.¹

¹ Cv. xlvi. 1-38.

8. **Aggabodhi V.**—King of Ceylon (A.D. 711-17), probably the eldest son of **Mānavamma**.¹

¹ Cv. xlviii. 1 and lvii. 25; see Geiger, Cv. trans. i. 108 n. and 195, n. 2.

9. **Aggabodhi VI.**—King of Ceylon (A.D. 727-66), son of **Kassapa**, brother of Mahinda I., and, at one time, ruler of **Pācīnadesa**.¹ He became king under the name **Silāmegha**.²

¹ Cv. xlviii. 32.

² *Ibid.*, vv. 42, 60, 61, 76, 90; see Geiger, Cv. trans. i. 114, n. 2.

10. **Aggabodhi VII.**—King of Ceylon (A.D. 766-72), son of **Mahinda I.** He was first ruler of **Dakkhiṇadesa** and, later, joint king with Aggabodhi VI. He married **Sanḥā**, daughter of the latter, and became king on his death.¹

¹ Cv. xlviii. 39, 60, 61, 68, 80.

11. **Aggabodhi.**—Maternal cousin of **Sanḥā**, wife of Aggabodhi VII. When Sanḥā, estranged from her husband, joined the nuns at her father's suggestion, he ran away with her, but was later caught, and the family became reconciled.¹

¹ Cv. xlviii. 50, 60-1.

12. **Aggabodhi VIII.**—King of Ceylon (A.D. 801-12), probably brother of **Mahinda III**.¹

¹ Cv. xlix. 43-64; see also Cv. trans. i. 126 n.

13. **Aggabodhi IX.**—King of Ceylon (A.D. 828-31), son of **Dappula II.**¹

¹ Cv. xlix. 83-92.

14. **Aggabodhi**, a minister of Sena III., and ruler of Malaya. He built the **Nāgasāla-pariveṇa.**¹

¹ Cv. liii. 36.

Aggabodhipadhānaghara.—A building erected by **Aggabodhi IV.** for the use of the thera **Dāṭhāsiva.** Several villages were made over for its maintenance.¹

¹ Cv. xlvi. 11 ff.

Aggabodhipariveṇa.—A building belonging to the **Jetavanārāma** of Anurādhapura and erected by **Potthasāta**, general of Aggabodhi IV.¹

¹ Cv. xlvi. 23.

Aggālapura.—A city where **Revata** went on his way from **Soreyya** to **Sahajāti**, prior to the Council of Vesālī.¹

¹ Vin. ii. 300.

Aggavāṭi Parisā Sutta.—On the three kinds of companies: the distinguished, the discordant and the harmonious.¹

¹ A. i. 242-4.

Aggavaṃsa.—Thera of Pagan. He wrote a Pāli grammar, the **Saddaniti**, in 1154.¹ He was tutor to King Narapatiśithu of Pagan.² The Gandha-Vaṃsa calls him a native of Jambudīpa,³ but his name occurs among the famous residents in the retired monastery of the northern plateau above Pagan, the cradle of Pāli-Burmese literature.⁴

¹ Gv. 63; SvD. v. 1238; Sās. 74.

² Bode, 16.

³ p. 67.

⁴ Forchhammer Report, p. 2; Jardine Prize Essay, p. 34.

Aggasāvaka Vatthu.—The chronicle of **Sāriputta** and **Moggallāna.**¹

¹ DhA. i. 83-114.

Aggāni Sutta.—The four perfections: of virtue, concentration, wisdom and release.¹

¹ A. ii. 79; see *GS*. ii. 88, n. 2.

Aggālava Cetiya.—The chief shrine at **Ālavi**¹ (hence probably the name), originally a pagan place of worship, but later converted into a Buddhist vihāra. The Buddha stopped here on many occasions during his

¹ SnA. i. 344; SA i. 207.

wanderings, and this was the scene of several Vinaya rules, *e.g.* against monks digging the ground² and cutting trees,³ using unfiltered water for building purposes,⁴ sleeping in the company of novices,⁵ giving new buildings in hand.⁶ The **Chabbaggiyā** are censured here for a *nissaggiya* offence.⁷ The *Vaṅḡsa Sutta* was preached there to **Vaṅḡsa**, on the occasion of the death of his preceptor, **Nigrodhakappa**.⁸ In the early years of Vaṅḡsa's novitiate he stayed at the shrine with his preceptor, and disaffection arose within him twice, once because of women, the second time because of his tutor's solitary habits,⁹ and later, again, through pride in his own powers of improvisation (*paṭibhāna*).¹⁰ Here, again, the Buddha utters the praises of **Hatthaka Ālavaka**, who visits him with a large following, whose fealty has been won (according to Hatthaka) by observing the four characteristics of sympathy (*saṅgahavatthūni*) learnt from the Buddha.¹¹

Many lay-women and nuns flocked there by day to hear the Buddha preach, but none were there when he preached in the evenings.¹² It was here that the *Maṇikanṭha Jātaka* was related,¹³ also the *Brahmadatta Jātaka*,¹⁴ and the *Atṭhisena Jātaka*,¹⁵ all in connection with the rules for building cells. See also *s.v.* **Ālavī**.

² Vin. iv. 32.

³ *Ibid.*, 34.

⁴ *Ibid.*, 48.

⁵ *Ibid.*, 16.

⁶ Vin. ii. 172 f.

⁷ Vin. iii. 224;

⁸ Sn. 59 f.

⁹ S. i. 185-6.

¹⁰ *Ibid.*, 187.

¹¹ A. iv. 216-20.

¹² J. i. 160.

¹³ J. ii. 282.

¹⁴ J. iii. 78.

¹⁵ *Ibid.*, 351.

1. **Aggi Sutta**.—A number of monks go to the **Paribbājakārāma** at **Sāvatthi**, and have a courteous discussion with the Paribbājakas, who claim that their teaching is the same as the Buddha's. The monks are unable to refute their claim and seek the Buddha's advice. He tells them that the *bojjhaṅgas* form the distinctive feature of the Dhamma and that the Paribbājakas, if questioned about them, would not be able to answer.¹

¹ S. v. 112.

2. **Aggi Sutta**.—On the seven kinds of fires.¹

¹ A. iv. 41.

Aggi Jātaka (No. 129).—The story of a jackal, who, when his hair is singed by a forest fire, pretends to be a saint of the name of **Bhāradvāja** and eats the rats that trust him.¹

¹ J. i. 461 f.

1. **Aggika-Bhāradvāja.**—A brahmin of **Sāvatti**, of the Bhāradvāja clan. The Buddha, while on his rounds, sees him tending the fire and preparing oblations, and stands for alms in front of his house. The brahmin abuses him, calling him *muṇḍaka* and *vasala*. Thereupon the Buddha preaches to him the *Vasala Sutta* (or, as it is sometimes called, the Aggika Bhāradvāja Sutta), and wins him over to the faith.¹ The sobriquet Aggika was given to him because he was a tender of the sacred fire.²

¹ Sn. 21-5.² SnA. i. 174 f.

2. **Aggika-Bhāradvāja.**—A brahmin of **Rājagaha**, evidently different from the above, also a fire-tender. He prepares a meal for sacrifice, and when the Buddha, out of compassion for him, appears before his house for alms, he says the meal is meant only for one who has the “threefold lore” (the three Vedas). The Buddha gives the brahmin another interpretation of the “threefold lore”; (see **Aggika Sutta** below). The brahmin, thereupon, becomes a convert, enters the Order, and, in due course, attains arahantship.¹

¹ S. i. 166 f.; SA. i. 179.

3. **Aggika-Bhāradvāja.**—The name assumed by the jackal in the *Aggika Jātaka* (q.v.).

Aggika-Bhāradvāja Sutta.—Another name for the *Vasala Sutta*.

Aggika Sutta.—Preached by the Buddha to **Aggika-Bhāradvāja** (2). The brahmin exalts the knowledge of the three Vedas. The Buddha tells him that a mere babbling of Vedic runes does not make a brahmin of a man who is defiled within and is deceitful. He should have a knowledge of former lives, of other worlds and of the higher lore (*abhiññā*) that gives cessation of birth. Aggika-Bhāradvāja offers the Buddha the prepared meal as a fee for his teaching, but the Buddha rejects it because “the Buddhas do not accept wages.” The brahmin should, if he so desire, extend his hospitality to him for his holiness, and not for his ability to chant verses.¹

¹ S. i. 166-7.

Aggikkhandopama Sutta.—Preached by the Buddha while touring in **Kosala** with a large concourse of monks, the sight of a blazing fire being made the occasion for the discourse. It were better for a man to seek shelter in, embrace and lie down upon the raging flames than to live in the guise of a monk and accept the alms of the faithful while being

guilty of evil conduct.¹ It is said that while the sutta was being preached sixty monks vomited hot blood, sixty left the Order in diffidence and sixty others became arahants.² The Commentary adds that the Buddha foresaw this result, and that later many of the monks, hearing of the discourse and fearing dire consequences for themselves, returned to the lay-life in such large numbers that the Order became rapidly depleted.

It was to counteract this result that the **Cūlaccharāsaṅghāta Sutta** was preached.³ This sutta is mentioned as an example of a sermon based on some immediate experience, in this case, a fire.⁴ It was preached by **Mahinda** in Ceylon, in the **Nandana** pleasaunce, on the day the **Mahāmeghavana** was gifted to the Saṅgha⁵; and also by **Yonaka Dhammarakhita**, in **Aparantaka**.⁶

The vomiting of hot blood, mentioned here, is made the subject of a dilemma in the *Milinda*.⁷

¹ A. iv. 128 f.

² *Ibid.*, 135.

³ AA. i. 38-40.

⁴ MA. i. 14; also AA. i. 32, 267.

⁵ Mhv. xv. 176; Mbv. 133.

⁶ Mhv. xii. 34; Mbv. 114.

⁷ p. 164.

1. **Aggidatta**.—Chaplain to the King of Kosala, first to **Mahākosala**, and then to his son **Pasenadi**. Later he renounced the world and, with a large band of followers, wandered about Aṅga, Magadha and Kururaṭṭha, teaching a cult of nature-worship. The Buddha, seeing his *upanissaya*, sent **Moggallāna** to convert him. Moggallāna went to Aggidatta's hermitage, but being refused shelter there, vanquished, by a display of *iddhi*-power, a *nāgarāja*, **Ahicchatta**, who lived in the neighbourhood, and occupied the *nāga*'s abode. While Aggidatta and his followers stand awestruck at this event, the Buddha appears, and realising that the Buddha is even greater than Moggallāna, they pay homage to him. The Buddha preaches to them on the error of their ways. At the end of the discourse they become arahants.¹

¹ DhA. iii. 241-7.

2. **Aggidatta**.—A brahmin of **Benares** and father of the Bodhisatta, when the latter was born as **Somadatta**. The old man lived by ploughing, and one of his oxen having died, he decided, on the advice of his son, to ask the king for an ox. Somadatta, with great patience, trained him in all the formalities to be gone through in an appearance at court, but at the crucial moment when Aggidatta was making his petition to the king, he used the word "take" where he meant to use "give." Somadatta's

presence of mind saved the situation.¹ In the *Somadatta Jātaka* the name Aggidatta does not appear. In the present age he was the *thera Lāludāyi*.

¹ DhA. iii. 124-5.

² J. ii. 164 f.

3. **Aggidatta**.—A brahmin of **Khemavati**, father of the Buddha **Kakusandha**. His wife was named **Visākhā**.¹

¹ D. ii. 7; Bv. xxiii. 14; J. i. 42.

4. **Aggidatta**.—See *Gahvaratīriya*.

1. **Aggideva**.—Fifth son of **Devagabbhā** and **Upsāgara**,¹ and one of the ten brothers who were famed as the **Andhavenphudāsaputtā**.

¹ J. iv. 81 f.; PvA. 93 and 111.

2. **Aggideva**.—See *Aggibhagavā*.

3. **Aggideva**.—A cakkavatti who lived eleven kalpas ago; a previous birth of **Pāpanivāriya** Thera.¹

¹ Ap. i. 213.

Agginibbāpaka (*v.l.* *Agginibbāpana*), a cakkavatti of eighty-six kalpas ago; a previous birth of **Māṇava** Thera,¹ also called (in the *Apadāna*²) **Sammukhāthavika**.

¹ ThagA. i. 162 f.

² i. 158-9.

Aggibrahmā.—Nephew of **Asoka** and husband of **Sanghamittā**. He entered the Order on the same day as **Tissakumāra**, Asoka's brother.¹

¹ Mhv. v. 169; Sp. i. 51; Mbv. 102.

Aggi-Bhagavā.—A deity (probably identical with the Vedic **Agni**), worship of whom brought, as reward, birth in the Brahma-world. On the day a son is born, a fire (*jātaggi*) is kindled; when the son comes of age and wishes to renounce household life, this fire is taken to the forest and homage is paid to Aggi-Bhagavā.¹

In the *Naṅguttā Jātaka*² the Bodhisatta, having received an ox as a gift, wishes to offer the flesh to Aggi-Bhagavā, but thinking that the deity will not relish a saltless meal, he goes away in search of salt. He returns to find that the ox has been eaten by hunters, only the tail, one leg and the skin being left. "If thou, Aggi-Bhagavā, hast not the power to look after thine own, how canst thou guard me?" So saying,

¹ J. i. 285.

² *Ibid.*, 494-5.

he quenches the fire with water and becomes an anchorite. In the verses of this context Aggi is addressed as **Jātaveda**.

In the *Santhava Jātaka*,³ too, the Bodhisatta is a votary of the deity. Once when he makes an offering of milk mixed with ghee the flames blaze forth and burn his hut, and thereupon he loses faith. In this story Aggi-Bhagavā seems to be identified with **Mahā Brahmā**.⁴

In the exegesis to the *Bhuridatta Jātaka*,⁵ the deity is spoken of as **Aggideva**, and mention is made of an enquiry made of learned brahmins by a king, **Mujalinda**, as to the way to heaven. In answer he is told that Aggideva is the brāhmaṇadevatā *par excellence*, and that he should be offered fresh ghee. See also **Jātaveda**.

³ J. ii. 43-5.

⁴ See also KS. i. 209, n. 4.

⁵ J. vi. 202.

Aggimāla (*v.l.* **Aggimālī**).—A mythological sea which stands like a blazing bonfire and is filled with gold.¹ It is one of the seas crossed by the merchants mentioned in the *Suppāraka Jātaka*.

¹ J. iv. 139-40.

Aggimittā.—One of the nuns who accompanied **Sanḅhamittā** to Ceylon.¹

¹ Dpv. xv. 78; xviii. 11.

Aggimukha.—A species of snake; bodies bitten by them grow hot.¹

¹ DhsA. 300; Vsm. 368.

Aggivacchagotta Sutta (*v.l.* **Aggivaccha Sutta**).—Preached at **Jetavana** to the wanderer **Vacchagotta** on the danger and futility of theorising about the world, life, etc.¹ The sutta is evidently so called because the simile of a fire is used. A blazing fire is visible, but, once extinguished, none can say whither it has disappeared.

¹ M. i. 483 ff.

Aggivaḍḍhamānaka.—A tank made by King **Vasabha** of Ceylon¹ (*v.l.* **Abhi**^o).

¹ Mhv. xxxv. 95.

Aggivessa.—One of the guards of King **Eḷeyya**.¹ Is this a gotta name ? (See below.)

¹ A. ii. 181.

Aggivessana.—Probably the name of a brahmin clan, the Agniveśyāyanas, and the Kṣatriyas who were so styled, took the name from their brahmin purohitas.¹ The name is used by the Buddha in addressing

¹ Further Dialogues, i. 162 n.

Saccaka Nigaṇṭhāputta,² and also **Dighanakha Paribbājaka**.³ In the *Dantabhūmi Sutta*⁴ the novice **Aciravata** is thus addressed by Prince **Jayasena**, who visits him, and also by the Buddha.

² M. i. 229 f.; 237 f.

³ *Ibid.*, 497 f.

⁴ M. iii. 128 f.

Aggisama.—The thera **Pupphathūpiya** was born sixteen times in succession as cakkavatti and ruled under this name.¹

¹ Ap. i. 156.

Aggisāma.—See **Abhisāma**.

Aggisikha.—The name borne by the thera **Gatasañña** when in previous births he was cakkavatti three times in succession.¹

¹ Ap. i. 127.

Aggismim Sutta.—The five evil qualities of fire.¹

¹ A. iii. 256.

Aghamūla Sutta.—On the root of pain.¹

¹ S. iii. 32.

Āṅkura.—Tenth son of **Devagabbhā** and **Upsāgara**,¹ and one of the **Andhakaveṇḍudāsaputtā** (*q.v.*). Āṅkura gave his share of the kingdom, won by the dāsaputtā, to his sister **Añjanā**, and started in trade.¹ The *Petavatthu*² contains an account of Āṅkura's later career. Once he took a caravan of a thousand carts from **Dvāravatī** to **Kamboja**, led by himself and a brahmin colleague. On the way their water supply fails, but they are befriended by a yakḥa of great power, who, in his previous life, had been one of Āṅkura's trusted and loyal servants. Annoyed by the suggestion of the brahmin that instead of proceeding to **Kamboja** they should entice the yakḥa back with them to **Dvāravatī**, the yakḥa appears before them in person, and in answer to Āṅkura's questions, tells him that he had been a tailor in **Bheruva**, where lived the generous **Asayha**. When suppliants came in search of **Asayha**'s house, the tailor showed them the way. Impressed by the story, Āṅkura returns forthwith to **Dvāravatī**, and spends the rest of his life, 60,000 years,³ in acts of unparalleled munificence.⁴ He is reborn in **Tāvatisa**.

In the assembly of the devas who gather to listen to the Buddha's preaching of the **Abhidhamma**, Āṅkura occupies a place in the back row,⁵

¹ J. iv. 81 f.

² Pv. 23 ff.; PvA. 111 ff.

³ 10,000 says DhA. (*loc infra*); Sp. i. 245.

⁴ There were as many as 3,000 cooks

to supply food in his alms-halls and 60,000 youths to cut firewood.

⁵ 12 leagues away (DhA. iii. 219); 10 leagues away (Pv. 28, v. 65.)

while **Indaka**, who had given but one spoonful of rice to **Anuruddha** Thera, sits quite close to the Buddha. The Buddha notices this and remarks that Indaka had been lucky in finding a worthy donee; the recipients of Āṅkura's gifts had not been distinguished for their holiness. Gifts should, therefore, be given discriminately. At the end of this discourse Āṅkura becomes a sotāpanna.⁶

⁶ DhA. iii. 222; *ibid.*, iv. 82. See also Lüders, ZDMG. 58, 700.

Āṅkura Vatthu.—The story of **Āṅkura**.¹

¹ DhA. iv. 80-2.

ĀṅkurapetaVatthu.—See **Āṅkura**. According to MA. (i. 225) and DA. (i. 178), in this story the word *brahmacariya* is used to mean *veyyāvacca* (service).

Āṅkolaka Thera.—An arahant. In a previous birth he had offered an āṅkola-flower to **Siddatha** Buddha. Once, thirty-six kalpas ago, he was a cakkavatti named **Devagajjita**.¹

¹ Ap. i. 199.

Āṅkolaka-pupphiya Thera.—An arahant. In a previous birth he had made an offering of an āṅkola-flower to the Buddha **Paduma**.¹ In the ThagA.² the Apadāna verses are attributed to the therā **Anūpama**, with whom he is probably to be identified.

¹ Ap. i. 287.

² i. 335-6.

1. **Āṅga**. (See also **Āṅgā**.)—One of the stock list of the sixteen Powers or Great Countries (*Mahājanapadā*), mentioned in the Piṭakas.¹ It was to the east of Magadha, from which it was separated by the River **Campā**, and had as its capital city **Campā**, near the modern Bhagalpur.² Other cities mentioned are **Bhaddiya**³ and **Assapura**.⁴

The country is generally referred to by the name of its people, the **Āṅgā**, though occasionally⁵ the name **Āṅgaratṭha** is used. In the Buddha's time it was subject to Magadha,⁶ whose king **Bimbisāra** was,

¹ *E.g.*, A. i. 213; iv. 252, 256, 260. The countries mentioned are Āṅga, Magadha, Kāsi, Kosala, Vajji, Mallā, Cetī, Vamsā, Kuru, Pañcālā, Macchā, Surāsena, Assaka, Avantī, Gandhāra, and Kamboja. Other similar lists occur elsewhere, *e.g.* D. ii. 200 (where ten countries are mentioned); see also Mtu. i. 34 and i. 198; and Lal. 24 (22).

² Cunningham, pp. 546-7.

³ DA. i. 279; DhA. i. 384.

⁴ M. i. 271.

⁵ *E.g.*, DhA. i. 384.

⁶ ThagA. i. 548.

we are told, held in esteem also by the people of Āṅga,⁷ and the people of the two countries evidently used to pay frequent visits to each other.⁸

We never hear of its having regained its former independence, and traditions of war between the two countries are mentioned.⁹

In the Buddha's time the **Āṅgarājā** was just a wealthy nobleman, and he is mentioned merely as having granted a pension to a brahmin.¹⁰

The people of Āṅga and Magadha are generally mentioned together, so we may gather that by the Buddha's time they had become one people. They provide **Uruvela-Kassapa** with offerings for his great sacrifice.¹¹ It was their custom to offer an annual sacrifice to **Mahā-Brahmā** in the hope of gaining reward a hundred thousand fold. On one occasion **Sakka** appears in person and goes with them to the Buddha so that they may not waste their energies in futile sacrifices.¹²

Several discourses were preached in the Āṅga country, among them being the *Soṇadaṇḍa Sutta* and the two *Assapura Suttas* (Mahā° and Cūla°).

The *Mahāgovinda Sutta* seems to indicate that once, in the past, **Dhataratṭha** was king of Āṅga. But this, perhaps, refers to another country.¹³ **Soṇa Koḷivisa**, before he entered the Order, was a squire (*paddhagu*) of Āṅga.¹⁴

⁷ MA. i. 394.

⁸ J. ii. 211.

¹² SA. i. 269-70.

⁹ E.g., J. iv. 454; J. v. 316; J. vi. 271.

¹³ Dial. ii. 270 n.; see also *The Rāmāyana* i. 8, 9, 17, 25.

¹⁰ M. ii. 163.

¹⁴ Thag. v. 632.

¹¹ Vin. i. 27.

2. **Āṅga**.—King. Chief lay supporter of **Sumana Buddha**¹; the Buddhavaṃsa mentions **Varuṇa** and **Saraṇa** as Sumana's *aggupatṭhākā* and **Udena** as *upatṭhāka*.

¹ BuA. 130.

² Bu. v. 28.

3. **Āṅga**.—A king of Benares on whose feet hair grew. He inquired of the brahmins the way to heaven, and was told to retire to the forest and tend the sacred fire. He went to Himavā with many cows and women and did as he was counselled. The milk and ghee left over from his sacrifices were thrown away, and from them arose many minor rivers, the Ganges itself, and even the sea.

Later he became Indra's companion.¹

¹ J. vi. 203.

4. **Āṅga**.—King of the Āṅga country, between whom and King **Magadha** there was constant war, with varying fortunes. In the end, Magadha, with the help of the Nāga king **Campeyya**, seized Āṅga and slew him.¹

¹ J. iv. 453.

5. **Aṅga**.—One of the Pacceka Buddhas mentioned in the list in the Apadāna Commentary.¹

¹ ApA. i. 107.

1. **Aṅga Sutta**.—The five powers of woman: beauty, wealth, kin, sons and virtue.¹

¹ S. iv. 247.

2. **Aṅga Sutta**.—Systematic attention as potent factor for the seven limbs of wisdom (*bojjhaṅgā*).¹

¹ S. v. 101.

3. **Aṅga Sutta**.—Friendship with the virtuous as potent factor for the *bojjhaṅgas*.¹

¹ S. v. 102.

4. **Aṅga Sutta**.—The four limbs of *sotāpatti*: consorting with the good, hearing the good dhamma, mindful attention and practice according to the dhamma.¹

¹ S. v. 404.

Aṅgaḡāma.—A tank built by **Parakkamabāhu I.**¹

¹ Cv. lxxix. 37.

Aṅgaka.—Given as an example of a name, *Aṅgaka-mānavo*.¹

¹ DA. i. 36.

Aṅgaṇika-Bhāradvāja.—Son of a very rich brahmin in **Ukkatṭhā**, near the Himālaya. Having learnt all the arts and sciences, he left the world and practised penance for the purpose of obtaining immortality. He met the Buddha in the course of his wanderings and, having entered the Order, in due course acquired sixfold *abhiññā*.

Later he lived in a forest near the village of **Kuṇḍiya** of the **Kurus**, and the verses ascribed to him in the Theragāthā¹ were spoken at **Uggārāma**, near by, to some brahmin acquaintances who had come from **Uttarāpatha**.

In a previous birth he had met **Sikhī** Buddha and paid homage to him.

¹ vv. 219-21; ThagA. i. 339-41.

Aṅgati.—King of **Videha**; he ruled at **Mithilā**. His chief queen bore him a daughter **Rujā**, all his other 16,000 wives being barren.

His ministers were **Vijaya**, **Sunāma** and **Alāta**.

He questions an ascetic, **Guṇa**, as to the various moral duties, and following his advice, devotes himself solely to pleasure. **Rujā**, however, is virtuous and tries to deliver him from his heretical beliefs, but it is not till the Bodhisatta—who had been born as the **MahāBrahmā Nārada**—comes down to earth in the guise of an ascetic, and frightens the king with descriptions of the various hells, that **Āṅgati** is convinced of the error of his ways.

He was a former incarnation of **Uruvela Kassapa**.¹

¹ J. vi. 220-55.

Āṅganakola.—A village in South Ceylon, the residence of **Ambapāsānavāsi-Cittagutta**.¹

¹ Mṭ. 552.

Āṅgasālaka.—A village given by **Aggabodhi II.** to the **Abhaya-(giri-)vihara**.¹

¹ Cv. xlii. 63.

Āṅgamu.—A place in Ceylon identified with the modern **Ambagamuva**.¹ The **Senāpati Deva** once encamped there.²

¹ Geiger Cv. trans. i. 298, n. 3.

² Cv. lxx. 130.

Āṅgarājā.—The chieftain of **Āṅga** in the Buddha's time. See **Āṅga**.

Āṅgā.—Chieftains of **Āṅga**, so called, according to the **Dīgha Nikāya** Commentary,¹ because of the beauty of their limbs. Their name was customarily (*rūlhi-vasena*) used to denote their country.

¹ i. 279.

1. **Āṅgāni Sutta**.—The five qualities of exertion (*padhāna*).¹

¹ A. iii. 65.

2. **Āṅgāni Sutta**.—On the five qualities which a monk should have and the five which he should discard to complete his duties in the religion and attain its highest eminence.¹

¹ A. v. 16-17.

Āṅgārapabbata.—A blazing mountain of white hot coal, one of the tortures of the **Mahāniraya**.¹

¹ Kv. 597.

Āṅgika Sutta.—On the development of the fivefold **Ariyan Samādhi**.¹

¹ A. iii. 25-9.

1. **Āṅgīrasa** (*v.l.* **Āṅgīrasa**).—A name applied to the Buddha several times in the Piṭakas.¹ In the Commentaries three etymologies are given: Buddhaghosa says that “it means emitting rays of various hues from the body,” and that the word is therefore applicable to all Buddhas alike.² Dhammapāla adds that it signifies being possessed of attainments such as virtue, and also that according to some, Āṅgīrasa was a personal name given by the Buddha’s father in addition to Siddhatha.³ It is, however, well-known that, according to Vedic tradition, the Gautamas belong to the Āṅgīrasa tribe⁴; the word, as applied to the Buddha, therefore, is probably a patronymic, in which case we have another example of a Kṣatriya tribe laying claim to a brahmin gotra.⁵

¹ *E.g.*, Vin i. 25; D. iii. 196; S. i. 196; A. iii. 239; Thag. v. 536; J. i. 116.

² DA. iii. 963.

³ ThagA. i. 503. It is worth noting

that in AA. i. 381 Siddhatha is referred to as Āṅgīrasa Kumāra.

⁴ See *Vedic Index s.v. Gotama*.

⁵ See Thomas: *Life and Legend of the Bhuddha*, p. 22-3.

2. **Āṅgīrasa**.—Another name (*Āṅgīrasa gahapati*) for **Asayha**.¹

¹ Pv. p. 25, vv. 23 and 27 ff.; also PvA. 124.

3. **Āṅgīrasa**.—One of the ten ancient seers who conducted great sacrifices and were versed in Vedic lore.¹ The same ten are also mentioned as being composers and reciters of the Vedas.²

¹ The others being Atṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Bhāradvāja, Vāsetṭha, Kassapa and

Bhagu. The list occurs in several places, *e.g.* Vin i. 245; A. iii. 224; M. ii. 169, 200.

² D. i. 238.

4. **Āṅgīrasa**.—A celebrated physician.¹ Rhys Davids suggests that the connection of the name Āṅgīrasa with the physician is due to the charms against disease to be found in the Atharva Veda.²

¹ Mil. 272.

² Mil. trans. ii. 109, n. 3.

5. **Āṅgīrasa**.—A king, mentioned among the descendants of **Mahāsammata**.¹

¹ Mhv. ii. 4; and Dpv. iii. 6.

6. **Āṅgīrasa**.—An ascetic. The name occurs in a list of eleven ascetics who, because of their holy lives, passed the Peta world and were born in Brahma’s heaven.¹

¹ J. vi. 99. For the others see **Akitti**.

7. **Āṅgīrasa**.—An ascetic, **Āṅgīrasa Gotama**, who was killed by the thousand-armed **Ajjuna**. The ascetic disturbed the animals when

Ajjuna was waiting to hunt, and the king, in anger, shot at him with a poisoned arrow.¹ This Āṅgīrasa is probably to be identified with one of the foregoing.

¹ J. v. 135, 144 and 145; DA. i. 266.

Āṅgīrasī.—A term of affection (Radiant One) used by **Pañcasikha** in addressing **Suriyavaccasā**.¹

The Commentary² explains that she was so called because her limbs shone (*aṅge rasmīyo assāti Āṅgīrasī*.)

¹ D. ii. 265.

² DA. iii. 701.

Āṅguttara Nikāya.—The fourth division of the Sutta Piṭaka, consisting of eleven nipātas (sections) and 9,557 suttas.¹ The suttas are arranged in numbered lists, probably as aids to memory. Thus we find set out in order first the units, then the pairs, the trios etc., up to groups of eleven. This method of arrangement has evidently influenced the subject matter as well, for we seldom see any reasoned arguments. The lists are often curtly given and curtly explained.²

At the first Council **Anuruddha** was asked to be the custodian of this Nikāya of 120 bhānavāras and to read it to his pupils.³

When the Buddha's religion fades away, the first portion of the Sutta Piṭaka to disappear will be the Āṅguttara Nikāya from the eleventh section to the first, and in that order.⁴

It was also sometimes called **Ekuttara**.⁵ The Āṅguttara Nikāya quotes the Parāyana, which is evidence of its late compilation.⁶

The Commentary to the Āṅguttara Nikāya is called **Manorathapūraṇī**.

¹ A. v. 361; DA. i. 23; Gv. 56.

² See also Hardy's remarks, A. v. introd. p. vii.

³ DA. i. 15; Mbv. 94.

⁴ MA. 881.

⁵ Mil. 392. It is worthy of note

that the Ekottarāgama Sūtra of the Chinese is unlike the Anguttara Nikāya (A. i. introd. ix., n. 4).

⁶ i. 133 and 134; ii. 45. For other quotations in and from the Anguttara Nikāyasee A. v., introd. p. ix., nn. 3 and 4.

Āṅguttaraṭṭhakathā.—Quoted in the exegesis to the Jātaka.¹

¹ J. i. 131.

Āṅguttara-ṭikā.—By **Candagomī**, evidently an author of Ceylon.¹

¹ Svd. v. 1201.

Āṅguttaranavaṭṭikā.—By **Sāriputta**, author also of **Sarāttadhipanī**—**Vinaya-ṭikā** (q.v.).¹

¹ Gv. 71.

Āṅguttarāpa.—A country north of the river **Mahī**, evidently a part of **Āṅga** on the other side of that river (*Āṅgā eva so janapado ; Gaṅgāya* [*Mahāmahāgaṅgāya*] *pana yā uttarena āpo, tāsam avidūrattā Uttarāpāti vuccati*).¹

It was here, in the village **Āpaṇa**, that the Buddha was staying when the **Jaṭṭila Keniya** came to see him; here also was preached the *Sela Sutta*.² From **Bhaddiya** (in **Āṅga**),³ the Buddha went to **Āṅguttarāpa** and thence to **Āpaṇa**.⁴

The country was probably rich because we find as many as 1,250 monks accompanying the Buddha on his tour.⁵

Other suttas preached here are the *Paṭaliya*,⁶ and the *Laṭukikopama*.⁷

Āpaṇa seems to have been the chief township, because it is always mentioned in connection with **Āṅguttarāpa**.

¹ SnA. ii. 437.

² Sn. 102 f.

⁵ Sn. 102 f.

³ DhA. i. 384.

⁶ M. i. 359.

⁴ Vin. i. 243-5; DhA. iii. 363.

⁷ *Ibid.*, 447.

Āṅgulimāla (Āṅgulimālaka).—A robber who was converted by the Buddha in the twentieth year of his ministry, and who, later, became an arahant.¹ He was the son of the brahmin **Bhaggava**, chaplain to the king of Kosala, his mother being **Mantānī**. He was born under the thieves' constellation, and on the night of his birth all the armour in the town shone, including that belonging to the king. Because this omen did no harm to anyone the babe was named **Ahimsaka**.²

At **Takkasilā** he became a favourite at the teacher's house, but his jealous fellow-students poisoned his teacher's mind, and the latter, bent on his destruction, asked as his honorarium a thousand human right-hand fingers. Thereupon **Ahimsaka** waylaid travellers in the **Jālīnī** forest in Kosala and killed them, taking a finger from each. The finger-bones thus obtained he made into a garland to hang round his neck, hence the name **Āṅgulimāla**.

As a result of his deeds whole villages were deserted, and the king ordered a detachment of men to seize the bandit, whose name nobody knew. But **Āṅgulimāla**'s mother, guessing the truth, started off to warn him. By now he lacked but one finger to complete his thousand, and seeing his mother coming he determined to kill her. But the Buddha, seeing his *upanissaya*, went himself to the wood, travelling thirty yojanas,³ and intercepted **Āṅgulimāla** on his way to slay his

¹ His story appears both in the Majjhima Cy., 743 ff., and in the Thag. Cy., ii. 57 ff. The two accounts differ in certain details; I have summarised the two versions.

² The Thag. Cy. says he was first called **Himsaka** and then **Ahimsaka**. See also *Ps. of the Brethren*, 323, n. 3.

³ DA. i. 240; J. iv. 180.

mother. Āṅgulimāla was converted by the Buddha's power and received the "*ehi bhikkhu pabbajjā*"⁴ while the populace were yelling at the king's palace for the robber's life. Later, the Buddha presented him before King **Pasenadi** when the latter came to Jetavana, and Pasenādi, filled with wonder, offered to provide the monk with all requisites. Āṅgulimāla, however, had taken on the dhutaṅgas and refused the king's offer.

When he entered Sāvattī for alms, he was attacked by the mob, but on the admonition of the Buddha, endured their wrath as penance for his former misdeeds.

According to the Dhammapadaṭṭhakathā⁵ he appears to have died soon after he joined the Order.

There is a story of how he eased a woman's labour pains by an act of truth. The words he used in this *saccakiriyā* (*yato ahaṃ sabbaññutabuddhassa ariyassa ariyāya jātīyā jāto*) have come to be regarded as a *paritta* to ward off all dangers and constitute the **Āṅgulimāla Paritta**. The water that washed the stone on which he sat in the woman's house came to be regarded as a panacea.⁶

In the *Āṅgulimāla Sutta* he is addressed by Pasenādi as **Gagga Mantā-ṇiputta**, his father being a Gagga. The story is evidently a popular one and occurs also in the Avadāna Śataka (No. 27).

At the Kosala king's *Asadisadāna*, an untamed elephant, none other being available, was used to bear the parasol over Āṅgulimāla. The elephant remained perfectly still—such was Āṅgulimāla's power.⁷

The conversion of Āṅgulimāla is often referred to as a most compassionate and wonderful act of the Buddha's, e.g. in the *Sutasoma Jātaka*,⁸ which was preached concerning him. The story of Āṅgulimāla is quoted as that of a man in whose case a beneficent kamma arose and destroyed former evil kamma.⁹

It was on his account that the rule not to ordain a captured robber was enacted.¹⁰

For his identification with **Kalmāsapāda** see *J.P.T.S.*, 1909, pp. 240 ff.

⁴ Thag. 868-70.

⁵ iii. 169.

⁶ M. ii. 103-4; MA. 747 f.

⁷ DhA. iii. 185; also DA. ii. 654.

⁸ J. v. 456 f.; see also J. iv. 180; SnA. ii. 440; DhA. i. 124.

⁹ AA. i. 369.

¹⁰ Vin. i. 74.

Āṅgulimāla Paritta.—See above; referred to also in the *Milindapañha* (p. 151) in a list of Parittas.

Āṅgulimāla-piṭaka.—Given in a list of heretical works.¹

¹ SA. ii. 150; Sp. iv. 742.

Aṅgulimāla Sutta.—Contains the story of the bandit's conversion and the bliss of his deliverance.¹

¹ M. ii. 97 ff.

Acarin Sutta.—The Buddha, as he walked about, sought the satisfaction, the misery and the escape that come from the earth element. He found these and discovered that they exist also in the other three elements.¹

¹ S. ii. 171.

1. **Acala.**—Thera. One of the eminent monks present at the foundation of the **Mahā Thūpa**.¹

¹ MT. 526.

2. **Acala.**—Assistant to the architect of the **Mahā Thūpa**.¹

¹ MT. 535.

Acala Cetiya.—The name given to the spot at the entrance to **Saṅkassa**, where the Buddha first placed his right foot on his descent from Tāvātimsa.¹

¹ DhA. iii. 227 (but see Appendix).

Acintita Sutta.—The four unthinkables: the Buddhas, their musings, world-speculation and the point of action.¹

¹ A. ii. 80.

Aciravata.—A novice who had a conversation with Prince **Jayasena** on the life of the bhikkhu. Aciravata repeats this conversation to the Buddha who thereupon preaches the *Dantabhūmi Sutta*.¹ The novice is throughout addressed as **Aggivessana**.

¹ M. iii. 128 ff.

1. **Aciravati.**—A river, the modern Rāpti in Oudh; one of the **Pañca-mahānadi**,¹ the five great rivers flowing from the Himālaya eastwards (*pācīnaninnā*²) into the sea. During the hot season it ran dry, leaving a bed of sand.³ It flowed through Kosala, and at Savatthi an *udumbara* grove grew on its banks; it could be seen from the terrace of **Pa-senadi's** palace.⁴ To the south of it was **Manasāketa**, and on its southern bank was a mango grove where the Buddha sometimes resided.⁵ The

¹ Vin. ii. 237.

² S. v. 39, etc.

³ A. iv. 101.

⁴ Vin. iv. 111-12; SnA. i. 19.

⁵ D. i. 235-6.

Tevijja Sutta was preached here, and the Aciravatī is used in a simile to prove the futility of sacrifices and prayers: it is of no use standing on one bank of the river and calling to the other bank to come over.

In the river were many bathing places, in some of which courtesans bathed naked; the bhikkhunis did likewise until a rule was passed prohibiting it.⁶ The **Chabbaggiya** nuns, however, continued to do so even afterwards.⁷

The river was crossed in rafts⁸; it sometimes became so full⁹ that disastrous floods occurred, in one of which **Viḍḍabha** and his army were swept into the sea.¹⁰

In sheltered spots monks and brahmins used to bathe,¹¹ and once **Sāriputta** himself bathed there.¹² The **Sattarasa-vaggiya** monks frequented the river for water-sports.¹³

Once the Buddha was told that the **Pañcavaggiya** monks were in the habit of seizing the cows that crossed the river.¹⁴

The elder **Sivalī** stopped on the banks of the Aciravatī while on his way to the Himālaya with five hundred monks.¹⁵ In the time of **Kassapa** Buddha the river flowed round Sāvatti and, at the eastern fort, flowed into a wide and deep lake on which separate bathing places were made for the king, the people, the Buddha and the Order respectively.¹⁶

The people on the banks were in the habit of casting nets for fish.¹⁷ Near the river was **Danḍakappa**, a Kosalan village, and while staying there **Ananda** bathed in the river with many other monks.¹⁸

Two occasions are mentioned on which monks hit in the eye swans flying over the river.¹⁹ It was here that **Paṭācārā's** child was drowned.²⁰

Kapila was born here as a golden fish as a result of his evil deeds.²¹ In the *Avadāna Śataka*²² the name is given as **Ajiravatī**, and according to I Tsing (p. 156) means the river of the Aji (dragon).

⁶ Vin i. 293; iv. 278.

⁷ Vin. iv. 259. f.

⁸ Vin. iii. 63.

⁹ D. i. 244-5; M. iii. 117; J. iv. 167.

¹⁰ DhA. i. 360.

¹¹ Vin. iv. 161.

¹² AA. i. 315.

¹³ Vin. iv. 111-12.

¹⁴ Vin. i. 191.

¹⁵ AA. i. 139.

¹⁶ MA. i. 371.

¹⁷ UdA. 366.

¹⁸ A. iii. 402.

¹⁹ J. i. 418 and ii. 366. See also DhA. iv. 5 and 8 f.

²⁰ DhA. ii. 264.

²¹ *Ibid.*, iv. 41; see also *Kapila S.*

²² i. 63; also ii. 60.

2. **Aciravatī**.—A canal which ran westwards from the **Mahāvāluka-gaṅgā** in Ceylon; from it flowed four other canals eastwards: the **Sata-ruddhā**, **Nibbindā**, **Dhavalā** and **Sidā**.¹

¹ Cv. lxxix. 51-3.

1. **Acela-Kassapa**.—A naked ascetic. He visited the Buddha at **Ujufñā** in the **Kappa-katthala** deer-park and asked him if it were true that he disparaged all penance and reviled ascetics. Their conversation is recorded in the *Kassapa-Sihanāda Sutta*.¹ After the usual four months' probation, he joined the Order and in due course became an arahant.² In the *Majjhima Nikāya*³ we are told that he was an old friend of **Bakkula** Thera, and that after a conversation with him obtained his ordination (under him).

See also **Acela-Kassapa** (3).

¹ D. i. 161 ff.

² *Ibid.*, 177; but according to DA. (i. 363) he was ordained forthwith.

³ M. iii. 124 ff.; also AA. i. 171.

2. **Acela-Kassapa**.—An old family friend of **Cittagapahati**. Having been for thirty years a paribbājaka, he admits to Citta that he had thereby obtained no particular excellence of knowledge. Citta tells him of his own attainments and Kassapa expresses a desire to enter the Order. He is duly ordained, and shortly afterwards becomes an arahant.¹

¹ S. iv. 300 ff.

3. **Acela-Kassapa**.—The Kassapa mentioned in the *Acela Sutta*,¹ probably to be identified with Acela-Kassapa (1), though the stories of their conversions are different.

¹ S. ii. 18 f.; see also SA. ii. 26 f.

1. **Acela Sutta**.—Contains a series of questions asked of the Buddha by a paribbājaka named **Acela-Kassapa**, probably Acela-Kassapa (3).¹

¹ S. ii. 18 f. (See Appendix.)

2. **Acela Sutta**.—Contains the story of the conversion of **Acela-Kassapa** (2).

Acelaka Vagga.—Fifth of the Pācittiya of the Vinaya Piṭaka.¹

¹ Vin. iii. 195 ff.; *ibid.*, v. 19-21.

Accaya (akodhana) Sutta.—Speaks of two kinds of fools—the one who does not see his offence as such, and the other who does not accept a right ruling.¹

¹ S. i. 239.

Accāyika Sutta.—The urgent duties of a farmer and of a monk.¹

¹ A. i. 239-40.

Accima.—King. One of the descendants of **Mahāsammata**.¹ He had twenty-eight sons and grandsons, of immeasurably long life, who reigned in **Kusāvatī**, **Rājagaha** and **Mithilā**.

¹ Dpv. iii. 8; Mtu. ii. 5 ff.; see also Mtu. i. 348. MT. 126.

Accimukhī.—A nāga princess, daughter of **Dhataratṭha**, the nāga king. She was half-sister to the Bodhisatta **Bhūridatta** and helped his brother **Sudassana** to rescue the Bodhisatta from the clutches of the snake-charmer **Ālambāna**. She could shoot flames from her mouth and spit the deadliest poison. The story is related in the *Bhūridatta Jātaka*.¹

In the present age she was the *bkikkhunī* **Uppalavaṇṇā**² (*v.l.* **Accimukhī**).

¹ J. vi. 157 ff.

² *Ibid.*, 219.

1. **Accuta.**—A treasurer who, in **Kakusandha**'s time, built a saṅghā-rāma of golden bricks on the spot where, later, **Anāthapiṇḍika** built the **Jetavanārāma**.¹ He was the chief lay disciple of Kakusandha and was a **Mahāsāla-seṭṭhi**.²

¹ J. i. 94; ApA. i. 82.

² DA. ii. 424; see also Bv. xxiii. 22.

2. **Accuta.**—A Pacceka Buddha, mentioned in a list of Pacceka Buddhas.¹

¹ M. iii. 70; ApA. i. 106-7.

3. **Accuta.**—A hermit, black-toothed and with matted hair, who lived in the **Vaṅka** forest near **Vaṅkagiri**. He directed **Jūjaka** to **Vessantara**'s dwelling in the forest.¹ He was a previous incarnation of **Sāriputta**.²

¹ J. vi. 532.

² *Ibid.*, 593.

Accutagāmabyāmaka.—One of the Pacceka Buddhas in a nominal list.¹

¹ M. iii. 70. ApA. i. 107.

Accutagāmi.—One of **Vijaya**'s companions in colonising Ceylon. He founded a settlement at **Ujjeni**.¹ The *Mahāvamsa*² mentions the founding of Ujjeni, but does not give Accutagāmi's name.

¹ Dpv. ix. 32, 36.

² vii. 45.

Accutadevā.—A class of devas mentioned among those assembled on the occasion of the preaching of the *Maha-Samaya Sutta*.¹

¹ D. ii. 260.

Accutavarṇadanta.—One of **Ekarāja's** elephants.¹

¹ J. vi. 135. But see Jāt. trans. vi. 72.

Accenti Sutta.—The hours pass away, be heedful therefore.¹

¹ S. i. 3.

Acchagallaka (or **Acchagiri**).—A vihāra built by King **Sūratissa** to the east of **Anurādhapura** and near **Dahegallaka**.¹ According to the **Mahāvamsa Tika**,² **Devānampiyatissa** had also built an **Acchavihāra** to the south of the city, and in order that one might be distinguished from the other, Sūratissa's work was called **Purimāyacchagallaka**. It was there that **Vaṭṭāgamaṇi Abhaya** held a festival in honour of the Buddha with the help of the therā **Mahātissa** of **Kuppikkala**.³

¹ Mhv. xxi. 60.

² Mṭ. 424.

³ Mhv. xxxiii. 67-8.

Acchagiri.—See **Acchagallaka**.

Accharā Sutta.—Connected with a monk, who, through over-exertion, died as he leaned against the terrace-post. His life-work unfinished, he is born in Tāvatisa leaning against a door-post. Accosted by the nymphs with song and music, he thinks he is yet a monk till they bring a cheval-glass and reveal to him his figure. In disappointment he seeks the Master, who preaches to him.¹

¹ S. i. 33; SA. i. 67 f.

1. **Acchariya Sutta.**—The Buddha teaches the marvellous and the path thereto.¹

¹ S. iv. 371.

2. **Acchariya Sutta.**—The four marvels that are manifested in connection with the birth of a Tathāgata.¹

¹ A. ii. 130-1; cf. D. ii. 13, 15; M. iii. 118.

Acchariyabbhuta (or **Acchariyadhamma**) **Sutta.**—The wonders attendant on the nativity of a being destined to become a Buddha, described from the time of his leaving the Tusita heaven. Ānanda gives them in detail with the Buddha listening and giving his approval.¹

¹ M. iii. 118 ff.

Ajakaraṇī.—The river on whose banks was the **Loṇagiri** (or **Lena**^o) vihāra where lived the Thera **Sabbaka** (**Sappaka**).¹ Here also, in a

¹ Thag. 307 ff.

cave, dwelt the Thera **Bhūta**.² This river was probably a branch of the **Aciravati**.³

² *Ibid.*, 518 f.; *ThagA.* i. 493 f.

³ *Brethren*, 187, n. 2.

Ajakalāpaka.—A *yakkha* who tried to frighten the Buddha, but who, later, became his disciple.¹ When he returned from a certain *yakkha*-assembly he found the Buddha seated on his couch, as had already been told to him in the assembly by **Satāgira** and **Hemavata** (*q.v.*). In anger he tried in various ways to cast out the Buddha, but failed in his efforts and ended by becoming his disciple.²

Two explanations are given of his name: *aje kalāpetvā bandhanena ajakotthāsenā saddhīm baliṃ paṭicchati, no aññathā . . . kecipana ajake viya satte lāpetīti, Ajaka-lāpako ti*³ (those bringing him sacrifices bleat like goats).

¹ *Ud.* 4-5.

² *UdA.* 63 ff. For a note on this passage see *J.P.T.S.* 1886, 94 ff.

³ *UdA.* 64.

Ajakalāpaka-cetiya.—A shrine at **Pāvā** at which sacrifices were offered to **Ajakalāpaka**.¹

¹ *Ud.* 4.

Ajagara.—A *peta* who lived in **Gijjhakūṭa**. He was seen there by **Mogallāna**, but not by Moggallāna's companion **Lakkhaṇa** Thera. Later, in answer to a question by **Lakkhaṇa** Thera, the Buddha revealed the *peta*'s past. He had been a bandit in **Kassapa** Buddha's time, and having been unintentionally offended by the treasurer **Sumaṅgala**, who had built a *Gandhakuṭi* for **Kassapa**, he sought to take revenge on him and to make him angry by committing various heinous crimes against him. But the latter showed no wrath, and once, after having given alms to the Buddha, he gave over the merit, so gained, to the bandit. He thereupon repented, but his evil *kamma* was too great for him to be able to win any special attainment.¹

¹ *DhA.* iii. 60 ff.

Ajapāla.—Son of the chaplain of King **Esukārī** (*q.v.*). He renounced the world with his three elder brothers. He was **Anuruddha** in the present age.¹

He was given the name **Ajapāla** because he grew up among the goat-herds.

¹ *J.* iv. 476 ff.

Ajacca.—One of the disciples mentioned in the *Sīlavīmamsana Jātaka* as having tried to win their teacher's daughter and failed.¹

¹ J. iii. 19.

Ajajjara Sutta.—See **Ajara Sutta.**

Ajapāla-nigrodha.—A banyan tree which is famous in Buddhist literature. It was in **Uruvelā**, on the banks of the **Nerañjarā**, near the Bodhi tree, and a week after the Enlightenment the Buddha went there and spent a week cross-legged at the foot of the tree. There he met the **Huhuñkajātika** brahmin.¹ Two weeks later he went there again from the **Rājāyatana**² (*q.v.*). It was then that the Brahmā **Sahampati** appeared to him and persuaded him to preach the doctrine, in spite of the difficulty of the task.³ This was immediately after the meal offered by **Tapassu** and **Bhalluka**, so says the *Majjhimā Aṭṭhakathā*.⁴ When the Buddha wishes to have someone as his teacher, Sahampati appears again and suggests to him that the Dhamma be considered his teacher.⁵

By Ajapāla-nigrodha it was, too, that, immediately after the Enlightenment, Māra tried to persuade the Buddha to die at once.⁶ Several other conversations held here with Māra are recorded in the *Samyutta*.⁷

Here, also, the Buddha spent some time before the Enlightenment,⁸ and it was here that **Sujātā** offered him a meal of milk-rice.⁹

Here, in the fifth week after the Enlightenment, Māra's daughters tried to tempt the Buddha.¹⁰

Several etymologies are suggested for the name: (*a*) in its shadow goat-herds (*ajapālā*) rest; (*b*) old brahmins, incapable of reciting the Vedas, live here in dwellings protected by walls and ramparts (this derivation being as follows: *na japantī ti = ajapā, mantānaṃ anajjhāyakā = ajapā, ālenti arīyanti nivāsaṃ etthāti = Ajapālo ti*); (*c*) it shelters the goats that seek its shade at midday.¹¹ The northern Buddhists say that the tree was planted by a shepherd boy, during the Bodhisatta's six years' penance, to shelter him.¹²

The *Brahmā Sutta*¹³ and the *Magga Sutta*,¹⁴ both on the four satipaṭṭhānā, and another *Brahmā Sutta*¹⁵ on the five *indriyāni*, were preached

¹ Vin. i. 2-3.

² *Ibid.*, 4.

³ *Ibid.*, 5-7; in the eighth week after the Enlightenment, says Buddhaghosa, SA. i. 152.

⁴ i. 385; J. i. 81.

⁵ A ii. 20 f.; S. i. 138 f.

⁶ D. ii. 112.

⁷ S. i. 103 f.

⁸ D. ii. 267.

⁹ J. i. 16, 69.

¹⁰ *Ibid.*, 78, 469.

¹¹ UdA. 51.

¹² Beal, *Romantic Legend of the Buddha*, 192, 238; Mtu. iii. 302.

¹³ S. v. 167.

¹⁴ *Ibid.*, 185.

¹⁵ *Ibid.*, 232 f.

concerning thoughts that occurred to the Buddha on various occasions at the foot of this tree, when he sat there soon after the Enlightenment. On all these occasions Brahmā Sahampati appeared to him and confirmed his thoughts. Several old brahmins, advanced in years, visited the Buddha during this period and questioned him as to whether it were true that he did not pay respect to age. To them he preached the four *Thera-karaṇā dhammā*.¹⁶

¹⁶ A. ii. 22.

Ajara Sutta.—The Buddha teaches the undecaying and the path thereto¹ (*v.l.* **Ajjara**).

¹ S. iv. 369; Vm. i. 294.

Ajarasā Sutta.—Preached to a deva in praise of wisdom.¹

¹ S. i. 36.

Ajātasattu.—Son of **Bimbisāra**, King of Magadha, and therefore half-brother to **Abhayarājakumāra**. He succeeded his father to the throne. His mother was a daughter of **Mahākosala**,¹ and he married **Vajirā**, **Pasenadi's** daughter,² by whom he had a son **Udāyibhadda**.³

Ajātasattu grew up to be a noble and handsome youth. **Devadatta** was, at this time, looking for ways and means of taking revenge on the Buddha, and seeing in the prince a very desirable weapon, he exerted all his strength to win him to his side. Ajātasattu was greatly impressed by Devadatta's powers of *iddhi* and became his devoted follower.⁴ He built for him a monastery at Gayāsīsa and waited upon him morning and evening carrying food for him, sometimes as much as five hundred cartloads in five hundred cooking pans.⁵

Devadatta incited him to seize the throne, killing his father if necessary. When Bimbisāra learnt of the prince's intentions he abdicated in his favour. But Devadatta was not satisfied till Bimbisāra, who was one of the Buddha's foremost supporters, was killed.⁶

Ajātasattu helped Devadatta in several of the latter's attempts to kill the Buddha.⁷ Later he was filled with remorse for these past misdeeds as he confesses himself⁸; but evidently, for very shame, he refrained

¹ J. iii. 121.

² J. iv. 343.

³ D. i. 50.

⁴ Vinii. 185; J. i. 185-6.

⁵ S. ii. 242.

⁶ DA. i. 135-7. According to the *Saṅkicca Jātaka* (J. v. 262 ff.) he

had killed his father in previous births too.

⁷ See *s.v.* Devadatta. In the *Saṅjīva Jātaka* (J. i. 510 f.) we are told that in past lives he had associated with the sinful and once lost his life as a result.

⁸ D. i. 85.

from visiting the Buddha till he was won over by the persuasions of his physician **Jivaka Komārabhacca**. And when in the end he did go to the Buddha, it was in great fear and trembling; so nervous was he that he imagined conspirators in the very silence surrounding the Buddha where he dwelt in the monastery, in Jivaka's Mango grove at Rājagaha.⁹ It was on the occasion of this visit that the *Sāmaññaphala Sutta* was preached. The king admits that he had been to various teachers before, but had failed to find satisfaction in their teachings. It is noteworthy that the Buddha greets the king cordially on his arrival and makes no mention whatever of the king's impiety. Instead, when Ajātasattu expresses his repentance at the end of the discourse, the Buddha accepts his confession and lets him off almost too lightly. But after the king had departed the Buddha tells the monks how the king's misdeeds had wrought his undoing both in this world and the next, for if he had not been guilty of them, the Eye of Truth (Sotāpattimagga, says the Commentary) would have been opened for him on the occasion of this sermon.¹⁰ Henceforth the king became a loyal adherent of the Buddha's faith, though, as far as we know, he never waited again either upon the Buddha or upon any member of the Order for the discussion of ethical matters.¹¹ He was so full of love and respect for the Buddha that when he heard of Upaka Maṇḍikāputta having spoken rather impolitely to the Buddha, he at once flew into a rage.¹²

Sakka said of him that among the *puthujjanas* he was most possessed of piety.¹³ When the Buddha died, in the eighth year of Ajātasattu's reign,¹⁴ the latter's ministers decided not to tell him the news at once, in case he should die of a broken heart. On the pretext of warding off the evil effects of a dream, they placed him in a vat filled with the four kinds of sweet (*catumadhura*) and broke the sad news gently to him. He immediately fainted, and it was not till they put him in two other vats and repeated the tidings that he realised their implication.¹⁵ He forthwith gave himself up to great lamentation and despair, "like a madman," calling to mind the Buddha's various virtues and visiting various places associated in his mind with the Buddha. Later he sent

⁹ D. i. 49-50; J. v. 262-9. An illustration of this visit is the subject of one of the bas-reliefs on the Barhut Tope (Cunningham, Pl. xvi., fig. 36, and p. 135).

¹⁰ D. i. 85-6. It is said that from the day of his father's death he could not sleep on account of terrifying dreams, particularly after he had heard of Devadatta's dire fate (J. i. 508). He slept

after his visit to the Buddha (DA. i. 238).

¹¹ But see DA. i. 238, where we are told "*tiṇṇaṃ ratanānaṃ mahāsakkāraṃ akāsi*."

¹² A. ii. 182.

¹³ DA. ii. 610.

¹⁴ Mhv. ii. 32.

¹⁵ DA. ii. 605-6.

messengers to claim his share of the Buddha's relics, and when he obtained them he prolonged the rites held in their honour till the arahants had to seek Sakka's aid to make the king take the relics away to Rājagaha, where he erected over them a stone thūpa.¹⁶ Two months afterwards, when the first Council was held, he gave the undertaking his royal patronage and assisted the monks who took part in it with all his power.¹⁷

Several incidents connected with Ajātasattu's reign are mentioned in the books. Bimbisāra had married a sister of Pasenadi, and when he was killed she died of grief. The revenue of a Kāsi village had been given to her by her father, Mahākosala, as part of her dowry, but after Bimbisāra's murder, Pasenadi refused to continue it. Thereupon Ajātasattu declared war on his uncle.¹⁸ At first he was victorious in three battles, but, later, he was defeated by Pasenadi, who followed the military advice of an old monk, the Elder **Dhanuggahatissa**; Ajātasattu was taken captive with his army. On giving an undertaking not to resort to violence again, he was released, and to seal the friendship, Pasenadi gave him his daughter **Vajirā** as wife, and the revenue of the disputed village was gifted to her as bath-money.¹⁹

Ajātasattu evidently took his reverses very unsportingly. (See the *Haritamāta Jātaka*, J. ii. 237 f.)

Later, when through the treachery of Pasenadi's minister, **Digha Kārāyana**, his son **Viḍḍabha** usurped the throne, Pasenadi, finding himself deserted, went towards Rājagaha to seek Ajātasattu's help, but on the way he died of exposure and Ajātasattu gave him burial.²⁰

About a year before the Buddha's death, Ajātasattu sent his chief minister and confidant, the brahmin **Vassakāra**, to the Buddha to intimate to him his desire to make war on the **Vajjians** and to find out what prediction the Buddha would make regarding his chances of victory. The Buddha informed the brahmin that the Vajjians practised the seven conditions of welfare which they had learnt from him, and that they were therefore invincible.²¹ The Samyutta Nikāya mentions the Buddha as saying that the time would come when the Vajjians would relinquish their strenuous mode of living and that then would come

¹⁶ DA. ii. 610.

¹⁷ Sp. i. 10-11; DA. i. 8-9.

¹⁸ Before this, uncle and nephew seem to have been on very friendly terms. Once Ajātasattu sent Pasenadi a wonderful piece of foreign fabric, sixteen cubits long and eight broad, mounted on a pole

to serve as a canopy. This Pasenadi gave to Ananda (M. ii. 116).

¹⁹ S. i. 82-5; J. ii. 403-4; Avaś. 54-7; J. iv. 343 f.; DhA. iii. 259.

²⁰ See s.v. Pasenadi.

²¹ D. ii. 72 f.

Ajātasattu's chance.²² This chance came about three years later, for by the treachery of Vassakāra, he succeeded in sowing dissension among the leading families of Vesāli. Having thus weakened them, he swooped down upon the place with an overwhelming force and completely destroyed it.²³ Rumours are mentioned of King **Caṇḍappajjota** making preparations for a war on Ajātasattu to avenge the death of his friend Bimbisāra, but no mention is made of actual fighting.²⁴

Of the end of Ajātasattu's reign the books mention very little except that he was killed by his son Udaya or Udāyibhadda,²⁵ who had been born on the day that Bimbisāra died as a result of his tortures.²⁶

We are told that Ajātasattu had feared that his son might kill him and had therefore secretly hoped that Udaya would become a monk.²⁷

Ajātasattu's reign lasted thirty-two years.²⁸ It was he who built the fortress of **Pālātiputta** (s.v.), which later became the capital of Magadha.

We do not know what Ajātasattu's real name was.²⁹ The title **Vedehiputta** which always accompanies his name probably means "son of the Videha lady." At the time of Buddhaghosa there seems to have been much confusion about the meaning of this word. According to Buddhaghosa³⁰ Videhi means "wise." There seems to have been another explanation which Buddhaghosa rejects—that Ajātasattu was the son of the Videha queen. Videhi was probably the maiden, family, or tribal (not personal) name of his mother. According to a Tibetan authority her personal name was **Vāsavi**, and she was called Videhi because she was from Videha.³¹ (See also s.v. **Vedehikā**.)

Two explanations are given of the epithet Ajātasattu. According to Buddhaghosa he was so called because the soothsayers predicted his enmity to his father even before his birth, and a story is told of how his mother, at the time of his conception, had a longing to drink blood from Bimbisāra's right hand. The longing was satisfied, but when the queen heard the soothsayer's prediction, she tried, in many ways, to bring about a miscarriage.³² In this she was prevented by the king. Later

²² S. ii. 268. According to the Jainas, Ajātasattu fought with **Ceḍaga**, king of Vesāli, for the possession of an extraordinary elephant (Hoernle on *Ājivaka* in ERE i.).

²³ For details see s.v. **Licchavi**.

²⁴ M. iii. 7; MA. ii. 853; see also *Buddhist India*, p. 13.

²⁵ Mhv. iv. 1.

²⁶ DA. i. 137.

²⁷ DA. i. 153.

²⁸ Mhv. ii. 31; but see Geiger's *Introd.* to Mhv. trans. xi ff.; also Samaddar:

Glories of Magadha, 17, n. 3; also Vincent Smith: *Early History of India*, pp. 26 ff.

²⁹ By the Jainas he is called **Kuṇika** or **Koṇika**, which again is probably a nickname (Dial. ii. 79, n. 1).

³⁰ DA. i. 139.

³¹ Rockhill, p. 63. In the Pāli books she is often referred to as **Kosaladevi** q.v.

³² DA. i. 133 ff.; J. iii. 121-2; the park where she tried to bring about the miscarriage was called **Maddakucchi** (SA. i. 61).

both parents grew to be very fond of him. There is a story of the prince, holding his father's finger, visiting **Jotika's** marvellous palace and thinking that his father was a fool for not taking Jotika's wealth. When he became king he acquired Jotika's palace.³³

To show Bimbisāra's love for the babe, an incident is mentioned of how once, when the prince was yelling with pain because of a boil on his finger, the nurses took him to the king who was then holding court. To soothe the child, the king put the offending finger in his mouth, where the boil burst. Unable to spit the pus out the king swallowed it.³⁴ The other explanation is that also found in the Upaniṣads,³⁵ and this is probably the correct one. It says that the word means "he against whom there has arisen no foe."

According to the Dīgha Commentary,³⁶ Ajātasattu was born in the Lohakumbhiya niraya after his death. He will suffer there for 60,000 years, and later will reach nibbāna as a Pacceka Buddha named **Vidita-visesa** (*v.l.* **Vijitāvi**). Ajātasattu's crime of parricide is often given as an example of an upacchedaka-kamma which has the power of destroying the effect of meritorious deeds.³⁷ He is also mentioned as the worst kind of parricide.³⁸

Ajātasattu seems to have been held in hatred by the Nigaṇṭhas. The reason is probably that given in the Dhammapada Commentary,³⁹ where it is said that when **Moggallāna** had been killed by thieves, spies were sent out by the king to discover the murderers. When arrested, the murderers confessed that they had been incited by the Nigaṇṭhas. The king thereupon buried five hundred Nigaṇṭhas waist-deep in pits dug in the palace court and had their heads ploughed off.

³³ DhA. iv. 211 and 222 f. As a boy he used to visit the Buddha with his father (DA. i. 152).

³⁴ DA i. 138.

³⁵ Dial. ii. 78 f.

³⁶ i. 237-8.

³⁷ *E.g.*, AA. i. 369.

³⁸ *E.g.*, AA. i. 335.

³⁹ iii. 66 f.

1. **Ajita**.—A monk. He devoted his time to explaining the Pāṭi-mokkha rules to the monks. At the time of the Second Council he was a monk of ten years' standing and was appointed to assign seats to the Theras.¹

¹ Vin. ii. 305.

2. **Ajita**.—A paribbājaka who visited the Buddha, and at whose instigation the Buddha preached to the Bhikkhus on the difference between *dhamma* and *adhamma*.¹

¹ A. v. 229 ff.

3. **Ajita**.—A brahmin, the Bodhisatta in the time of **Sobhita** Buddha.¹

¹ J. i. 35.

4. **Ajita**.—General of the **Licchavis** and follower of the Buddha. Immediately after his death he was born in Tāvatiṃsa; he visited the Buddha to refute a statement made about him by the naked ascetic **Pāṭikaputta** to the effect that he had been born in the Mahāniraya as a result of having followed the teaching of the Buddha.¹

¹ D. iii. 15-16; DA. iii. 825.

5. **Ajita-mānava**.—One of the disciples of **Bāvarī** who visited the Buddha at the request of their teacher. He was the first to question the Buddha, and the questions asked by him form the **Ajita-mānavapucchā** of the Parāyana Vagga of the Sutta Nipāta.¹ At the end of the conversation he became arahant with a thousand followers and entered the Order.² He was the son of a Brahmin of Sāvatti, price-assessor (*aggāsaniya*) to the King of Kosala.³

According to the Aṅguttara Commentary⁴ he was the nephew of Bāvarī, and the latter particularly asked him to come back to him with news of the interview with the Buddha.⁵

In a previous birth he offered a kapittha-fruit to Vipassī Buddha. He is probably to be identified with the **Kapittha-phaladāyaka** Thera of the Apadāna.⁶ A verse attributed to Ajita-mānava is found in the Theragāthā.⁷ The Ajita-pucchā are referred to in the Saṃyutta,⁸ where they are expounded by the Buddha to Sāriputta.

¹ Sn. 197 f.

² SnA. 587, but see ThagA. (*infra*), where he is said to have become an arahant later.

³ ThagA. i. 73 f.

⁴ i. 184.

⁵ ThagA. *loc cit.*

⁶ Ap. ii. 449.

⁷ v. 20.

⁸ ii. 47 f.

6. **Ajita**.—Thera,¹ probably to be identified with Ajita (5), but the story of his past differs completely from that of Ajita-mānava given in the Thag. Commentary. In the time of the Buddha Padumuttara he lit a lamp in front of the Enlightened One. As a result of this he enjoyed happiness in heaven for 60,000 kappas, and when he was born from Tusita in this Buddha-age there was a great light on the day of his birth. He is stated to have been a disciple of Bāvarī,² but he heard of the Buddha while in Himavā. Later he became an arahant.

¹ Ap. i. 335 ff.

² *Ibid.*, 337, 28.

7. **Ajita**.—The lay name of **Metteya** Buddha in his last birth, when he will attain Enlightenment.¹

¹ Anāgata-Vaṃsa, pp. 43, 45, 56.

8. **Ajita**.—A Pacceka-Buddha who lived ninety-one kappas ago. **Dāsaka** Thera, in a previous birth, gave him mangoes to eat¹ (*v.l.* **Ajina**).

¹ ThagA. i. 68.

9. **Ajita**.—A brahmin, a previous birth of **Citapūjaka** Thera; he offered flowers to **Sikhī** Buddha.¹

¹ Ap. i. 243.

Ajita Sutta.—Preached by the Bhuddha to **Ajita** the Paribbājaka on the difference between *dhamma* and *adhamma*.¹

¹ A. v. 229 ff.

Ajitakesakambala (**Ajitakesakambalī**).—Head of one of the six heretical sects mentioned in the Piṭakas as being contemporaneous with the Buddha. He is described as a *Titthaka* (heretical teacher), leader of a large following, virtuous and held in esteem by the people.¹

According to the *Sāmaññaphala Sutta*,² where **Ajātasattu** describes a visit paid to Ajita, he taught the doctrine of “cutting off,” *i.e.* annihilation at death. He was a nihilist who believed in neither good nor evil. The answer Ajita gave to Ajātasattu is given elsewhere³ as being the view of a typical sophist. His name is often introduced into the stereotyped list of the six teachers even where the views they are alleged to have expressed do not coincide with those attributed to Ajita in the *Sāmaññaphala Sutta*.⁴ He was called *Kesakambali* because he wore a blanket of human hair, which is described as being the most miserable garment. It was cold in cold weather, hot in the hot, evil-smelling and uncouth.⁵

According to the *Mahābodhi Jātaka* the Buddha had already refuted Ajita's view in previous births.⁶ Ajita was evidently much older in years than the Buddha, for we find **Pasenadi**, in the early years of his friendship with the Buddha, telling him that he was a young novice compared with Ajita.⁷

¹ S. i. 68.

² D. i. 55. In Tibetan sources he is stated to have taught that all beings must dwell in *Samsāra* for 84,000 mahā-kalpas before they come to an end; nothing can prevent that. Rockhill: 103-4.

³ *E.g.*, S. iii. 207; M. i. 515.

⁴ *E.g.*, S. iv. 398, where he is represented as talking about the rebirths of his adherents—he who denied rebirth. In A. i. 286 he seems to have been confused with **Makkhali Gosāla**.

⁵ DA. i. 144; MA. i. 422-3.

⁶ J. v. 246.

⁷ S. i. 68.

In the Milinda-pañha the king says that he had visited a teacher named Ajitakesakambala. This cannot possibly refer to our Ajita; the reference is probably to a teacher belonging to the same school of thought.⁸ References to ascetics wearing hair garments are found in several passages of the Pāli canon.⁹

⁸ "There is neither fruit nor result of good or evil karma," p. 4. His views are given on p. 25 without mention being made of his name. But see note 2 to the Mil. trans., p. 8.

⁹ D. i. 167; M. i. 77, 238; A. i. 240; for a discussion of Ajita's views see Barua: *PreBuddhistic Indian Philosophy*, pp. 287 ff.

Ajitañjaya.—King of **Ketumati**. He was a previous birth of **Todeyya Thera**, *q.v.*

Ajitapucchā or **Ajitapañhā**.—Second sutta of the Parāyanavagga of the Sutta Nipāta. See **Ajita-(mānava)**.

Ajitaratṭha (*v.l.* **Addika-** or **Addila-ratṭha**).—The country in which the setṭhi **Ghosita** was born, in a previous life, as a poor man named **Kotū-halaka**.¹

¹ DA. i. 317; DhA. i. 169 f.

Ajina.—Thera. He belonged to a poor brahmin family of Sāvattthi, and was so called because at birth he was wrapped in an antelope skin. He saw the presentation of Jetavana and, impressed by the majesty of the Buddha, joined the Order and later became an arahant. But because of past misdeeds he remained unhonoured and unknown, and on this account was despised by worldly novices.¹ He is evidently to be identified with **Ghatamaṇḍadāyaka** Thera of the Apadāna.² In a previous birth he gave butter as medicine to the Pacceka Buddha, **Sucintita**.

¹ Thag. 129-30; ThagA. i. 250 f.

² ii. 436.

Ajinadāyaka.—A therā who later became arahant. He gave a piece of antelope skin to **Sikhī** Buddha. Five kappas ago he was a cakkavatti, **Sudāyaka**.¹

¹ Ap. i. 213-14.

Ajivaka, given as a possible name.¹

¹ J. i. 403.

Ajelaka-Sutta.—Many are those who do not abstain from accepting goats and sheep.¹

¹ S. v. 472.

Ajjuka.—A monk of Vesālī. In settling a dispute regarding the estate of his lay-supporter, he was accused of partisanship by one of the parties concerned and was reported to **Ananda**. The case went up before **Upālī**, who decided in favour of Ajjuka,¹ and was commended by the Buddha for this decision.²

¹ Vin.iii. 66-7.² ThagA.i. 370; AA.i. 172.

1. **Ajjuna.**—Thera. Son of a councillor of Sāvattthi. In his youth he first joined the Order of the Nigaṇṭhas; being dissatisfied, he was won over by the Buddha's Twin-miracle and, entering the Order, reached arahantship.¹ He is evidently to be identified with **Sālapupphadāyaka** Thera of the Apadāna.² In **Vipassī** Buddha's time he was born as a lion and gave the Buddha a flowering branch of a sāla-tree.

¹ Thag. v. 88; ThagA.i. 186.² i. 169.

2. **Ajjuna.**—A Pacceka Buddha, who lived ninety-one kappas ago. **Panasaphaladāyaka** Thera (*q.v.*) gave him a ripe jackfruit.¹

¹ Ap. i. 297.

3. **Ajjuna.**—A Pacceka Buddha who lived ninety-four kappas ago. **Ajelaphaladāyaka** Thera gave him an *ajela*-fruit.¹

¹ Ap. ii. 446.

4. **Ajjuna.**—The seventh son of **Devagabbhā** and **Upasāgara**; one of the **Andhakaveṇhuputtā**¹ (*q.v.*).

¹ J. iv. 81; Pv. 93.

5. **Ajjuna.**—King of the **Kekakā**, and a great archer. He annoyed the sage **Gotama** and was destroyed in spite of his bulk and his thousand arms.¹ In the *Sarabhaṅga Jātaka* he is mentioned as having sinned against **Aṅgīrasa**.² He is identified with **Arjuna**, called **Kārtaviraya** of the *Kathāsaritsāgara*,³ and in the Uttarakaṇḍa of the *Rāmāyana*.⁴

He used to offer sacrifices to the gods.⁵

¹ J. v. 267.² J. v. 135; also DA. i. 266.³ ii. 639.⁴ Sarga 32.⁵ J. vi. 201.

6. **Ajjuna.**—The eldest of the five sons of King **Pāṇḍu**, all of whom were married to **Kaṇhā**. On discovering her liason with a hunch-backed slave and her treachery towards themselves, they gave her up

and retired to Himavā.¹ *Ajjuna* was a previous birth of the bird-king *Kuṇāla*.²

¹ J. v. 425 f.² *Ibid.*, 427.

Ajjunapupphiya Thera, probably identical with *Sambhūta* Thera (*q.v.*).

Ajjuhattha-pabbata.—See *Ambahatṭha-pabbata*.

Ajjhohāra.—One of the six huge mythical fishes of the Great Ocean. It was five hundred *yojanas* in length and lived on the fungi that grow on rocks.¹

¹ J. v. 462.

Añcanavana.—See *Añjanavana*.

Añjana.—The Sākya, son of *Devadaha*, and father of *Mahāmāyā* and *Mahāpajāpatī*, wives of *Suddhodana*. His wife was *Sulakkhaṇā*.¹ According to the *Mahāvamsa*,² he was the son of *Devadahasakka* and had a sister *Kaccānā*; his queen was *Yasodharā*. In addition to the daughters mentioned above he had two sons, *Daṇḍapāṇi* and the Sākiyan *Suppabuddha*. See also *s.v.* *Suppabuddha*.

¹ Ap. ii. 538, v. 115; see also *ThigA.* 152.² ii. 17 ff.

Añjanadevi.—Daughter of *Devagabbhā* and *Upasāgara*. When her ten younger brothers, the *Andhakaveṇhuputtā*, had conquered all *Jambudīpa* and were living at *Dvāravati*, they divided the kingdom into ten, forgetting their sister. *Aṅkura*, however, gave her his share and went into business. Later when all the members of her family, except *Aṅkura*, perished, she escaped destruction.¹

¹ J. iv. 80, 84, 88, 89; *PvA.* 111-12.

Añjana-pabbata.—One of the six peaks of the *Himālaya* from which rose the five great rivers and round which were the seven lakes.¹

Pabbata, one of the seven chief pupils of the Bodhisatta *Jotipāla*, had his hermitage there.²

¹ J. v. 415.² *Ibid.*, 133.

Añjana-vana (*v.l.* *Añcana-vana*).—A garden at *Sāketa*. In it was a Deer-park where the Buddha used to stay. On one such occasion *Kakudha* came to see him,¹ and also the paribbājaka *Kuṇḍaliya*² who

¹ S. i. 54.² S. v. 73.

lived near by. Here were preached the *Sāketa Sutta*,³ the *Sāketa Jātaka*⁴ and the *Jarā Sutta*.

When **Ananda** was staying there a nun of the Jaṭila persuasion visited him and questioned him on the use of samādhi.⁵

The Thera **Jambugāmiyaputta**⁶ dwelt there while yet a novice. Once the Buddha was staying at Añjanavana with a large company of monks and some of the monks slept on the sandbanks of the river **Sarabhū** near by. During the night floods rose and the Thera **Gavampati** controlled the water by his mystic powers.⁷

The elder **Bhūta**⁸ stayed in Añjana-vana while visiting his relatives in Sāketa, and the Thera **Añjanavaniya** spent the rainy season there on a couch.⁹ There **Sujātā** met the Buddha, and having listened to his discourse became an arahant.¹⁰

In ancient times the king of Kosala used to hunt in this garden, thus it was that the deer **Nandīya** met him.¹¹

The garden was so-called because it was thickly covered with *añjana*-creepers that bore collyrium-coloured flowers. Others say that *añjana* s the name of a spreading tree.¹²

³ *Ibid.*, 219.

⁴ J. i. 308; DhA. iii. 317 ff.; SnA. 531.

⁵ A. iv. 427-8.

⁶ ThagA. i. 86; SnA. 531.

⁷ *Ibid.*, i. 104; Thag. v. 38.

⁸ ThagA. i. 494.

⁹ *Ibid.*, i. 127.

¹⁰ Thig. vv. 145-50.

¹¹ J. iii. 270 f.

¹² ThagA. i. 128; SA. iii. 195.

Añjanavaniya Thera.—Son of a rājā in Vesālī, in the Vajjian territory. At that time Vesālī was faced by the threefold terror of drought, disease and demons. The Buddha quelled the panic by preaching the *Ratana Sutta*. In the great concourse of listeners was the rājā's son who thereupon left the world. He dwelt in the Añjana-vana, and in the rainy season, having procured an old couch, he put it on four stones and covered it all round with grass, leaving an open space to serve as door; there he spent his time meditating till he became an arahant.¹

In a previous birth he was a garland-maker, named **Sudassana**, and gave flowers to **Padumuttara** Buddha. He was sixteen times born as a king, named **Devuttara**.

He is evidently identical with **Mutṭhipupphiya** of the Apadāna.²

¹ Thag. v. 55; ThagA. i. 127 f.

² i. 142.

Añjanavasabha.—The state elephant of **Dhananāyaya**, king of the Kurus. It was credited with the power of bringing rain; the brahmins of **Dantapura** in Kalinga, therefore, begged for it during a severe drought.

But the elephant was of no avail, the rain did not come, and so it was returned to Dhanañjaya.¹

¹ J. ii. 368 f.; DhA. iv. 88 f.

Añjali.—One of the nuns who accompanied **Saṅghamittā** to Ceylon.¹

¹ Dīp. xviii. 24.

Añjasa.—A king of two kappas ago, father of **Sunanda**, a previous birth of **Upāli**.¹

¹ Ap. i. 45, v. 111; ThagA. i. 367.

Añña Sutta.—On the results of developing the four satipaṭṭhānā.¹

¹ S. v. 181.

“Aññaṃjivāṃ aññaṃsariraṃ” Sutta.—That the body is one thing and the soul another is the view held by some people.¹

¹ S. iii. 215.

Aññaṇā Sutta.—Five of the same name recording conversations with the paribbājaka **Vacchagotta** regarding the results of ignorance.¹

¹ S. iii. 257-9.

1. **Aññātara Sutta.**—On the chain of causation.¹

¹ S. ii. 75-6.

2. **Aññātara Sutta.**—Few are born among men because beings do not see the four Ariyan truths.¹

¹ S. v. 465.

Aññātara-Brahma Sutta.—A certain Brahmā thought no recluse or brahmin could come to his world. The Buddha, **Mogallāna**, **Mahākasapa**, **Mahākappina** and **Anuruddha** all appeared there and refuted his views.¹

¹ S. i. 144 f.

Aññātara-Bhikkhu Sutta.—Two of this name containing questions on the holy life and the destruction of the āsavā.¹

¹ S. v. 7-8.

Aññātara° Vatthu.—Several stories given in the Dhammapada Commentary are designated only by such titles as **Aññātara-itthi vatthu**, **Aññātara-kuṭumbika vatthu**, etc. For reference to such stories see DhA. Index (Vol. v.).

Aññatitthiya Bhānavāra. Ends the sixteenth chapter of the second khandhaka of the Mahāvagga.¹

¹ Vin. i. 115.

Aññatitthiya Vagga.—Several discourses on the views of other teachers.¹

¹ S. v. 27 f.

Aññatitthiya Sutta.—Describes a visit of **Sāriputta** to some heretical teachers in Rājagaha and the discussions that ensued. **Ananda** reports the incident to the Buddha, who approves and explains the questions further.¹

¹ S. ii. 32 f.

Aññāta-Koṇḍañña (*v.l.* **Aññā-Koṇḍañña**) **Thera.**—He was the son of a very wealthy brahmin family of **Doṇavatthu** near Kapilavatthu and was born before the Buddha. He came to be called by his family name Koṇḍañña. He was learned in the three Vedas, excelling in the science of physiognomy. When the Buddha was born he was among the eight brahmins¹ sent for to prognosticate, and though he was yet quite a novice he declared definitely that the babe would be a Buddha. Thereafter he lived awaiting the Bodhisatta's renunciation. After this happened he left the world with four others, and the five later became known as the **Pañcavaggiyā**.² When, after the Enlightenment, the Buddha visited them at Isipatana and preached the *Dhammacakkappavattana Sutta*, Koṇḍañña and eighteen crores of brahmas won the Fruit of the First Path. As he was the first among humans to realise the Dhamma the Buddha praised him saying "*aññāsi vata bho Koṇḍañño*" twice; hence he came to be known as Aññāta Koṇḍañña.³ Five days later when the *Anattalakkhaṇa Sutta* was preached he became arahant.⁴ He was the first to be ordained with the formula "*ehi, bhikkhu*" and the first to receive higher ordination. Later, at Jetavana, amidst a large concourse of monks, the Buddha declared him to be the best of those who first comprehended the Dhamma.⁵ He was also declared to be pre-

¹ The others being **Rāma**, **Dhaja**, **Lakkhaṇa**, **Mantī**, **Bhoja**, **Suyāma** and **Sudatta**. In the Milinda (236), where the eight names are given, Koṇḍañña appears as Yañña.

² J. i. 65 f.; AA. i. 78-84; ThagA. ii. 1 ff.

³ Vin. i. 12; UdA. 324, 371; Mtu iii. 333. It is interesting to note that in

the Burmese MSS. the name appears as Aññāsi-K°. The Cy. explains Aññāta-K° by "*pativedha K°*." In the ThagA. he is called Aññā-K°. Mrs. Rhys Davids suggests that Aññā was his personal name (*Gotama the Man*, p. 102).

⁴ Vin. i. 13-14.

⁵ AA. i. 84.

eminent among disciples of long-standing (*rattaññūnam*⁶). In the assembly of monks he sat behind the two chief disciples. Finding that his presence near the Buddha was becoming inconvenient to himself and others,⁷ he obtained the Buddha's permission to go and live on the banks of the **Mandākinī** in the **Chaddanta-vana**, where he stayed for twelve years, only returning at the end of that period to obtain the Buddha's leave for his parinibbāna. The elephants in the forest took it in turns to bring him his food and to look after him. Having bidden farewell to the Buddha, he returned to Chaddanta-vana, where he passed away.⁸ We are told⁹ that all Himavā wept at his death. The obsequies were elaborately performed by eight thousand elephants with the deva **Nāgadatta** at their head. All the devas from the lowest to the highest brahma world took part in the ceremony, each deva contributing a piece of sandalwood. Five hundred monks, led by **Anuruddha**, were present. The relics were taken to Veluvana and handed over to the Buddha, who with his own hand deposited them in a silver cetiya which appeared from the earth. Buddhaghosa states that the cetiya existed even in his time.¹⁰

Several verses attributed to Koṇḍañña are given in the Theragāthā, admonishing fellow celibates to lead the higher life, because everything is impermanent, bound to ill and void of soul.¹¹

On one occasion he preached to **Sakka** at the latter's own request; Sakka expressed himself as greatly pleased because the sermon was worthy even of the Buddha.¹²

Vaṅḡsa once extolled his virtues in the presence of the Buddha.¹³

In Padumuttara's time Koṇḍañña had been a rich householder, and, seeing one of the monks given preference in seniority, he wished for a similar rank for himself in the future. Towards this end he did many acts of piety, one of them being to build a golden chamber over the Buddha's relics. In Vipassī's time was a householder, **Mahākāla**, and gave to the Buddha the first-fruits of his field in nine stages of their produce.¹⁴

According to the Apadanā,¹⁵ he offered the first meal to Padumuttara after his Enlightenment.

Puṇṇa Mantāniputta was his nephew and was ordained by him.¹⁶

⁶ A. i. 23.

⁷ For his reasons see AA. i. 84; SA. i. 216.

⁸ SA. i. 218; AA. i. 84.

⁹ SA. i. 219.

¹⁰ *Ibid.*

¹¹ *Thag.* 674-88.

¹² *Thag.* v. 673; *ThagA.* ii. 3.

¹³ S. i. 193.

¹⁴ *ThagA.* ii. 1; *DhA.* i. 80.

¹⁵ i. 48 f.; *The Divy* (430) mentions another previous birth of Koṇḍañña.

¹⁶ *ThagA.* i. 37.

Aññatitthiya Sutta.—The answers that should be given to followers of other faiths if they should question about lust, malice and delusion.¹

¹ A. i. 199-201.

Aṭṭa.—One of the **Avīci** hells appearing in a list of names of purgatories.¹ Buddhaghosa² says these are not names of separate hells, but only periods of time in **Avīci** apportioned to each entrant by the working of Kamma.

¹ S. i. 150; Sn. 126.

² SA. i. 170; SnA. 476.

Atthakaraṇa Sutta.—See **Attha**°.

1. **Atthaka.**—A celebrated sage, composer and reciter of sacred runes, mentioned together with nine others,¹ as the ancient ṛṣis of the brahmins. They abstained from food at unseasonable times. They were the first teachers of the **Tevijja** brahmins² and great sacrifices were conducted by them.³

Various teachings are attributed to them, *e.g.* that they recognised five kinds of brahmins—brahmasama, devasama, mariyāda, sambhinna-mariyāda, and brāhmaṇacaṇḍāla.⁴ These sages did not claim to have discerned and realised the five qualities—truth, austerities, chastity, study and munificence—specified by the brahmins for the attainment of merit and the achievement of what is right,⁵ though their followers behaved as if they did. Nor did they claim that they personally saw and knew that “here alone resides the truth and everything else is vain.”⁶ In the *Vimānavatthu* Commentary it is said that the Buddha had realised those things of which these sages thought and for which they wished.⁷ (*Brahmacintitaṇ ti brahmehi Atthakādīhi cintitaṇ, pañcacakkhunā dīṭṭhaṇ.*)

It is said that Atthaka and the other seers had the divine eye and had incorporated the teachings of **Kassapa** Buddha into their own scriptures. Thus (at that time) the three Vedas were in conformity with the Dhamma. But later the brahmins went back on these teachings.⁸

Atthaka is generally identified with Aṣṭaka mentioned as the author of Ṛg-veda x. 104, unless the name be taken as a corrupt reading under which some representation of **Atri** may lurk.⁹

¹ Vāmaka, Vāmadeva, Vessāmittha, Yamataggi, Āṅgīrasa, Bhāradvāja, Vāseṭṭha and Bhagu. Vin i. 245; D. i. 104; DA. i. 273.

² D. i. 238.

³ A. iv. 61.

⁴ A. iii. 224 ff.

⁵ M. ii. 199-200.

⁶ M. ii. 169.

⁷ p. 265.

⁸ DA i. 273.

⁹ VT. ii. 130, n. 2.

2. **Aṭṭhaka**.—King. Mentioned in a list of kings who in times past had been unable to get beyond the domain of sense in spite of making great gifts and holding great sacrifices.¹

¹ J. vi. 99.

3. **Aṭṭhaka**.—King. Mentioned in a list of former kings who had followed righteousness and who, by waiting diligently on ascetics and recluses, had gone to Sakka's heaven.¹

¹ J. vi. 251.

4. **Aṭṭhaka**.—King. When **Daṇḍaka**, having sinned against **Kisavaccha**, was destroyed with his realm, three of the subordinate lords within his kingdom—**Kaliṅga**, **Aṭṭhaka** and **Bhīmaratha**—went to consult the Bodhisatta **Sarabhaṅga** on the fate of Daṇḍaka and his fellow-sinners. Their doubts were set at rest, and at the end of Sarabhaṅga's discourse they became free of their sensuality (*kāmarāga*).¹ **Sakka** himself was present at the interview and asked questions of Sarabhaṅga.

¹ J. v. 135-49.

5. **Aṭṭhaka**.—Pacceka Buddha. Mentioned in a nominal list.¹

¹ M. iii. 70; Ap. i. 107.

Aṭṭhakanagara.—A city, from which came the householder **Dasama** who, while on a visit to **Pāṭaliputta** on business, went to see Ānanda at **Beluvagāma** and questioned him.¹ The conversation is recorded in the *Aṭṭhaka-nāgara Sutta*.

¹ M. i. 349 f.; A. v. 342-7.

Aṭṭhaka-nāgara Sutta.—Gives an account of questions asked by Dasama of Aṭṭhakanagara of Ānanda while the latter was in Beluvagāma. It deals with the eleven portals leading to Nibbāna by which one may save oneself.¹

¹ M. i. 349 f.; A. v. 342-7.

Aṭṭhaka-Vagga.—The fourth division of the Sutta Nipāta. It consists of sixteen suttas, all of which are explained in the Mahā Niddesa. It may also have been the name of divisions of other books, because we are told that once **Soṇa** Thera intoned before the Buddha all the verses of the Books of the Eights (**Aṭṭhaka-vaggikāni**).¹

¹ Vin. i. 196-7. The DhA. (iv. 101-2) says he recited the 16 portions of the *Aṭṭhaka-vagga*.

Nandamātā Upāsikā was once reciting the Aṭṭhakavagga and the Parāyanavagga on the roof of her house, and **Vessavana**, while on the way with his followers to see the Buddha, listened to her recital.² According to this tradition, the Aṭṭhakavagga was already being recited in the Buddha's own time.

In Sanskrit the title was known as *Artha-varga* and was so understood by the Chinese translators. No one has explained what the title means nor has interpreted the second sutta (*Guhatṭhaka*) except as "The eight verses on the cave," and similarly with the three following suttas: *Dutṭhatṭhaka*, *Suddhatṭha* and *Paramatṭhaka*, each of eight verses. The fact that it is commented on separately in the *Mahā Niddesa* and was translated into Chinese makes it appear probable that it was once a separate work.³

² SnA. i. 370; but see A. iv. 63, where only the Parāyana is mentioned.

³ See Thomas, *op. cit.*, 274.

Aṭṭhaka Sutta.—Two of the same name. They deal with the methods of mastering the feelings, of bringing about their cessation and of the six ways of calming them.¹

¹ S. iv. 221 f.

Aṭṭhakathā-Therā.—Mentioned in the Dīgha Commentary¹ as being capable of solving the doubts that arose in the mind of **Mahā Sivali** Thera of the village hermitage.

¹ iii. 728.

Aṭṭhakathācariyā.—Composers (?) of the Commentaries. They lived prior to Buddhaghosa, because he refers to them.¹

¹ *E.g.*, AA. i. 273.

1. **Aṭṭhaṅgika Sutta.**—Things that flow together and coalesce do so because they contain a common element (*dhātu*) which makes possible such confluence, *e.g.* right views accord with right views by virtue of their common quality.¹

¹ S. ii. 168.

2. **Aṭṭhaṅgika Sutta.**—On the unworthy man, the still more unworthy man and the worthy man.¹

¹ A. ii. 220 f.

Aṭṭhaṅgika-magga Sutta.—The Āriyan eightfold path, called the path that goes to the uncompounded (*asaṅkhata*).¹

¹ S. iv. 367.

Aṭṭhapuggala Sutta.—Two suttas on the eight persons who are worthy of homage and of gifts.¹

¹ A. iv. 292, 293.

Aṭṭhama.—Pacceka Buddha, one of the names given in a list of such.¹

¹ M. iii. 70; ApA. i. 106.

Aṭṭhasata Sutta (°Pariyāya).—Method of describing the 108 feelings—thirty-six each of the past, present and future.¹

¹ S. iv. 231.

Aṭṭhasadda Jātaka.—Preached at Jetavana. **Pasenadi**, having heard one night a cry uttered by four inhabitants of hell, sought the advice of the Buddha.¹ The Buddha tells him of a former king of Benāres who, when seated on his bed at midnight, heard eight unusual sounds which frightened him till they were shown by the Bodhisatta to be quite natural.²

¹ The story is given in full in the *Lohakumbhi Jātaka*; J. iii. 43 f. ² J. iii. 428-34.

Aṭṭhasahassa.—A district of **Rohaṇa** in Ceylon¹ to the east of the modern **Valaveganga**.²

¹ Cv. lxi. 24; lxxv. 154.

² See Geiger, Cv. trans., i. 227, n. 4.

Aṭṭhāna Jātaka.—On the untrustworthiness and treacherousness of women. A young merchant, **Mahādhana**, patronised a courtesan, giving her a thousand pieces daily. One day, having no time to fetch the money, he went empty handed and was cast out. Thereupon, in disgust, he became an ascetic.¹

The story is related to a monk who wished to leave the Order on account of a woman.

¹ J. iii. 474 ff.

Aṭṭhāna Vagga.—A group of the “impossibilities”; examples of such are the simultaneous existence of two Buddhas, or the following of a good result from an evil deed.¹

¹ A. i. 26-30.

Aṭṭhānaparikappa Sutta.—Mentioned in the *Atthasālinī*¹; it evidently refers to Aṅguttara i. 222. The sutta states that it were easier for the four great elements to change their characteristics than for an Ariyan

¹ p. 336.

disciple possessed with unvarying faith in the Buddha, the Dhamma and the Saṅgha, to be born in purgatory among lower animals or in the *peta*-world.

Atṭhika Sutta.—A group of suttas dealing with the benefits occurring from meditating on skeletons.¹

¹ S. v. 129 ff.

Atṭhipesī Sutta.—Preached about a *peta*, a mere skeleton, seen near **Gijjhakūṭa** by **Moggollāna** and **Lakkhaṇa**. He had been a cattle-butcher in Rājagaha.¹

¹ S. ii. 254.

Atṭhisena.—The Bodhisatta. He came of a brahmin family of Benares, studied at Takkaṣilā and later became a *religieux*. He lived in the royal garden at the king's request, but would never ask the king for anything even when pressed to do so.¹

¹ J. iii. 352 f.

Atṭhisena Jātaka (No. 403).—The story of **Atṭhisena** as given above. Some monks in **Ālavī** were begging everywhere for materials and aid to build houses for themselves. People were annoyed by their solicitations and avoided them. When **Mahākassapa** came to **Ālavī** people ran away from him thinking he too was one of the monks. On enquiry he learnt the reason and told it to the Buddha, who was then at the **Aggālava-cetiya**. The Buddha rebuked the monks, saying that formerly *samaṇas* and recluses, even though offered their choice by kings, never asked for alms, holding that begging from others was neither agreeable nor pleasant. The *Maṇikaṇṭha Jātaka*¹ was also preached on the same occasion.

¹ J. ii. 282 ff.

Atṭhissara.—The name under which **Devadatta**, having suffered for five parts of a kappa in purgatory, will become Pacceka Buddha.¹

¹ DhA. i. 125; Mil. 111.

Adḍha Vagga.—Third section of the Pañcaka Nipāta of the Jātaka Commentary.¹

¹ J. iii. 211-227.

Adḍha Sutta (2).—That Ariyan disciple is wealthy who possesses four things: unwavering loyalty to the Buddha, the Dhamma and the Saṅgha, and virtues held in esteem by the Ariyans.¹

¹ S. v. 402.

Aḍḍhakāsi Therī.—In Kassapa Buddha's time she had been a nun well established in the precepts. But she reviled an arahant therī by calling her a prostitute, and for this she was born in purgatory. In the present age she was the daughter of a rich and distinguished citizen of Benares but, because of her former evil speech, became a prostitute in Rājagaha. Having heard the Buddha preach, she entered the Order of the bhikkhunis. Wishing to obtain the higher ordination from the Buddha, she set out for Sāvattthi, but was waylaid and stopped by libertines. So she sent a man to ask the Buddha's advice and he permitted her to be ordained by a messenger.¹ Her case established a precedent.² Later she attained arahantship.

It has been suggested³ that her name "half Kāsi" might mean that she charged five hundred pieces from her patrons. For, according to Buddhaghosa, Kāsi means one thousand, and anything worth one thousand is called *kāsiya*.

Another explanation is, however, given by Dhammapāla.⁴ The revenue which accrued to the king for one day from Kāsi was a thousand. Aḍḍhakāsi's patrons had to give a like sum to spend a night with her. This is referred to in one of the verses attributed to her in the Therīgāthā.⁵ For this reason she was called Kāsi. But later, many men, not being able to afford a thousand, would pay half the amount and spend the day with her. As a result she became known as Aḍḍhakāsi.

¹ Thig. vv. 25-6; ThigA. 30 ff.; Vin. ii. 277; Ap. ii. 610-11.

² Sp. i. 242.

³ VT. iii. 360, n. 3; and VT. ii. 195-6, n. 3.

⁴ ThigA. 32.

⁵ v. 25.

Aḍḍhacandīya Thera.—An arahant. In a previous birth he gave Tissa Buddha a bouquet of flowers in the shape of a crescent moon. He was once a king named **Devapa**.¹

¹ Ap. i. 231.

Aḍḍhacelaka Thera.—In a previous birth he gave half a garment to Tissa Buddha. He was thirty-two times king, under the names of **Samanta** and **Odana**. He became an arahant.¹

¹ Ap. i. 134.

Aḍḍhabhūta Sutta.—Preached in the **Kalandakanivāpa** at Veluvana. Everything is afflicted: eye, objects, eye-consciousness, etc. (*v.l.* **Andhabhūta**¹).

¹ S. iv. 20-1.

Aḍḍhamāsaka.—King. He was a poor man of Benares. He saved a halfpenny (*aḍḍha-māsaka*) and hid it in a brick wall. When the festival came round, wishing to take part in the fun with his wife, who had also saved a halfpenny, he travelled six leagues in the hot sun to fetch his savings from the hiding-place. King **Udaya** saw him as he passed by the palace singing, and having discovered his mission, gave him half of his kingdom. The man chose the half in which his halfpenny lay concealed. He later became an ascetic. His story is given in the *Gaṇḍamāla Jātaka*.¹ He was **Ananda** in the present age.²

¹ J. iii. 449 ff.; iv. 174.² *Ibid.*, iii. 454.

Aṇimaṇḍavya.—See **Maṇḍavya**.

Aṇḍabharigāmākūṭaka Sutta.—Story of a village cheat, born as a petā. His secret organs (*aṇḍa*) were huge in size. He was among the petas seen by Mahāmoggallāna on his way to Rājagaha from Gijjhakūṭa, in company with the Elder Lakkhaṇa. He had been a corrupt judge in Rājagaha and had taken bribes and given unjust judgments.¹

¹ S. ii. 258.² SA. ii. 162.

Aṇḍabhūta Jātaka (No. 62).—On the innate wickedness of woman. A girl is bred from infancy among women only, never seeing any man but her husband, the king's chaplain. The latter had embarked on the enterprise of so bringing up the girl, in order to defeat the king at dice, because the king was in the habit of winning by a declaration of truth to the effect that all women were treacherous; the chaplain wanted to find an exception in order to falsify the declaration. For a time the experiment succeeds, but later, as a result of the king's scheming, the girl starts an intrigue with a flower-seller as lover and is discovered.¹ The Jātaka is so called because the woman in the story was guarded from the time she lay in her mother's womb as a foetus (*aṇḍabhūta*).

The story was related concerning a monk who was worried by his passions.

¹ J. i. 289 ff.

Atappā-devā.—A class of devas whose company mortals long for.¹ They belong to the **Suddhāvāsā**.² According to Buddhaghosa³ they are so called because they torment no one (*na kañci sattaṃ tapenti*). They are *anāgāmīs*.⁴

¹ M. i. 289; iii. 103.² D. ii. 52; D. iii. 237.³ DA. ii. 480; VibhA. 521.⁴ ItA. 40.

Atarandā-mahābhodhikkhandha.—A village in **Rohaṇa** where the forces of **Dhamilādhikāri** destroyed the rebels.¹

¹ Cv. lxxv. 97.

Aticāri Sutta.—That an adulteress is born in purgatory.¹

¹ S. iv. 242.

Atitti Sutta.—There is no satiety in sleep, in drinking liquor and in sexual intercourse.¹

¹ A. i. 261.

Atideva.—The Bodhisatta born as a brahmin in the time of Revata Buddha. Having heard the Buddha preach he gave him his upper garment.¹ He belonged to **Rammavatī**.²

¹ J. i. 35; Bu. vi. 10; Mbv. 10.

² BuA. 134.

Atinivāsa Sutta.—The five evil results of long dwelling (*atinivāsa*).¹

¹ A. iii. 258.

Atipaṇḍita.—The Bodhisatta was once born as the son of a merchant-family in Benares and was named **Paṇḍita**. He entered into partnership with another man, named Atipaṇḍita, who tried to deceive him but in vain.¹

¹ J. i. 405 f.

1. **Atimuttaka.**—A cemetery near **Benares**, where robbers used to deposit their stolen goods. Two ascetics, **Maṇḍavya** and **Dīpāyana**, lived there.¹

¹ J. iv. 28 f.

2. **Atimuttaka.**—A novice, nephew of **Saṅkicca**. On his way to his parents to obtain, at Saṅkicca's behest, permission for the higher ordination, he was attacked by thieves; he was set free on promising not to mention their whereabouts. Later, he saw his parents take the same road, but refrained from warning them on account of his promise. The thieves, marvelling at his integrity, wished to be ordained under him. He took them to Saṅkicca and later on to the Buddha.¹

In Atthadassi's time he was a rich householder and held great almsgivings for the monks after the Buddha's death.²

He is mentioned as one who shone in the assembly of relatives.³

His name is often spelt **Adhimuttaka**.

¹ DhA. ii. 252-3; SA. i. 44-5; but see ThagA. ii. 11 f., where his encounter with the thieves is mentioned as having taken place *after* he became arahant. The rest of the story also is different.

² Ap. i. 88.

³ SA. i. 45.

Atimuttaka-sāmanera Vatthu.—See **Atimuttaka** (2).

Atimbara.—Minister of **Dūṭṭhagāmaṇi**.¹

¹ SdS. 77.

Atitānāgatapaccuppanna Suttas.—Three in number. Seeing that the *saṅkhāras* are (1) impermanent, (2) ill, and (3) without the self, the Ariyan disciple cares not for what is past, is not in love with the present and seeks dispassion for the future.¹

¹ S. iii. 19-20.

Atitena Sutta.—Seeing that the eye, ear, etc., of the past are impermanent, the Ariyan disciple should cease desiring them.¹

¹ S. iv. 151.

1. **Atula.**—An upāsaka of Sāvatti. He went with five hundred others to listen to **Revata**, who, however, being fond of solitude, would not preach to him. In anger he went to **Sāriputta** who, on hearing his grievances, discoursed at length on the Abhidhamma. Annoyed thereat he repaired to **Ānanda**, to whom he told the story. Ānanda preached them a very short sermon, and the upāsakas in despair sought the Buddha. The Buddha pointed out to them that they had been too hasty in their condemnation. At the end of the discourse Atula and his companions gained the First Fruit of the Path.¹

¹ DhA. iii. 325-9.

2. **Atula.**—A nāga king. The Bodhisatta in the time of **Sumana** Buddha. He had music played before the Buddha and gave him a pair of robes.¹

¹ J. i. 34; Bu. v. 15 f.; Mbv. 10.

3. **Atula.**—A nāga king. The Bodhisatta in **Vipassī** Buddha's time. He offered the Buddha a golden seat embossed with jewels.¹

¹ J. i. 41; Mbv. 11; Bu. xx. 10 f.

4. **Atula.**—A celebrated physician of old, mentioned in a list with six others.¹

¹ Mil. 272.

5. **Atula.**—Son of **Sikhī**, who later became Sikhī Buddha. His mother was **Sabbakāmā**.¹

¹ Bu. xxi. 17; DA. ii. 422.

Atulamba.—The mango tree produced by the juggler **Bhaṇḍu-kappa** to make Prince **Mahāpanāda** laugh. The mango is known as **Vessavaṇa's** mango and it is impossible to approach it.¹

¹ J. iv. 324; see also ii. 397.

Atulya.—King. A previous birth of **Āsanatthavika** Thera. Twenty-seven kappas ago he was king seven times under this name.¹

¹ Ap. i. 255.

1. **Atta Sutta.**—Self-possession is the forerunner of the Eightfold Path.¹

¹ S. v. 36.

2. **Atta Sutta.**—The self-possessed monk develops the Eightfold Path.¹

¹ S. v. 37.

Attakāra Sutta.—On individuality and non-individuality; preached in answer to a brahmin's questions.¹

¹ A. iii. 337 f.

Attānuvāda Sutta.—On the four kinds of fears: fear of self-reproach, of others' reproach, of punishment, and of woeful state.¹

¹ A. ii. 121 f.

Attadaṇḍa Sutta.—The fifteenth sutta of the *Aṭṭhakavagga* of the *Sutta Nipāta*.¹ It was preached by the Buddha when he went to settle the quarrel between the Sākiyans and the Koliyans. It was the last to be preached on that occasion. At the end of the discourse their quarrels ceased and five hundred Sākiyan and five hundred Koliyan youths entered the Order by way of *ehibhikkhupabbajjā*.² The sutta deals with various aspects of self-control and a description of one who might be called a *muni*.

¹ Sn. 182 f.

² SnA. 566-9; J. v. 413-4.

Attantāpa Sutta.—On the self-tormentor who practices various austerities, and the tormentor of others—butcher, fisherman, etc.—and those who, like some kings, torment both themselves and others.¹

¹ A. ii. 203 ff.

Attadattha Thera.—When the Buddha announced that he would pass away in four months, many *puṭhujjana*-monks, out of affection for him, stayed near him, not knowing what to do. But Atthadattha, deter-

mined to realise the aim of his pabbajjā in the Buddha's lifetime, dwelt apart, in earnest striving. His action was reported to the Buddha who, on learning what his purpose was, greatly praised him and held him up as an example to the others. At the end of the Buddha's sermon the therā became an arahant.¹

¹ DhA. iii. 158-64.

Attahita Sutta.—Three suttas on the four kinds of people in the world: bent on their own profit; on another's profit; on the profit of both; on the profit of neither.¹

¹ A. ii. 97 ff.

Attadīpa Vagga.—Of the Samyutta Nikāya,¹ contains ten suttas on the nature of the body and the self.

¹ S. iii. 42 ff.

Attadīpa Sutta.—Monks should be refuges unto themselves, the Dhamma should be their refuge. They should seek for the very source of things in the impermanence of the five *Khandhas*.¹

¹ S. iv. 42 f.

Attāḥidhātusena Vihāra.—A monastery built by King **Dhātusena**.¹

¹ Cv. xxxviii. 49.

Atthakaraṇa Sutta.—**Pasenadi** tells the Buddha how, when he was sitting in the judgment-hall (*atthakaraṇa*), eminent nobles and brahmins and burgesses deliberately told lies because of their worldly desires and he was disgusted. The Buddha tells him that their action in doing so will be a source of ill to them for a long time¹ (*v.l. Atṭa*°).

¹ S. i. 74 f.

Atthakāma Vagga.—The fifth section of Eka Nipāta of the Jātakatṭhakathā.¹

¹ J. i. 234-61.

Atthakula Sutta.—The reasons why certain families, having attained great possessions, fail to last long.¹

¹ A. ii. 249 f.

1. **Atthadassī.**—The fourteenth of the twenty-four Buddhas. He was born in **Sobhana** in the **Sueindhanu** pleasaunce, his parents being **Sāgara** and **Sudassanā**.¹ He was so called because at his birth people recovered

¹ Bu. xv.; BuA. 178 ff.

long-buried treasures. His wife was **Visākhā** and his son **Sena** (Sela according to the Buddhavaṃsa Commentary). He lived for 10,000 years as a householder in three palaces—**Amaragiri**, **Suragiri** and **Girivāhana**. He left home on a horse called **Sudassana**. His penance lasted eight months, and his meal of milk-rice was given by a nāga woman, **Sucindharā**. A nāga, **Dhammaruci**, gave him the grass which he spread at the foot of the campaka tree, where he reached Enlightenment. His first sermon was preached in the **Anomā**-park near Anoma. His chief disciples were **Santa**, the king's son, and **Upasanta**, son of the chaplain of **Sucandaka**. His chief women disciples were **Dhammā** and **Sudhammā**. **Abhaya** was his attendant, and his patrons were **Nakula** and **Nisabha** among the laymen, and **Makilā** and **Sunandā** among the lay-women. The Bodhisatta was a jaṭila, **Susīma** of Campaka, and he offered the Buddha a canopy of flowers brought from the deva-world. Atthadassī died at the age of 100,000 years at Anomārāma in Anupama and his relics were scattered in various places. He appeared in the Maṇḍakappa, in the company of two others, Piyadassī and Dhammadassī.²

² J. i. 39.

2. **Atthadassī**.—A therā in Ceylon who, in company with two others, **Buddhamitta** and **Buddhadeva**, asked that the Jātakatṭhakathā be written.¹ He was probably an incumbent of the Mahāvihāra in Anurādhapura.²

¹ J. i. 1; Gv. 68.

² See *Pāli Lit. of Ceylon*, 125.

3. **Atthadassī**.—One of the mythological kings of **Kapilavatthu**.¹

¹ Dīp. iii. 41.

4. **Atthadassī**.—A therā in Ceylon, supposed by some to be the author of the **Bhesajjamañjūsā** and to have been the head of the **Pañca-mūla-pariveṇa**.¹

¹ *Pāli Lit. of Ceylon*, 215.

Atthavasa Vagga.—The seventeenth chapter of the Duka Nipāta of the Aṅguttara Nikāya.¹ It deals with the aims behind the Buddha's injunctions to monks with regard to the practice of *samatha* and *vipassanā*, to be employed as remedies against lust, etc.

¹ A. i. 98-100.

1. **Atthavyākhyāna**.—By **Cūlabuddha** Thera of Ceylon; a book on grammar or exegesis.¹

¹ Sās. 34; Bode: *Pāli Lit. of Burma*, 28.

2. **Atthavyākhyāna.**—By **Culla-Vajira** (of Ceylon).¹¹ Gv. 60.

3. **Atthavyākhyāna.**—By **Culla-Vimalabuddhi**; written, says the Gandhavamsa, independently, according to his own convictions.¹

¹ Gv. 70.

Atthasandassaka Thera.—An arahant. In Padumuttara's time he was a brahmin named **Nārada**. Seeing the Buddha going along, attended by his monks, he uttered the Buddha's praises in three stanzas. 130 kappas ago he was born as a king named **Sukhitta**.¹ He is probably identical with **Nāgita** Thera.

¹ Ap. i. 168.

Atthasālinī (Aṭṭhasālinī).—Buddhaghosa's commentary on the Dhammasaṅganippakaraṇa of the Abhidhamma Piṭaka. It was originally written in India,¹ but was probably revised in Ceylon as it mentions² the Samantapāsādikā, also various Aṭṭhakathās and the Visuddhimagga.

¹ Mhv. xxxvi. 225; Sās. 31.² pp. 97-8.

Atthassadvāra Jātaka (No. 84).—The Bodhisatta was once born as a very wealthy seṭṭhi in Benares. He had a son who, when only seven years old, showed great intelligence and anxiety for his own spiritual welfare. One day the boy asked his father which were the paths leading to welfare and on being told them he followed their teaching.

The story was told in reference to a similar child, the son of a wealthy seṭṭhi of Sāvattthi. The father, not being able to answer the boy's questions, took him to the Buddha at Jetavana.¹

¹ J. i. 366-7.

“Atthinukhopariyāya” Sutta.—Is there a method by following which a monk could affirm that he has won insight? “Yes,” answers the Buddha; a monk beholding an object or hearing a sound, etc., recognises it with the eye of wisdom and of reason, whether it produces in him lust, etc., or not. This method leads to insight apart from belief, hearsay, etc.¹

¹ S. i. 138.

Atthirāga Sutta.—All existence is the result of attachment to the four kinds of food: *kabalīṅkāra* (solid food), *phassa* (contact), *manō-sañcetanā* (will), and *viññāṇa* (consciousness). This is explained with various similes.¹

¹ S. ii. 101-4.

Attho Sutta.—See **Virocana-asurinda Sutta.**

Athabbana (Āthabbana).—A branch of knowledge, dabbling in which is forbidden to monks.¹ When spoken in conjunction with the three Vedas, it is mentioned as a fourth branch of Veda with *itihāsa* as the fifth.² It is explained as *āthabbanika-manta-payoga* (the trade of the wonder-worker³).

¹ Sn. vs. 927.

² DA. i. 247.

³ SnA. ii. 564.

Athalayunnāḍa.—A district in S. India.¹

¹ Cv. lxxvi. 261.

Athalayūru-naḍālvāra.—A Damila chieftain.¹

¹ Cv. lxxvi. 140, 260; lxxvii. 27.

Adanta Vagga.—The fourth chapter of the Eka Nipāta of the Aṅguttara Nikāya.¹ It consists of ten suttas on the untamed mind.

¹ A. i. 6 f.

Adaḷidda Sutta.—The rich man is he who possesses the seven *bojjhaṅgā*.¹

¹ S. v. 100.

Adassanā Sutta (five).—Diverse opinions arise in the world because of the failure to see the five *saṅkhārā* their nature, etc.¹

¹ S. iii. 260.

Aditi.—Mother of the sun, who is called **Ādicca**, which is explained as *Aditīyā putto*.¹

¹ DA. iii. 963.

Adinna Sutta.—Few are they that abstain from taking what is not given.¹

¹ S. v. 469.

Adinnapubbaka.—A brahmin of Sāvatti, father of **Maṭṭakuṇḍali**, so called because he never gave anything to anyone. When, later, Maṭṭakuṇḍali, having been born in heaven, visits him and persuades him to take refuge with the Buddha, he invites the Buddha with his monks to a meal at his house. At the conclusion of the meal Maṭṭakuṇḍali appears again and Adinnapubbaka, after listening to the Buddha's preaching, attains the First Fruit of the Path.¹

¹ DhA. i. 25-30; VvA. 322 f.

Addilaraṭṭha.—A kingdom where once lived a poor man named **Kotūhaḷaka**, who, in the present age, became **Ghosita-seṭṭhi**. Food being very scarce in the country, **Kotūhaḷaka** and his family left it.¹

¹ DA. i. 317; MA. i. 539.

Adinasattu.—See **Alinasattu**.

Adukkhamasukhī Sutta.—A group of twenty-six suttantas, dealing with various heresies regarding the soul.¹

¹ S. iii. 220-2.

Addha Vagga.—The seventh chapter of the *Devatā Saṃyutta* of the *Saṃyutta Nikāya*.¹ The *Saṃyutta Commentary*² calls it **Anvavagga**.

¹ S. i. 39-41.

² SA. i. 75. See also KS. i. 54, n. 4.

Addhariyā-brāhmaṇā.—The word occurs in a list of brahmin teachers in the *Tevijja Sutta*.¹ They teach a state of union with *Brahmā*. These are evidently *Adhvaryu* brahmins.

¹ D. i. 237.

Addhuvasīla.—A youth who stole ornaments to win the daughter of his teacher. He failed in his quest. The story is given in the *Sīlavimāṇsana Jātaka*.¹

¹ J. iii. 18-20.

Adhanapāli.—Given as an example of a name.¹

¹ J. i. 403.

Adhamma.—A *Kāmāvacara* god, **Devadatta**, in a previous birth. He appeared to men on fast days and admonished them to lead evil lives. Once he met **Dhamma** (the *Bodhisatta*), and the two had a discussion in mid-air, at the end of which **Adhamma** plunged headlong into hell.¹

His vehicle was called **Adhammayāna**.

¹ J. iv. 100-3.

Adhamma Vagga.—The tenth chapter of the *Eka Nipāta* of the *Āṅguttara Nikāya*.¹ It consists of forty-two suttas, dealing chiefly with the harm that arises from monks describing what is not *Dhamma* as *Dhamma* and *vice versa*.

¹ A. i. 16-19.

Adhamma Sutta.—Three suttas describing *dhamma* and *adhamma* and their different qualities.¹ In the last **Ānanda** explains in detail what the Buddha taught to the monks in brief.

¹ A. v. 222 ff.

Adhammavādi.—A monk who lived soon after the death of Kassapa Buddha. Having been guilty of various offences, he was charged by his colleague **Dhammavādi**; he persuaded certain *vinayadhara* monks to give an *ex parte* judgment in his favour.¹ The two monks who were chiefly responsible for this judgment were later known as **Hemavata** and **Sātāgira**.¹

¹ SnA. i. 195-7.

Adhammika Sutta.—The evils resulting from the unrighteousness of kings and the benefits of their righteousness.¹

¹ A. ii. 74 f.

Adharaṭṭeri.—A district in S. India.¹

¹ Cv. lxxvii. 69.

Adhikakkā.—A ford, evidently a well-known bathing-ghat, where pilgrims used to bathe in order to obtain purification from their sins. It is mentioned in a list of rivers and ghats.¹

¹ M. i. 39.

Adhikaraṇa Vagga.—The second chapter of the Duka Nipāta of the Āṅguttara Nikāya. It consists of ten suttas on the value of self-examination in disputes and several other topics, such as the reasons for being born in heaven and in purgatory, abstention from immorality, the holiness of the letter of the Dhamma, etc.¹

¹ A. i. 52-8.

Adhikaraṇasamatha Vagga.—One of the divisions of the Sutta-vibhaṅga on the procedure for settling disputes.

Adhicitta Sutta.—The qualities necessary for the monk developing higher consciousness.¹

¹ A. ii. 256 f. It is quoted in the Vibhaṅga Commentary, 229 f.

Adhicchattiya Thera.—An arahant. In a previous birth he placed a parasol on the thūpa containing the relics of **Atthadassī** Buddha.¹ He is evidently identical with **Sāmidatta**² (*v.l.* **Chattādhichattiya**).

¹ Ap. i. 170.

² ThagA. i. 189.

Adhigama Sutta.—On the qualities requisite for acquiring good states and for fostering them.¹

¹ A. iii. 431 f.

1. **Adhimutta.**—A brahmin of Sāvatti. Dissatisfied with brahmin learning, he looked for salvation elsewhere, and hearing the Buddha preach at the presentation of Jetavana, entered the Order, becoming an arahant in due course.¹ A verse addressed by him to some corpulent monks is found in the Theragāthā.²

In Padumuttara's time he was a learned brahmin and became an ascetic. Later he met the Buddha, offered him a bark-robe and uttered his praises in song. He is probably identical with **Sabbakittika** of the Apadāna.³

¹ ThagA. i. 224.

² v. 114.

³ i. 323-4.

2. **Adhimutta.**—See **Atimuttaka** (2).

Adhimutti Sutta.—Preached to **Ananda** on the ten powers of a Tathāgata.¹

¹ A. v. 36 f.

Adhokuraṅgāma.—A village in the district of **Āḷisāra** in North Ceylon; a fortification there of **Gajabāhu** was captured by **Parakkamabāhu I.**¹

¹ Cv. lxx. 171.

Adhogāṅgā.—See **Gaṅgā**.

Adhopupphiya Thera.—An arahant. In a previous birth he was a hermit of great power in Himavā and offered flowers to **Abhibhū**, the chief disciple of **Sikhī** Buddha. Soon afterwards he was eaten up by a boa-constrictor.¹

¹ Ap. i. 128-9.

Anaṅgana Jātaka.—Mentioned in the Aṅguttara Commentary,¹ among the Jātakas revealed by the Buddha at **Saṅkassa** in answer to the questions asked by **Sāriputta**. No story of this name is found in the Jātaka Commentary, but the verse quoted in the Aṅguttara Commentary is found in the *Jhānasodhana Jātaka*,² for which evidently this was another name. An *Anaṅgana Vatthu* is mentioned in the Samantapāsādikā,³ but the reference is not clear, and probably refers to *Anaṅgana Sutta* (*infra*).

¹ i. 74.

² J. i. 473 f.

³ i. 158.

Anaṅga Sutta.—A record of a conversation between **Sāriputta** and **Moggallāna** on the nature of blemishes (*aṅganāni*) and on the benefits of recognising and removing them.¹

¹ M. i. 24 ff.

Anatapa Sutta.—See **Anta**.

Anaṇaka Sutta.—The four kinds of bliss possible to a householder: a bliss of ownership, of wealth, of debtlessness and of blamelessness.¹

¹ A. ii. 69 f.

Anaticāri Sutta.—A woman who is no adulteress will be born in heaven.¹

¹ S. iv. 244.

1. **Anatta Sutta.**—Preached to **Rādha** at Sāvatti in answer to his question “What is not-self?”¹

¹ S. iii. 196.

2 and 3. **Anatta Suttas.**—The occasion is the same. That which is without a self must be put away.¹

¹ S. iii. 199 and 201.

4. **Anatta Sutta.**—The idea of “not-self,” when cultivated, conduces to great profit.¹

¹ S. v. 133.

Anattaniya Sutta.—For that which does not belong to the self, desire must be put away.¹

¹ S. iii. 78.

Anattalakkhaṇa Vatthu.—The story of five hundred monks. The Buddha, knowing their past, advises them to reflect on the “selfishness” of the khandhas.¹ These monks had devoted themselves to meditation on this topic for 20,000 years in the dispensation of Kassapa Buddha.

¹ DhA. iii. 406-7.

Anattalakkhaṇa Sutta.—Preached five days after the *Dhammacakkapa-vattana Sutta* to the **Pañcavaggiya** monks, all of whom became arahants at the conclusion of the sermon.¹ No self is to be found in any of the five khandhas, all of which are impermanent and subject to woe. The

¹ Vin. i. 13-14; J. i. 82; iv. 180; Dpv. i. 34; MA. i. 390; AA. i. 57, 84.

sutta does not deal with the question as to whether the self exists or not; it only shows that the khandhas are not the self.

In the Saṃyutta Nikāya² the discourse is called the **Pañca Sutta**, the five referred to being the **Pañcavaggiyā** who listened to it.

² iii. 66 f.

1. **Anattā Sutta**.—All the khandhas are without the self. The Āriyan disciple feels revulsion towards them realising that, for him, there is no hereafter.¹

¹ S. iii. 21.

2. **Anattā Sutta**.—Same as above.¹

¹ S. iii. 77.

3. **Anattā Sutta**.—All objects of the senses (sights, sounds, etc.), both external (*bāhira*) and personal (*ajjhatta*), are void of a self.¹

¹ S. iv. 2, 4, 6.

4. **Anattā Sutta**.—Everything is void of self.¹

¹ S. iv. 28.

Anattena Sutta.—Lust and desire for that which is without a self should be put away.¹

¹ S. iii. 178.

Anatthatāya Sutta.—Negligence (*pamāda*) conduces to great loss.¹

¹ A. i. 16.

Anatthapucchakabrāhmaṇa Vatthu.—Story of a brahmin who asked the Buddha whether he knew only of that which was good or did he know evil as well ? The Buddha set his doubts at rest.¹

¹ DhA. ii. 227-9.

Ananutappiya Sutta.—Preached by **Sāriputta** on how a monk should deport himself so as to have no occasion for repentance.¹

¹ A. iii. 294 f.

Ananusociya Jātaka (No. 328).—The Bodhisatta was born as a rich brahmin in Benares. After his education at Takkaṣilā his parents wished him to marry. After much persuasion he agreed to do so, if they could find a woman like a golden image which he would make. Emissaries were sent out and they found a girl of sixteen, **Samillabhāsini**, in the Kāsi kingdom.

She did not wish to marry either, but yielded to her parent's wishes. Though the two young people were married they lived in celibacy and when their parents died they gave away their immense wealth and became ascetics. Samillabhāsini died of dysentery caused by unsatisfactory meals. The Bodhisatta coming back from his begging-rounds found her dead on a bench, but proceeded to eat his meal much to the surprise of the onlookers. On being questioned, "Why should I weep?" he said "that which has the quality of dissolution is dissolved."

The story was related in reference to a landowner who, when his wife died, gave himself up to despair. The Buddha, seeing his *upanissaya*, went out to meet him and told him the story, whereupon he obtained the First Fruit of the Path.¹

¹ J. iii. 92-7.

Ananussuta Sutta.—The five-fold power of a Tathāgata.¹

¹ A. iii. 9 f.

Ananta.—The serpent king referred to under **Anantapokkharani**, but not elsewhere mentioned in the old books. He is also called **Anantabhoga**. For details see Hopkins' *Epic Mythology* (pp. 23-4).

Anantakāya.—An attendant of King **Milinda** who was sent by the king to escort **Nāgasena** from the monastery to Sāgala. On his way he questioned the Elder about the soul and we are told that the latter talked to him from the Abhidhamma to such effect that Anantakāya became a convert.¹ He is probably to be identified with **Antiochus**, attendant of Menander.²

¹ Mil. 30-1.

² Milinda Questions, I. xix., xlii.

Anantajāli.—King. A previous birth of **Bhājanadāyaka** fifty-three kappas ago¹ (*v.l.* **Antarajāli**).

¹ Ap. i. 218.

Anantajina.—An epithet of the Buddha. When **Upaka**, the ājīvika, saw the Buddha, and heard of his attainments, Anantajina was one of the names he used in uttering the Buddha's praises.¹ Later, when having quarrelled with his wife **Cāpā**, he sought the Buddha at Sāvatti, it was "Anantajina" he asked for.²

¹ ThagA. i. 220.

² *Ibid.*, 222; SnA. i. 260; MA. i. 389.

Anantapokkharanī.—A pond constructed by **Parakkamabāhu I.** in **Pulatthipura.** The steps surrounding the pond were laid like the coils of the serpent-king **Ananta.**¹

¹ Cv. lxxiii. 120.

Anantarapeyyāla.—One of the sections of the **Vidhura Jātaka.**¹

¹ J. vi. 304.

Anantarabhaṇḍaka-tittha.—A ford in the **Mahāvāluka-gaṅgā** in Ceylon.¹

¹ Cv. lxxii. 16.

Anantavā Sutta.—On the world as being unlimited.¹

¹ S. iii. 215.

1. **Anabhirati Jātaka** (No. 65).—Women cannot be regarded as private property. They are common to all; they extend universal hospitality.

The Bodhisatta was once a famous teacher of Benares. A pupil of his, finding his wife unfaithful, was so affected by the discovery that he kept away from classes. When asked why, he told his teacher the whole story; the latter consoled him by telling him that all women were unfaithful.

The story was told to an upāsaka who came to visit the Buddha. Once, on discovering his wife's faithlessness, he had words with her and kept away from the vihāra.¹

¹ J. i. 301-2; see also DhA. iii. 348 ff., where the details given are slightly different.

2. **Anabhirati Jātaka** (No. 185).—Told to a young brahmin of Sāvattthi who knew the three vedas by heart. When he married his mind became darkened. He visited the Buddha, who talked to him pleasantly and discovered in the course of conversation that his memory had grown weak. The same thing had happened to him in the past, said the Buddha. Serenity of mind is essential for good memory.¹

¹ J. ii. 99-101.

Anabhirati Sutta.—The idea of distaste for all the world, if cultivated, is fruitful.¹

¹ S. v. 132.

Anabhirati-bhikkhu Vatthu.—The story of a discontented monk. When the monk was away engaged in study, his father fell sick and died before his son could be summoned to see him. The father, on his death-

bed, left with his other, younger son, a hundred pieces, to be given to the monk. At first the monk refused to accept the money, but later he felt a desire to take it and to return to the lay life. Indecision made him ill and he was taken before the Buddha. The latter, by getting him to enumerate the things which he could buy with the money, made it clear to him that the amount of his inheritance would be very little, and that no amount of wealth could ever be sufficient to gratify one's needs, relating the *Mandhātā Jātaka* to illustrate the truth of his words.¹

¹ DhA. iii. 238-45.

Anabhisamaya Sutta.—Preached to the wanderer **Vacchagotta**. Diverse opinions arise in the world through not seeing the nature of the body, etc.¹

¹ S. iii. 260.

Anamatagga Saṃyutta.—The fifteenth section of the Saṃyutta Nikāya. It contains a collection of sayings on the incalculable beginning of Samsāra.¹ After the Third Council, the Thera **Rakkhita**, who went to **Vanavāsa**, preached the Anamatagga Saṃyutta there and converted 60,000 persons.² On the fourth day of **Mahinda's** visit to Ceylon he preached this Saṃyutta in the Nandanavana in Anurādhapura.³ The **Pātheyyaka** monks became arahants after listening to the Buddha preaching the **Anamataggāni**.⁴

¹ S. ii. 178 ff.

³ *Ibid.*, xv. 186; Sp. i. 81; Mbv. 114.

² Mhv. xii. 32 f.

⁴ DhA. ii. 32.

Anāgata Sutta.—The five kinds of anticipatory fears that should make a forest-dwelling monk zealous and active.¹

¹ A. iii. 100 f.

Anāgatavaṃsa.—A poem on the story of **Metteyya**, the future Buddha, by an elder named **Kassapa**,¹ an inhabitant of the Coḷa country.² The poem is probably based on an older work.³ A *ṭikā* exists, written by an **Upatisa**, possibly the author of the Mahābodhivaṃsa. The introductory verses of the poem state that the story was preached by the Buddha at Sāriputta's request. For the text see *J.P.T.S.*, 1886, pp. 32 ff.

¹ Gv. 61.

² Svd. v. 1204.

³ P.L.C., 160 f.

Anāgāmi Sutta.—The six qualities necessary for the third Fruit of the Path.¹

¹ A. iii. 421.

Anāgāmi-thera Vatthu.—Story of a monk who became anāgāmi; when asked by his pupils, however, he did not say anything regarding his attainment. After death he was born in the **Suddhāvāsā**. His pupils, grieving for him in their ignorance, were enlightened by the Buddha.¹

¹ DhA. iii. 288-9.

Anātha.—A Pacceka Buddha of thirty-one kappas ago. **Uddālapupphiya** Thera, in a previous birth, offered him an *uddāla*-flower.¹

¹ Ap. i. 288.

Anāthapiṇḍika.—A banker (*seṭṭhi*) of **Sāvatthi** who became famous because of his unparalleled generosity to the Buddha. His first meeting with the Buddha was during the first year after the Enlightenment, in **Rājagaha**,¹ whither Anāthapiṇḍika had come on business. His wife was the sister of the *seṭṭhi* of Rājagaha, and when he arrived he found the *seṭṭhi* preparing a meal for the Buddha and his monks on so splendid a scale that he thought that a wedding was in progress or that the king had been invited. On learning the truth he became eager to visit the Buddha, and did so very early the next morning.² He was so excited by the thought of the visit that he got up three times during the night. When, at last, he started for **Sitavana**, the road was quite dark, but a friendly *yakkha*, **Sivaka**, sped him on with words of encouragement. By force of his piety the darkness vanished.

The Buddha was staying in the **Sitavana**, and when Anāthapiṇḍika reached there spirits opened the door for him. He found the Buddha walking up and down, meditating in the cool air of the early dawn. The Buddha greeted him and talked to him on various aspects of his teaching. Anāthapiṇḍika was immediately converted and became a **Sotāpanna**. He invited the Buddha to a meal the next day, providing everything himself, although the *seṭṭhi*, the Mayor of Rājagaha and King **Bimbisāra**, asked to be allowed to help. After the meal, which he served to the Buddha with his own hand, he invited the Buddha to spend the rainy season at Sāvatthi, and the Buddha accepted, saying "the Tathāgatas, O householder, take pleasure in solitude." "I understand, O Blessed One, I understand," was the reply.

When Anāthapiṇḍika had finished his business at Rājagaha he set out towards Sāvatthi, giving orders along the way to his friends and ac-

¹ The story is given in Vin. ii. 154 ff.; SA. i. 240 ff., etc.

² Vin. ii. 155-6.

quaintances³ to prepare dwellings, parks, rest-houses and gifts all along the road to Sāvattī in preparation for the Buddha's visit. Understanding the request implied in the Buddha's words when he accepted the invitation, Anāthapiṇḍika looked out for a quiet spot near Sāvattī where the Buddha and the monks might dwell, and his eye fell on the park of **Jetakumāra**. He bought the park at great expense and erected therein the famous **Jetavanārāma**.⁴ As a result of this and of his numerous other benefactions in the cause of the Sāsana, Anāthapiṇḍika came to be recognised as the chief of alms-givers.⁵

Anāthapiṇḍika's personal name was **Sudatta**, but he was always called Anāthapiṇḍika⁶ (feeder of the destitute) because of his munificence; he was, however, very pleased when the Buddha addressed him by his own name.⁷ He spent eighteen crores on the purchase of Jetavana and a like sum on the construction of the vihāra; another eighteen crores were spent in the festival of dedication. He fed one hundred monks in his house daily in addition to meals provided for guests, people of the village, invalids, etc. Five hundred seats were always ready in his house for any guests who might come.⁸

Anāthapiṇḍika's father was the seṭṭhi **Sumana**⁹.

Anāthapiṇḍika married a lady called **Puññalakkhaṇā**¹⁰; he had a son **Kāla** and three daughters, **Mahā-Subaddhā**, **Cūla-Subaddhā** and **Sumanā**. Mention is also made of a daughter-in law, **Sujātā** by name, daughter of **Dhanañjaya** and the youngest sister of **Visākhā**. She was very haughty and ill-treated the servants.¹¹

The son, in spite of his father's efforts, showed no piety until he was finally bribed to go to the vihāra and listen to the Buddha's preaching.¹² The daughters, on the other hand, were most dutiful and helped their father in ministering to the monks. The two elder ones attained to the First Fruit of the Path, married, and went to live with the families of their husbands. Sumanā obtained the Second Fruit of the Path, but remained unmarried. Overwhelmed with disappointment because of

³ He had many friends and acquaintances and he was *ādeyyavaco* (his word was held to be of weight), *loc. cit.*, p. 158. But see J. i. 92, where it is said that Anāthapiṇḍika bore all the expenses of these preparations. Vihāras were built costing 1,000 pieces each, a yojana apart from each other.

⁴ *q.v.* for details.

⁵ A. i. 25.

⁶ AA. i. 208; MA. i. 50.

⁷ Vin. ii. 156.

⁸ AA. i. 208-9. He fed 1,000 monks daily says DhA. i. 128; but see J. iii. 119, where a monk, who had come from far away and had missed the meal hour, had to starve.

⁹ AA. *loc. cit.*

¹⁰ J. ii. 410; J. iii. 435. She was the sister of the seṭṭhi of Rājagaha. SA. i 240.

¹¹ J. ii. 347.

¹² See *s.v.* Kāla.

her failure in finding a husband, she refused to eat and died; she was reborn in Tusita.¹³

The *Bhadrachāṭa Jātaka*¹⁴ tells us of a nephew of Anāthapiṇḍika who squandered his inheritance of forty crores. His uncle gave him first one thousand and then another five hundred with which to trade. This also he squandered. Anāthapiṇḍika then gave him two garments. On applying for further help the man was taken by the neck and pushed out of doors. A little later he was found dead by a side wall.

The books also mention a girl, **Puṇṇā**, who was a slave in Anāthapiṇḍika's household. On one occasion when the Buddha was starting on one of his periodical tours from Jetavana, the king, Anāthapiṇḍika, and other eminent patrons failed to stop him; Puṇṇā, however, succeeded, and in recognition of this service Anāthapiṇḍika adopted her as his daughter.¹⁵ On uposatha days his whole household kept the fast; on all occasions they kept the *pañcasīla* inviolate (J. iii. 257).

A story is told of one of his labourers who had forgotten the day and gone to work; but remembering later, he insisted on keeping the fast and died of starvation. He was reborn as a deva.¹⁶

Anāthapiṇḍika had a business village in Kāsi and the superintendent of the village had orders to feed any monks who came there.¹⁷ One of his servants bore the inauspicious name of **Kālakaṇṇi** (curse); he and the banker had been playmates as children, and Kālakaṇṇi, having fallen on evil days, entered the banker's service. The latter's friends protested against his having a man with so unfortunate a name in his household, but he refused to listen to them. One day when Anāthapiṇḍika was away from home on business, burglars came to rob his house, but Kālakaṇṇi with great presence of mind drove them away.¹⁸

A similar story is related of another friend of his who was also in his service.¹⁹

All his servants, however, were not so intelligent. A slave woman of his, seeing that a fly had settled on her mother, hit her with a pestle in order to drive it away, and killed her.²⁰

A slave girl of his borrowed an ornament from his wife and went with her companions to the pleasure garden. There she became friendly with a man who evidently desired to rob her of her ornaments. On discovering his intentions, she pushed him into a well and killed him with a stone.²¹

¹³ DhA. i. 128 f.

¹⁴ J. ii. 431.

¹⁵ MA. i. 347-8.

¹⁶ MA. i. 540-1.

¹⁷ Vin. iv. 162 f.

¹⁸ J. i. 364 f.

¹⁹ *Ibid.*, 441.

²⁰ *Ibid.*, 248 f.

²¹ J. iii. 435.

The story of *Anāthapiṇḍika*'s cowherd, **Nanda**, is given elsewhere (*s.v.* **Nanda**).

All the banker's friends were not virtuous; one of them kept a tavern.²²

As a result of *Anāthapiṇḍika*'s selfless generosity he was gradually reduced to poverty. But he continued his gifts even when he had only bird-seed and sour gruel. The devatā who dwelt over his gate appeared before him one night and warned him of his approaching penury; it is said that every time the Buddha or his monks came to the house she had to leave her abode over the gate and that this was inconvenient to her and caused her to be jealous. *Anāthapiṇḍika* paid no attention to her warnings and asked her to leave the house. She left with her children, but could find no other lodging and sought counsel from various gods, including Sakka. Sakka advised her to recover for *Anāthapiṇḍika* the eighteen crores that debtors owed him, another eighteen that lay in the bottom of the sea, and yet eighteen more lying unclaimed. She did so and was readmitted.²³

Anāthapiṇḍika went regularly to see the Buddha twice a day, sometimes with many friends,²⁴ and always taking with him alms for the young novices. But we are told that he never asked a question of the Buddha lest he should weary him. He did not wish the Buddha to feel obliged to preach to him in return for his munificence.²⁵ But the Buddha of his own accord preached to him on various occasions; several such sermons are mentioned in the *Aṅguttara Nikāya*: on the importance of having a well-guarded mind like a well-protected gable in a house²⁶; on the benefits the recipient of food obtains (life, beauty, happiness, strength); on the four obliagtions that make up the pious householder's path of duty (*gihisāmikiccāni*²⁷—waiting on the Order with robes, food, lodgings, medical requirements); on the four conditions of success that are hard to win (wealth gotten by lawful means, good report, longevity, happy rebirth); on the four kinds of happiness which a householder should seek (ownership, wealth, debtlessness, blamelessness).²⁸ Then again, on the five kinds of enjoyment which result from wealth rightfully obtained (enjoyment—experienced by oneself and by one's friends and relations, security in times of need, ability to pay taxes and to spend on one's religion, the giving of alms to bring about a happy rebirth²⁹);

²² J. i. 251.

²³ DhA. iii. 10 ff.; J. i. 227 ff.

²⁴ J. i. 95 ff.; he went three times says J. i. 226.

²⁵ DhA. i. 3.

²⁶ A. i. 261 f.

²⁷ Referred to also in S. v. 387, where

Anāthapiṇḍika expresses his satisfaction that he had never failed in these obligations.

²⁸ These various tetrads are given in A. ii. 64 ff.

²⁹ A. iii. 45-6.

the five things which are very desirable but difficult to obtain (long life, beauty, happiness, glory, good condition of rebirth³⁰); the five sinful acts that justify a man's being called wicked (hurting of life, etc.³¹); the inadvisability of being satisfied with providing requisites for monks without asking oneself if one also experiences the joy that is born of ease of mind (evidently a gentle warning to Anāthapiṇḍika³²).

The Buddha preached the *Velāma Sutta* to encourage Anāthapiṇḍika when he had been reduced to poverty and felt disappointed that he could no longer provide luxuries for the monks.³³ On another occasion the Buddha tells Anāthapiṇḍika that the Sotāpanna is a happy man because he is free from various fears: fear of being born in hell, among beasts, in the realm of Peta or in some other unhappy state; he is assured of reaching Enlightenment.³⁴

Elsewhere the Buddha tells Anāthapiṇḍika that it is not every rich man who knows how to indulge in the pleasures of sense legitimately and profitably.³⁵

There is, however, at least one sutta preached as a result of a question put by Anāthapiṇḍika himself regarding gifts and those who are worthy to receive them³⁶; and we also find him consulting the Buddha regarding the marriage of his daughter, **Cūla Subhaddā**.³⁷

Anāthapiṇḍika died before the Buddha. As he lay grievously ill he sent a special message to **Sāriputta** asking him to come (again, probably, because he did not want to trouble the Buddha). Sāriputta went with **Ananda** and preached to him the *Anāthapiṇḍikovāda Sutta*.³⁸ His pains left him as he concentrated his mind on the virtuous life he had led and the many acts of piety he had done. Later he fed the Elders with food from his own cooking-pot, but quite soon afterwards he died and was born in the Tusita heaven. That same night he visited the Buddha at Jetavana and uttered a song of praise of Jetavana and of Sāriputta who lived there, admonishing others to follow the Buddha's teaching.

In heaven he will live as long as Visākḥā and Sakka.³⁹ Various incidents connected with Anāthapiṇḍika are to be found in the Jātakas. On one occasion his services were requisitioned to hold an inquiry on a bhikkhunī who had become pregnant.⁴⁰

Once when the Buddha went on tour from Jetavana, Anāthapiṇḍika

³⁰ A. iii. 47-8.

³¹ *Ibid.*, 204.

³² *Ibid.*, 206-7.

³³ A. iv. 392 ff.

³⁴ *Ibid.*, 405 f., also S. v. 387 f.

³⁵ A. v. 177 ff.

³⁶ A. i. 62-3.

³⁷ DhA. iii. 466.

³⁸ M. iii. 258 f.; see also S. v. 380-7, which contain accounts of incidents connected with this visit.

³⁹ DA. iii. 740.

⁴⁰ J. i. 148.

was perturbed because there was no one left for him to worship; at the Buddha's suggestion, an offshoot from the Bodhi tree at Gayā was planted at the entrance to Jetavana (J. iv. 229).

Once a brahmin, hearing of Anāthapiṇḍika's luck, comes to him in order to find out where this luck lay so that he may obtain it. The brahmin discovers that it lay in the comb of a white cock belonging to Anāthapiṇḍika; he asks for the cock and it is given to him, but the luck flies away elsewhere, settling first in a pillow, then in a jewel, a club, and, finally, in the head of Anāthapiṇḍika's wife. The brahmin's desire is thus frustrated.⁴¹

On two occasions he was waylaid by rogues. Once they tried to make him drink drugged toddy. He was at first shocked by their impertinence, but, later, wishing to reform them, frightened them away.⁴²

On the other occasion, the robbers lay in wait for him as he returned from one of his villages; by hurrying back he escaped them.⁴³

Whenever Anāthapiṇḍika visited the Buddha, he was in the habit of relating to the Buddha various things which had come under his notice, and the Buddha would relate to him stories from the past containing similar incidents. Among the Jātakas so preached are: *Apaṇṇaka*, *Khadiraṅgāra*, *Rohiṇī*, *Vāruṇī*, *Puṇṇapāti*, *Kālakaṇṇi*, *Akataññū*, *Veri*, *Kusaṇāli*, *Siri*, *Bhadraghaṭa*, *Visayha*, *Hiri*, *Sirikālakannī* and *Sulasā*.⁴⁴

Anāthapiṇḍika was not only a shrewd business man but also a keen debater. The Aṅguttara Nikāya⁴⁵ records a visit he paid to the Paribbājakas when he could think of nothing better to do. A lively debate ensues regarding their views and the views of the Buddha as expounded by Anāthapiṇḍika. The latter silences his opponents. When the incident is reported to the Buddha, he speaks in high praise of Anāthapiṇḍika and expresses his admiration of the way in which he handled the discussion.

During the time of Padumattara Buddha Anāthapiṇḍika had been a householder of Hamsavatī. One day he heard the Buddha speak of a lay-disciple of his as being the chief of alms-givers. The householder resolved to be so designated himself in some future life and did many good deeds to that end. His wish was fulfilled in this present life. Anāthapiṇḍika is sometimes referred to as **Mahā Anāthapiṇḍika** to distinguish him from **Cūla Anāthapiṇḍika**.

⁴¹ J. ii. 410 f.

⁴² J. i. 268.

⁴³ *Ibid.*, 413.

⁴⁴ For details see under the respective names.

⁴⁵ A. v. 185-9.

Anāthapiṇḍika Vagga.—The second chapter of the Devaputta Saṃyutta of the Saṃyutta Nikāya contains a series of verses spoken

before the Buddha on various occasions by devas, the last of them being **Anāthapiṇḍika** (reborn in the deva world).¹

¹ S. i. 51 ff.

1. **Anāthapiṇḍika Sutta**.—Similar to the *Anāthapiṇḍikovāda Sutta* (*infra*), but the greater part of this discourse is taken up with the words of consolation, courage and suggestion addressed by **Sāriputta** to the banker, and we are told that his pains were allayed. No mention is made of the advice not to cling to matters mundane, nor of the death of the banker almost immediately afterwards. Instead, it is stated that Sāriputta and Ānanda were given a meal from the banker's own cooking-pot and that they went away after thanking him. Ānanda reports to the Buddha the news of their visit, and the Buddha praises Sāriputta for his wisdom.¹

¹ S. v. 380-5.

2. **Anāthapiṇḍika Sutta**.—The same as the above, but **Ānanda** is given as the admonisher and **Anāthapiṇḍika** is made to claim that he had not violated a single one of the obligations binding on a householder (*gihi-sāmīcakkāni sikkhāpadāni*).¹

¹ S. v. 385-7.

3. **Anāthapiṇḍika Sutta**.—Records a visit paid by **Anāthapiṇḍika** to the Buddha, who tells him of the five kinds of guilty dread (*pañca-bhayāni verāni*) which are allayed in the Ariyan disciple, and of the four limbs of the Stream-winner (*sotāpattiyaṅgāni*).¹

¹ S. v. 387-9.

Anāthapiṇḍika-putta-Kāla Vatthu.—Story of the conversion of Anāthapiṇḍika's son **Kāla** (*q.v.*).¹

¹ DhA. iii. 189-92.

Anāthapiṇḍikovāda Sutta.—Addressed by **Sāriputta** to **Anāthapiṇḍika** when he lay on his deathbed. It was an exhortation to him not to cling to mundane things. It is said that at the end of the sermon the banker wept aloud, never before having heard such a homily. Soon after, he died and was born as a deva, in which form he came to Jetavana and paid homage to the Buddha.¹

In this sutta Sāriputta says that such sermons were not vouchsafed to the white-robed laity but reserved for the duly-ordained,² a statement sometimes quoted as evidence of an esoteric doctrine in Buddhism.

¹ M. iii. 258-63.

² *Ibid.*, 261.

Anāthapiṇḍika makes a request that such suttas should also be preached to laymen because there are young men whose eyes are but slightly dimmed.

Anāthapiṇḍika-Setṭhi Vatthu.—Story of the goddess, guardian of **Anāthapiṇḍika's** gate.¹

¹ DhA. iii. 9 ff.; for details see **Anāthapiṇḍika**.

Anāthapiṇḍikassārāma.—See **Jetavana**.

Anālaya Sutta.—The Buddha teaches the destruction of attachment and the path leading thereto.¹

¹ S. iv. 372.

Anāsava.—A Pacceka Buddha found in a list of Pacceka Buddhas. He lived in **Isigili**.¹

¹ M. iii. 70; Ap. i. 107.

Anāsava Sutta.—The Buddha teaches that which is free from āsavas and the way thereto.¹

¹ S. iv. 369.

Anikadatta.—See **Anikaratta**.

Anikaratta.—Ruler of **Vāraṇavatī**. He came to **Mantāvati** as a suitor for the hand of **Sumedhā**, but did not succeed in his quest, as Sumedhā became a bhikkhunī after having converted Anikaratta and his retinue¹ (*v.l.* **Anikadatta**).

¹ Thig. v. 462-515; ThigA. 272f. ; Ap. ii. 512.

1. **Anicca Vagga.**—The second chapter of the Khanda Samyutta.¹

¹ S. iii. 21-5.

2. **Anicca Vagga.**—The first chapter of the Saḷāyatana Samyutta.¹

¹ S. iv. 1-6.

3. **Anicca Vagga.**—The fifth chapter of the same.¹

¹ S. iv. 28-30.

1. **Anicca Sutta** (see also **Yadanicca Sutta**). Preached at Sāvatti; all khandhas are impermanent.¹

¹ S. iii. 21.

2. **Anicca Sutta.**—Preached at Sāvatthi, in reply to a monk's question.¹
¹ S. iii. 21.
3. **Anicca Sutta.**—At Sāvatthi, preached in reply to **Rādha's** questions.¹
¹ S. iii. 195.
4. **Anicca Sutta.**—Same as (3); desire for what is impermanent should be repelled.¹
¹ S. iii. 199.
5. **Anicca Sutta.**—Same as (4).¹
¹ S. iii. 200.
6. **Anicca Sutta.**—All the external senses are impermanent.¹
¹ S. iv. 1-2.
7. **Anicca Sutta.**—The same. Personal senses, past, present and future, are impermanent.¹
¹ S. iv. 3-4.
8. **Anicca Sutta.**—On the impermanence of external sense-perceptions.¹
¹ S. iv. 5.
9. **Anicca Sutta.**—All is impermanent.¹
¹ S. iv. 28.
10. **Anicca Sutta.**—All feeling, pleasant, painful and neutral is impermanent.¹
¹ S. iv. 214.
11. **Anicca Sutta.**—The idea of impermanence, if cultivated, is beneficial.¹
¹ S. v. 132.
1. **Aniccata Sutta.**—The disciple who realises the impermanence of all khandhas has no rebirth.¹
¹ S. iii. 44-5.
2. **Aniccata (or Sañña) Sutta.**—The idea of impermanence, if cultivated, destroys sensual lust, lust for rebirth, ignorance and conceit.¹
¹ S. iii. 155-7.

Aniccadhamma Sutta.—Desire for that whose nature is impermanent should be destroyed.¹

¹ S. iii. 199.

Aniccā Sutta.—On the seven kinds of persons who are worthy of homage and of gifts.¹

¹ A. iv. 13-14.

1. **Anitthigandhakumāra.**—The Bodhisatta, born as the son of a king of Benares. He hated the sight of women until he was seduced by a dancing-girl. He was banished from home together with the girl, and they lived in a forest-hut, where the girl tempted an ascetic and robbed him of his mystic power. The Bodhisatta, realising this, gave up the woman, and himself became an ascetic. The story is told in the *Culla-palobhana-Jātaka*.¹

¹ J. ii. 329-31.

2. **Anitthigandhakumāra.**—Similar to the above, the story being called the *Mahāpalobhana-Jātaka*.¹

¹ J. iv. 469-73.

3. **Anitthigandhakumāra.**—Another **Anitthigandha**, of **Sāvatti**. He refused to marry unless a woman could be found rivalling in beauty an image which he had made. Envoys were sent out and, in **Sāgala**, they discovered a sixteen-year-old girl to answer to the desired qualifications. The marriage was arranged, but the girl, being very delicate, died on the way to the bridegroom's house. On learning the news of her death he was sorely grieved and gave himself up to despair. The Buddha, seeing his capabilities, visited his home and preached to him. At the end of the sermon he became a Stream-enterer.

The story in which this account is given is called *Anitthigandhakumāra Vatthu*.¹

¹ DhA. iii. 281-4. Compare with this the story of the *Kusa Jātaka*.

4. **Anitthigandhakumāra.**—A Pacceka Buddha. He was the son of the King of Benares. In a previous birth he had been a monk for 20,000 years, during the dispensation of Kassapa Buddha. His story is very similar to that of No. 3 above, the wife chosen being the daughter of **Maddava**, King of **Sāgala**. When the princess died, on her way to be married, the prince gave himself up to contemplation and became a Pacceka Buddha.¹ A stanza attributed to him is included in the *Khaggavisāṇa Sutta*.²

¹ SnA. 67 ff.; ApA. i. 126-7.

² Sn. p. 6, v. 36.

Aniṭṭhigandhakumāra Vatthu.—See **Aniṭṭhigandhakumāra** (3).

Anidassana Sutta.—The invisible and the path leading thereto.¹

¹ S. iv. 370.

Animitta Sutta.—Preached by **Moggallāna** ; it records an occasion when he experienced unconditioned rapture of the heart (*animittaceto-samādhī*).¹

¹ S. iv. 268.

Animisa-cetiya.—The shrine built on the spot where the Buddha spent a week after the Enlightenment, gazing unwinking at the seat at the foot of the Bodhi tree, the seat of his great victory. It was to the north of the Bodhi tree.¹

¹ J. i. 77.

Aniyata.—The third division of the Pārājikā of the Sutta Vibhanga.¹

¹ Vin. iii. 187-94.

Aniruddha.—See **Anuruddha**.

Anivatta Brahmadaṭṭa.—A king of Benares; so called because he never left a thing half done. One day on his way to the park he saw a forest fire which made him wish to burn all his defilements. Later, he saw men catching fish; one large fish broke through the net and escaped. Wishing to escape himself, he left the world and later became a Pacceka Buddha.¹

A stanza attributed to him is included in the *Khaggavisāṇa Sutta*.²

¹ SnA. i. 114-15; ApA. i. 159-60.

² Sn. v. 62.

Anissukī Sutta.—A woman who is faithful, modest, scrupulous, not wrathful and rich in wisdom, will be reborn in a happy condition.¹

¹ S. iv. 244.

Aniṅga.—A Pacceka Buddha; occurs in a list of Pacceka Buddhas.¹

¹ M. iii. 70; ApA. i. 107.

1. **Aniṅga.**—Son of **Vikkamabāhu II**. He was killed by **Viradeva**.¹

¹ Cv. lxi. 40.

2. **Aniṅga.**—Known as the Mahādipāda. In 1209 he killed the reigning Prince, **Dhammāsoka**, and reigned in Pulatthinagara for seventeen days. He was slain by **Vikkantacamūnakka**.¹

¹ Cv. lxxx. 43.

Anītika Sutta and **Anītikadhamma Sutta**.—On the state that is free from ill and the path thereto.¹

¹ S. iv. 371.

Anukampaka Sutta.—The five ways in which a resident monk shows his sympathy for his lay supporters.¹

¹ A. iii. 263 f.

Anukevaṭṭa.—A brahmin, clever in stratagem. He was used by **Mahosadha** to defeat **Cūlaṇi-Brahmadatta** when the latter laid siege to **Videha**. Anukevaṭṭa pretended to be a traitor to his own people, and having won Brahmadatta's confidence, persuaded him to raise the siege and go back.¹

¹ J. vi. 406-9.

Anugāra.—An eminent wandering ascetic. He is mentioned as living in the **Paribbājakārāma** in the **Moranivāpa** in Veḷuvana near Rājagaha. He was probably one of the company who was with **Sakuludāyi** when the Buddha came to visit the latter.¹

¹ M. ii. 1.

Anuggaha Sutta.—Right belief is endowed with five advantages.¹

¹ A. iii. 20-1.

Anujīvisamiddha.—A Damila chief, ally of **Kulasekhara**.¹

¹ Cv. lxxvii. 33.

Anujjā (*v.l.* **Anojā**).—Wife of **Vidhuraṇḍita**. She had a thousand sons whom she summoned to bid farewell to Vidhura when he went away with **Puṇṇaka**.¹ She is depicted as a brave woman.

¹ J. vi. 290.

Anutīracārī.—An otter who had a dispute with another otter, **Gambhīracārī**, about a fish. They appealed to a jackal, **Māyāvi**, and lost in the bargain, the jackal claiming the middle of the fish as the price of his arbitration, leaving only the head and the tail for the otters.¹

¹ J. iii. 333 f.; DhA. iii. 141-2.

Anuttariya Vagga.—The third chapter of the Chakka Nipāta of the Anguttara Nikāya.¹

¹ A. iii. 309-29.

Anuttarasāṅgāmaṣijaya (Dhammapariyāya).—One of the names by which the **Bahudhātuka Sutta** is known.¹

¹ M. iii. 68.

1. **Anuttāriya Sutta**.—The six unsurpassables.¹

¹ A. iii. 284.

2. **Anuttāriya Sutta**.—A detailed explanation of the above.¹

¹ A. iii. 325 f.

Anudhamma Sutta.—The bhikkhu, who conforms to the Dhamma, should live in disgust for the body, feeling, etc.¹

¹ S. iii. 40-1.

Anupada Vagga.—The second section of the Uparipaṇṇāsa of the Majjhima Nikāya.¹

¹ M. iii. 25 ff.

Anupada Sutta.—Preached at Sāvattthi in Jetavana in praise of **Sari-putta's** learning and understanding. It is really a description of the perfect disciple who has risen to mastery and perfection in noble virtue, noble concentration, noble perception and noble deliverance. It contains psychological introspective analyses which are expanded in the Dhammasaṅgani.¹

¹ M. iii. 25 ff.

Anupanāhī Sutta.—The woman who is not wrathful will be born in a happy condition.¹

¹ S. iv. 244.

1. **Anupama**.—City where **Vessabhū** Buddha was born.¹ The Buddhavaṃsa,² however, gives the name of the city as **Anomā**.

¹ BuA. 205, 206.

² xxii. v. 18.

2. **Anupama**.—Pleasaunce in Anupama where **Vessabhū** was born and where, after Enlightenment, he performed the twin-miracle.¹

¹ BuA. 206.

3. **Anupama**.—Son of **Phussa** Buddha.¹ The Buddhavaṃsa² gives his name as **Ānanda**.

¹ BuA. 193, 194.

² xix. 16.

4. **Anupama**.—Son of **Siddhattha** Buddha.¹

¹ Bu. xvii. 15.

5. **Anupama**.—City where, in **Anomārāma**, **Atthadassī** Buddha died.¹

¹ BuA. 181.

6. **Anupama**.—A brahmin village in the time of **Anomadassī** Buddha.¹

¹ BuA. 142.

7. **Anupama**.—An ājīvaka who gave grass to **Sumana** Buddha for his seat.¹

¹ BuA. 125.

8. **Anupama**.—Son of **Sumana** Buddha.¹

¹ Bu. v. 23.

9. **Anupama**.—A banker, father of **Anupamā** (1).¹

¹ BuA. 122.

10. **Anupama**.—A banker, father of **Anupamā** (2).¹

¹ BuA. 125.

1. **Anupamā**.—Daughter of the banker **Anupama** (9), of the village of the same name. She gave a meal of milk-rice to **Anomadassī** Buddha just before his Enlightenment.¹

¹ BuA. 142.

2. **Anupamā**.—Daughter of the banker **Anupama** (10), of the village **Anoma**. She gave a meal of milk-rice to **Sumana** Buddha just prior to his Enlightenment.¹

¹ BuA. 125.

3. **Anupamā**.—See **Māgandiyā**.

Anupalakkhaṇā Sutta.—Diverse views are the result of want of discrimination.¹

¹ S. iii. 261.

Anupādāya Sutta.—The holy life is lived with final emancipation, free from grasping, as its aim.¹

¹ S. v. 29.

Anupiya (Anupiyā).—A township in the **Malla** country to the east of **Kapilavatthu**. In the mango grove there (the **Anupiya-ambavana**) the Buddha, having arrived from **Anomā** and having ordained himself, spent the first week after his renunciation, before going to **Rājagaha**, thirty leagues away.¹ He went there again after his return from **Kapilavatthu**, whither he had gone to see his relations, and large numbers of **Sākiyan** princes joined the Order, including **Bhaddiya**, **Anuruddha**, **Ānanda**, **Bhagu**, **Kimbila**, **Devadatta** and their barber, **Upāli**.²

It was during this stay that the Buddha preached the *Sukhavihāri Jātaka*.³ From **Anupiya** the Buddha went to **Kosambī**.⁴ Near **Anupiya** was the pleasaunce where the *paribbājaka* of the **Bhaggavagotta** lived. The Buddha visited him once while staying at **Anupiya** and it was then that he preached the *Pātika Sutta*.⁵

Anupiya was the birthplace of **Dabba Mallaputta**.⁶

Once when **Soṇa Poṭṭiyaputta** was meditating the Buddha sent forth a ray of glory from the mango grove to encourage him.⁷

The mango grove belonged to the **Malla-rājās**; they built a *vihāra* therein for the Buddha's residence.⁸

The name is sometimes spelt **Anopiya** and **Anūpiya**.⁹ See also *s.v.* **Anomā**.

¹ J. i. 65-6.

⁶ ThagA. i. 41; the Ap., however, says

² Vin. ii. 180 f.; AA. i. 108; DhA. i. 133; iv. 127.

Kusinārā (ii. 473).

³ J. i. 140.

⁷ ThagA. i. 316.

⁴ Vin. ii. 184.

⁸ UdA. 161; DA. iii. 816.

⁵ D. iii. 1 ff.

⁹ J. i. 140.

Anupubba.—**Setṭhi** of **Sāvatti**. He was so called because he engaged himself in a series of good works, each being of greater merit than the last, with the object of freeing himself from suffering. In the end he entered the Order, but finding the rules too numerous and irksome, he wished to return to the lay-life. His colleagues took him to the Buddha, who asked him to observe one rule only—guarding his mind; he agreed and became a *Stream-enterer*.¹

¹ DhA. i. 297-300.

Anubuddha Sutta.—Preached at **Bhaṇḍagāma**, on the importance of understanding.¹

¹ A. ii. 1 f.

Anumāna Sutta.—Preached by **Mahāmoggallāna** in the **Bhesakalāvana** at **Sumsumāragiri** in the **Bhagga** country. It deals with the admonishing of monks and with self-examination. It is of interest to note that there

is no reference to the Buddha throughout the discourse.¹ Buddhaghosa says that this discourse was known to the Porāṇā as the **Bhikkhu-pāṭimokkha**, and adds that this self-examination should take place three times each day.² The description of the evil-minded monk given in the sutta is often quoted.³

¹ M. i. 95-100.

² MA. i. 294.

³ E.g., Sp. iii. 612.

Anumānapañha.—One of the most famous chapters of the *Milinda Pañha*.¹ It deals with the problem of inferring the existence of the Buddha from facts known about him and connected with him. It also includes a description of the City of Righteousness—*Dhammanagara*—the Buddhist Utopia, and gives an excellent idea of city life at the time the chapter was written.

¹ 329-47.

Anura.—A general of the **Vaṅga** king's army, maternal cousin of **Sihabāhu**, father of **Vijaya**. When Sihabāhu left the lion's den with his mother and sister they came across Anura who was ruling the border country. Later Anura married Sihabāhu's mother.¹

¹ Mv. vi. 16-20; MT. 246.

Anurāja.—Son of **Sunanda**, King of **Surabhi**, at the time of Maṅgala Buddha. He visited the Buddha in the company of his father, and, having listened to his preaching, became an arahant.¹

¹ BuA. 119-20.

1. **Anurādha.**—An Elder. Once when he was staying in a forest hut in the Mahāvana in Vesāli, near to where the Buddha was, certain wandering ascetics came to him and asked him whether or not a Tathāgata exists after death; dissatisfied with his answer they called him "fool" and went away. Thereupon Anurādha sought advice from the Buddha, who asked him "How, inasmuch as it cannot be said of a Tathāgata even in this very life that he really exists, can anything be said regarding him after death?"¹

¹ S. iii. 116-19; the same story is repeated, with slight expansions, in S. iv. 380-6.

2. **Anurādha.**—One of those that accompanied **Vijaya** to Ceylon. He later became one of his ministers and founded **Anurādhagāma**.¹

¹ Mhv. vii. 43.

3. **Anurādha**.—A Sākiya prince, brother of **Bhaddakaccānā**; a great-uncle of **Paṇḍukabhaya**. He founded a settlement at **Anurādhagāma** and constructed a tank, to the south of which he erected a house for himself. Later he handed this over to **Paṇḍukābhaya**.¹

¹ Mhv. vii. 43-4.

Anurādhagāma.—The name given to the settlement founded by the two Anurādhas. It was near the **Kadamba-nadī**.¹ The capital, **Anurādhapura**, was later founded near it.

¹ Mhv. ix. 9; x. 76.

Anurādhapura.—The capital of Ceylon for nearly fifteen centuries. It was built on the site of settlements started by the two **Anurādhas** on the bank of the Kadamba river, and was founded under the constellation Anurādha, hence the name.¹ **Paṇḍukābhaya** (394-307 B.C.) was the founder of the city, to which he removed the capital from Upatisagāma,² and there it remained up to the time of Aggabodhi IV. (A.D. 626-41). After a short period it became once more the capital, and continued to be so until the royal residence was removed elsewhere.³ It was finally deserted in the eleventh century.

Paṇḍukābhaya beautified the city with the artificial lakes Jayavāpi and Abhayavāpi. It was round the last-named lake that the king laid out the city, including four suburbs, a cemetery, special villages for huntsmen and scavengers, temples to various pagan deities and residences for the engineer and other officials. Abodes were also provided for devotees of various sects, such as the Jainas, the Ajīvakas, wandering monks and brahmins. There were also hospitals and lying-in homes. Guardians of the city (*Nagaraguttikā*) were appointed, one for the day and another for the night.⁴

Paṇḍukābhaya's son and successor, **Muṭasiva**, laid out the beautiful **Mahāmegha Park** with fruit and flowering trees⁵; this was to the south of the city; between it and the southern wall of the city was another park called **Nandana** or **Jotivana**.⁶

In the reign of Piyatissa, who succeeded Muṭasiva (when Buddhism had been introduced into the land), the king, together with his nobles

¹ Mṭ. 293; Mhv. x. 76; this tradition seems to have been forgotten later, for in the Mbv. (116) there is a suggestion that the city was so called because it was the dwelling of satisfied people (*anurodhijana*); or is this mere alliteration?

² Mhv. x. 75-7.

³ See Cv. xlvi. 34, where the new capital, **Pulaththinagara**, is first mentioned as a royal residence.

⁴ For a full description see Mhv. x. 80-102.

⁵ Mhv. xi. 2.

⁶ Mhv. xv. 2, 11.

and people, erected many noble edifices in support of the new religion. Ten of the most noted were in Anurādhapura,⁷ and the Mahāmeghavana, which was given over to the Buddhist Saṅgha, henceforth became the centre of Buddhism in the island. In this park was also planted, by Piyatissa, the branch of the Sacred Bodhi Tree which came from Gayā.⁸

Soon afterwards the city was taken by the Tamils but was recaptured by **Duṭṭhagāmaṇi** (101-77 B.C.), the hero of the Mahāvamsa. Many chapters of the chronicle are devoted to descriptions of the numerous buildings erected by him in Anurādhapura for the glorification of the national faith,⁹ chief among them being the **Maricavatti-vihāra**, the **Lohapāsāda** and the **Mahā Thūpa**.

A few years later the Tamils once more overcame the city and held it till **Vaṭṭagāmaṇi** (29-17 B.C.) drove them off. In his reign was built the mighty **Abhayagiri Thūpa** and the vihāra attached to it.¹⁰

The subsequent history of the city is a record of how succeeding kings repaired, added to, or beautified, these various monuments and the steps they took for their preservation. The only later monument of real importance is the **Jetavanārāma** built by King **Mahāsena**¹¹ (A.D. 334-61).

About this time the fame of Anurādhapura as the chief centre of Buddhist culture attracted many visitors from abroad in search of learning. The most famous of these was the great commentator **Buddhaghosa**.¹² It was also during this period that **Dhātusena** (A.D. 460-78) reorganised the water supply of the city and built the **Kālāvāpi**.¹³

From this time onward the country suffered from a series of dynastic intrigues and civil wars, each party appealing to the Tamils of South India for help and protection. As a result, the district round Anurādhapura was overrun by Tamil freebooters and became impossible to defend; the seat of government was therefore removed to **Pulatthipura** about the beginning of the ninth century, where it continued, except for a brief interval to the eleventh century. Finally, about A.D. 1300, at a date not exactly known, the whole district was abandoned, having become a kind of no-man's land; it then rapidly relapsed into jungle. For quite a long time, however, and even after Pulatthipura became the state capital, Anurādhapura was regarded as a centre of religious activity, and its monuments were restored from time to time.¹⁴

⁷ For list see Mhv. xx. 17 ff.

⁸ For details see Mhv. xviii. and xix.

⁹ Mhv. xxvi.-xxxii.

¹⁰ Mhv. xxxiii. 80-3.

¹¹ Mhv. xxxvii. 33 f.

¹² *Ibid.*, 215 ff.; also Fa Hien.

¹³ *Ibid.*, xxxviii. 42.

¹⁴ Mhv. lxxvi. 106-20; lxxviii. 96 f.; lxxxviii. 80 f.

Various scraps of information regarding Anurādhapura and its inhabitants are found scattered in the commentaries.¹⁵

It was famous throughout Jambudīpa for its virtuous monks, and men came from there to visit them.¹⁶

The city wall, which existed at the time the Mahāvamsa was written, had been built by King **Vasabha**¹⁷, and was, according to the *Ṭikā*,¹⁸ eighteen cubits in height.

¹⁵ *E.g.*, that it had two *indakhīlas* (Sp. iii. 299); its main street ran from Thūpārāma, where the chief entrance to the city lay (UdA. 238; DA. ii. 573).

¹⁶ *E.g.*, the brahmin who came from Pāṭaliputta to see **Mahānāga** Thera (AA. i. 384).

¹⁷ Mhv. xxxv. 97,

¹⁸ p. 654.

Anurārāma.—A monastery to the north of **Mahāgāma** in South Ceylon, built by King **Vasabha**, who also bestowed on it one thousand *karīsa* of land in the village of **Heligāma**.¹

In **Vohāratissa**'s time the Thera **Mahātissa** lived there.²

King **Vasabha** also built an uposatha hall for the vihāra.³

¹ Mhv. xxxv. 83; MT. 652.

² Mhv. xxxvi. 30.

³ *Ibid.*, 37.

1. **Anuruddha Thera**.—First cousin of the Buddha and one of his most eminent disciples. He was the son of the Sākyan **Amitodana** and brother of **Mahānāma**. When members of other Sākyan families had joined the Order of their distinguished kinsman, Mahānāma was grieved that none had gone forth from his own. He therefore suggested to his brother that one of them should leave household life. Anuruddha was at first reluctant to agree, for he had been reared most delicately and luxuriously, dwelling in a different house for each season, surrounded by dancers and mimes. But on hearing from Mahānāma of the endless round of household cares he agreed to go. He could not, however, get his mother's consent until he persuaded his cousin **Bhaddiya** to go with him. Together they went with Ānanda, Bhagu, Kimbila, Devadatta and their barber Upāli, to the Blessed One at the **Anupiya** Mango Grove and were ordained. Before the rainy season was over Anuruddha acquired the *diḍbacakkhu*,¹ and he was later ranked foremost among those who had obtained this attainment.²

He then received from **Sāriputta**, as topic of meditation, the eight thoughts of a great man.³ He went into the **Pācīnavamsadāya** in the Ceṭi country to practise these. He mastered seven, but could not learn the eighth. The Buddha, being aware of this, visited him and taught

¹ Vin. ii. 180-3; Mtu. iii. 177 f.

² A. i. 23.

³ The list is given in A. iv. 228 ff.

Another conversation he had with Sāriputta before becoming an arahant is

reported in A. i. 281-2.

it to him. Thereupon Anuruddha developed insight and realised arahantship in the highest grade.⁴

Anuruddha appears in the suttas as an affectionate and loyal comrade-bhikkhu, full of affection to his kinsman, the Buddha, who returned his love. In the assembly he stood near the Buddha.⁵ When the Buddha, disgusted with the quarrels of the Kosambī monks, went away to seek more congenial surroundings, it was to Pācīnavamsadāya that he repaired, where were Anuruddha, **Nandiya** and **Kimbila**. The *Upakkilesa Sutta* (M. iii. 153 f.), on the sweets of concord and freedom from blemish, seems to have been preached specially to Anuruddha on that occasion, for we are told at the end that he was pleased to have heard it, no mention being made of the other two. And again in the *Naḷakapāna Sutta* (M. i. 462 ff.), though a large number of distinguished monks are present, it is to Anuruddha that the Buddha directly addresses his questions, and it is Anuruddha who answers on behalf of them all. See also the *Cūḷa-* and the *Mahā-Gosiṅga Suttas*.

Anuruddha was present when the Buddha died at Kusinārā, and knew the exact moment of his death; the verse he uttered on that occasion is thoughtful and shows philosophic calm, in contrast, for example, with that of Ānanda.⁶ Anuruddha was foremost in consoling the monks and admonishing them as to their future course of action. It was Anuruddha again that the **Mallas** of Kusinārā consulted regarding the Buddha's last obsequies.⁷ Later, at the First Council, he played a prominent part and was entrusted with the custody of the *Aṅguttara Nikāya*.⁸

In one of the verses ascribed to Anuruddha in the *Theragāthā*⁹ it is said that for twenty-five years he did not sleep at all, and that for the last thirty years of his life he slept only during the last watch of the night. The same source¹⁰ mentions an occasion where a goddess, **Jālīni**,¹¹ who had been his wife in a previous birth, seeing him grown old and grey with meditation, seeks to tempt him with the joys of heaven, but he tells her he has no need of such things, having attained to freedom from rebirth.

His death took place in **Veḷuvagāma** in the Vajji country, in the shade of a bamboo thicket.¹²

⁴ A. iv. *loc. cit.*; AA. 108-9; Thag. 901.

⁵ Bu. v. 60.

⁶ D. ii. 156-7. On this see Oldenberg, *Nachrichten der Wissenschaften zu Göttingen*, 1902, pp. 168 f.; and Przyłuski, *JA. mai-juin*, 1918, pp. 485 ff.

⁷ D. ii. 160 f.

⁸ DA. i. 15.

⁹ 904; ThagA. ii. 72.

¹⁰ Thag. 908; also S. i. 200.

¹¹ ThagA. ii. 73; this story is given in detail in SA. i. 225-6.

¹² Thag. 919. See also *Psalms of the Brethren*, p. 331, n. 1. I cannot trace the reference to *Haṭṭhigāma*.

In Padumuttara Buddha's time he had been a rich householder. Hearing one of the monks declared best among possessors of the celestial eye, he wished for a similar honour for himself in the future. He did acts of great merit towards that end, including the holding of a great feast of light in front of the Buddha's tomb. In Kassapa Buddha's age he was born in Benares; one day he placed bowls filled with clarified butter all round the Buddha's tomb and lighted them, himself walking round the tomb all night, bearing on his head a lighted bowl.

Later he was reborn in a poor family in Benares and was named **Annabhāra** (lit. "food-bearer"). One day, while working for his master, the banker **Sumana**, he gave his meal to a Pacceka Buddha, **Upaṇiṭṭha**. The banker, having heard from the deity of his parasol of Annabhāra's pious deed, rewarded him and set him up in trade. The king, being pleased with him, gave him a site for a house, the ground of which, when dug, yielded much buried treasure. On account of this great accretion of wealth he was given the rank of **Dhanaseṭṭhi**.¹³

According to the Dhammapada Commentary (i. 113), as a result of his gift to the Pacceka Buddha, Anuruddha never lacked anything he desired—such had been the wish he expressed. A charming story is related in this connection. Once when playing at ball with his friends he was beaten and had to pay with sweets. His mother sent him the sweets, but he lost over and over again until no more sweets were to be had. His mother sent word to that effect, but he did not know the meaning of the words "there isn't." When his mother, to make him understand, sent him an empty bowl, the guardian deity of the city filled it with celestial cakes, so that he should not be disappointed. Thereafter, whenever Anuruddha sent for cakes, his mother would send him an empty vessel, which became filled on the way!¹⁴

The Apadāna¹⁵ mentions another incident of his past. Once, in Sumedha Buddha's time, Anuruddha, having seen the Buddha meditating alone at the foot of a tree, set up lights round him and kept them burning for seven days. As a result he reigned for thirty kappas as king of the gods, and was king of men twenty-eight times. He could see a distance of a league both by day and night.

On various occasions Anuruddha had discussions with the Buddha, and he was consulted by disciples, both monks and laymen, on points of doctrine and practice. In the Anuruddha Sutta¹⁶ he goes with **Abhiya Kaccāna** and two others to a meal at the house of **Pañcakaṅga**, the king's carpenter. At the end of the meal the carpenter asks him the

¹³ ThagA. ii. 65 ff.; Thag. 910; DhA. iv. 120 ff.

¹⁵ i. 35.

¹⁶ M. iii. 144 f.

¹⁴ See also DhA. iv. 124 ff.

difference between that deliverance of the heart (*cetovimutti*) that is boundless (*appamāṇa*) and that which is vast (*mahaggata*). The discussion leads on to an account of the four states of rebirth among the brilliant gods (**Ābhā**), and in reply to the questions of **Abhiya Kaccāna**, Anuruddha proceeds to explain their nature. At the end of the discourse we find Anuruddha acknowledging that he himself had lived among these gods.

In the *Samyutta Nikāya*¹⁷ he is mentioned as questioning the Buddha about women, how they come to be born in happy states and how in woeful purgatory. A similar inquiry is mentioned in the *Āṅuttara Nikāya*. Anuruddha had been visited by some **Manāpakāyikā** devas, who had played and sung to him and shown their power of changing their complexions at will. He comes to the Buddha and asks how women could be born among these devās.¹⁸

We find him¹⁹ being asked by Sāriputta and Moggallāna about the *sekha* and *asekha* and about super-knowledge (*abhiññā*). In dealing with this passage the Commentary²⁰ states that Anuruddha used to rise early, and that after ablutions he sat in his cell, calling up a thousand kappas of the past and the future. With his clairvoyant eye he knew the thousandfold universe and all its workings.

The *Anuruddha Samyutta*²¹ gives an account of a series of questions asked by Moggallāna on the *satipatṭhānā*, their extent, etc. Anuruddha evidently laid great emphasis on the cultivation of the *satipatṭhānā*, for we find mention of them occurring over and over again in his discourses. He attributes all his powers to their development, and admonishes his hearers to practise them.²² Once he lay grievously ill in the Andhavana in Sāvatthi, but the pain made no impression on his mind, because, he says, his mind was well grounded in the *satipatṭhānā*.²³ Apart from his teaching of the *satipatṭhānā*, he does not seem to have found fame as a teacher. He was of a retiring disposition and never interfered in any of the monks' quarrels.

Mention is often made of Anuruddha's *iddhi*-powers. Thus, he was one of those who went to the Brahma-world to curb the pride of the Brahmā who had thought that no ascetic could reach his world.²⁴ The mother of the yakkha **Piyaṅkara**, while wandering in search of food,

¹⁷ S. iv. 240-5.

¹⁸ A. iv. 262 ff.

¹⁹ S. v. 174-6, also 299 f.

²⁰ SA. iii. 183.

²¹ S. v. 294.

²² *Ibid.*, 299-306. He himself considered the *dibbacakkhu* as the highest attainment. Thus in the *Mahāgosiṅga*

Sutta (M. i. 213) he declares it to be more worthy than knowledge of the doctrine, meditation, forest-life, discourse on the *abhidhamma* or self-mastery.

²³ S. v. 302, but see DhA. iv. 129, where he suffered from wind in the stomach.

²⁴ S. i. 145. The others being **Moggallāna**, **Mahākassapa** and **Mahākappina**.

heard him at night reciting some verses from the Dhammapada and stood spellbound listening.²⁵

His iddhi, however, does not seem to have enabled him to prevent his fellow-dweller **Abhiñjika** from talking too much,²⁶ nor his other fellow-dweller **Bāhiya** from attempting to create dissension in the Order.²⁷ Among the Vajjians he seems to have been held particularly in esteem, together with Nandiya and Kimbila. A yakkha named **Digha** tells the Buddha how the Vajjians are envied by the inhabitants of the deva and brahma worlds on account of the presence of these distinguished monks in their country.²⁸

In numerous Jātakas Anuruddha is identified with personalities occurring in the *Atītavatthu*. In several cases he is mentioned as having been **Sakka**, the *deus ex machina* of the story in question.²⁹ Elsewhere he is identified with different personalities: he was **Pabbata** in the *Indriya* (iii. 469) and in the *Sarabhanga* (v. 151); the king in the *Candakinnara* (iv. 288); one of the seven brothers in the *Bhisa* (iv. 314); the dove in the *Pañcūposatha* (iv. 332); **Ajapāla** in the *Hatthipāla* (iv. 491); **Sucirata** in the *Sambhava* (v. 67); **Pañcasikha** in the *Sudhābhajana* (v. 412) and the charioteer in the *Kurudhamma* (ii. 381).

Anuruddha's name occurs in several of the legends of the Dhammapada Commentary apart from those already mentioned. In the story of **Cūlasubhaddā** it is stated that after the Buddha had visited **Uggaṇagara** at Cūlasubhaddā's request and enjoyed her hospitality, Anuruddha was asked to stay behind at Uggaṇagara for her benefit and that of the new converts.³⁰ When the Buddha spent a rainy season in Tāvātimsa preaching the Abhidhamma, it was Anuruddha who kept the people on earth informed of his doings.³¹

In the Sumanasāmanera Vatthu³² we are told how Anuruddha, having himself attained salvation, sought for his friend and benefactor of a past birth, **Sumana-seṭṭhi**. Sumana-seṭṭhi had been born near the Vindhyā forest as **Cūlasumana**, son of Anuruddha's acquaintance **Mahāmunda**, and Anuruddha ordained him at the age of seven. The lad became arahant in the tonsure-hall.

According to the Peta Vatthu,³³ it was by virtue of a spoonful of food

²⁵ S. i. 209; SA. i. 237-8.

²⁶ S. ii. 203-4.

²⁷ A. ii. 239.

²⁸ In the Cūlagosinga Sutta, M. i. 210.

²⁹ Thus in the Mañicora (J. ii. 125); Guttīla (ii. 257); Ayakūta (iii. 147); Mahāsūka (iii. 494); Cullasūka (iii. 496); Kaṇha (iv. 14); Akitti (iv. 242); Sādhina (iv. 360); Siri (iv. 412); Mahāsutasoma

(v. 511); Sāma (vi. 95); Nimi (vi. 129); Mahāsumagga (vi. 329); Vessantara (vi. 593).

³⁰ DhA. iii. 471.

³¹ *Ibid.*, 218 f.; SnA. (ii. 570), states that the Buddha went to Tāvātimsa at Anuruddha's request.

³² DhA. iv. 120 ff.

³³ Pv., p. 27, vv. 58-60

given by him to Anuruddha that **Indaka** entered Tāvatiṃsa, and the same gift enabled him to surpass in glory **Aṅkura**, who had spent all his wealth in practising generosity.

Anuruddha had a sister, **Rohiṇī**, who suffered from a skin disease and, therefore, remained indoors; she would not see the Elder when he visited her relations. But he insisted on seeing her and persuaded her to sell her ornaments and build a resting hall for the Buddha and his monks. She later became a Stream-enterer and was reborn as Sakka's consort.³⁴

In Mahāyāna books Anuruddha's name appears as **Aniruddha**. In the Lalitavistara he is mentioned as wearing the Bodhisatta's ornaments when the latter renounced the world. He is sometimes spoken of as a son of Dronodana.³⁵ According to the Dulva, it was Anuruddha who, finding Ānanda still *asekha*, got him turned out of the First Council until he became an arahant.³⁶

³⁴ DhA. iii. 295 f.

³⁵ Thus, e.g., Mtu i. 75; iii. 117. See Beal, *Records of Western World*, ii. 38 n.

³⁶ *Rockhill*, p. 151. for meaning of Anuruddha.

2. **Anuruddha**.—A Pacceka Buddha, to whom **Nanda** Thera in a previous birth offered a canopy of lotus flowers.¹

¹ Ap. ii. 350.

3. **Anuruddha** (or **Anuruddhaka**).—One of the parricide kings of **Magadha**. He killed his father **Udayabhaddaka** and was himself slain by his son **Muṇḍa**.¹

¹ Mhv. iv. 2-3; Mbv., p. 96; but see father. In the Divyāvadāna (p. 359) DA. i. 153, where Anuruddha is given as **Mahāmūṇḍa**'s son and **Nāgādāsa**'s Anuruddha's name does not appear at all in the list of Bimbisāra's successors.

4. **Anuruddha**.—Personal attendant of **Piyadassī** Buddha. It was in reply to his question that the Buddha revealed the future attainments of **Nigrodha** Thera¹ and of **Tissa** Thera.²

¹ ThagA. i. 75; Ap. i. 431.

² ThagA. i. 273.

5. **Anuruddha**.—Personal attendant of **Koṇḍañña** Buddha.¹

¹ Bu. iii. 30; J. i. 30.

6. **Anuruddha**.—Author of the Abhidhammattha-saṅgaha, Paramattha-vinicchaya, Nāmarūpapariccheda and, perhaps, of the Anuruddha Śataka.¹ He was an incumbent of the **Mūlasoma** Vihāra and probably lived in the eleventh or twelfth century.²

¹ Gv. 61, 67; SdS. 64; Sās. 69.

² For details see P.L.C., s.v.

7. **Anuruddha**.—Teacher of **Mahāsumma** Thera. He once offered to the Saṅgha a bowl filled with ghee. The incident is mentioned in a discussion as to whether a bowl, that had been bought for a particular monk, could be used by the community of monks.¹ This bowl had been bought for the Elder, but it was used by the community and was, therefore, *kappiya*.

¹ Sp. iii. 698-9.

8. **Anuruddha**.—King of Rāmañña. He helped **Vijayabāhu I.** of Ceylon to re-establish the Order in Ceylon.¹ He is also called **Anorata** (*q.v.*).

¹ Cv. lx. 5-7; see, however, Geiger, Cv. trans. i. 214, n. 4.

1. **Anuruddha Sutta**.—Preached by Anuruddha Thera to **Pañcakaṅga**, the king's carpenter, at Sāvatti, on the conclusion of a meal given by him to the Elder and three others. It explains the two kinds of emancipation of mind, the "boundless" and the "vast," and the results of developing them, which produce birth among the Brilliant Gods. **Abhiya-Kaccāna**, who was evidently one of Anuruddha's companions on this occasion, asks him the reason for the difference in degree of the brilliance of the gods; he is answered to his satisfaction.¹

¹ M. iii. 144-52.

2. **Anuruddha Sutta**.—Records the incident of **Jālīnī's** visit to Anuruddha Thera, and her unsuccessful efforts to tempt him with the joys of heaven.¹

¹ S. i. 200.

3. **Anuruddha Sutta**.—The Buddha explains to Anuruddha, in answer to his questions, why beings are born as women.¹

¹ A. i. 281.

4. **Anuruddha Sutta**.—Two Suttas on how **Sāriputta** admonished **Anuruddha** to give up boasting about his attainments and concentrate on *amata-dhātu*, and how Anuruddha following the advice became an arahant.¹

¹ A. i. 281-3.

5. **Anuruddha Sutta**.—On the eight thoughts of a great being (*mahā-purisa vitakka*).

Anuruddha had acquired seven of them and the Buddha paid him a special visit to teach him the eighth, which brought him arahantship. Later the Buddha repeated the sermon to the monks.¹

¹ A. iv. 228 ff.

6. **Anuruddha Sutta.**—The Buddha explains to **Anuruddha** how women may be born among the *Manāpakāyikadevā*.¹

¹ A. iv. 262 ff.

Anuruddha Saṃyutta.—The fifty-second section of the Saṃyutta Nikāya. It forms the eighth section of the Mahāvagga, and contains accounts of incidents connected with **Anuruddha**, his meditations in the Jetavana on the *satipatthāna* and the benefits of their development, his admonition to the monks on the banks of the **Sutana** River, his conversations with **Sāriputta** and **Moggallāna** in Sāketa and in the Ambapāli Grove, his sermon in the **Saḷalāgāra**, his illness while staying in **Andhavana**, and his accounts of how he came by his psychical powers, etc.¹

¹ S. v. 294 ff.

1. **Anula.**—A Thera, incumbent of the **Koṭipabbatamahāvihāra** in Ceylon. He evidently possessed the celestial eye and, seeing how **Sumanā**, wife of **Lakuṇṭaka-atimbara**, had once been a pig, he expressed marvel that such things should happen. She heard his exclamation, and having learnt from him the story of that past life, she herself got the power of seeing her past lives.¹

¹ DhA. iv. 50-1.

2. **Anula.**—See **Mahā Anula**.

Anulatissapabbata.—A vihāra in **Gaṅgārājī** in East Ceylon, built by **Kaniṭṭhatissa**.¹

¹ Mhv. xxxvi. 15.

1. **Anulā.**—Daughter of **Muṭasiva**, King of Ceylon, and wife of **Mahā-nāga**, who was brother and sub-king to **Devānampiya-Tissa**. With five hundred other women she heard **Mahinda** preach the Petavatthu, the Vimānavatthu and the Sacca Saṃyutta, and together with the others became a Stream-enterer.¹ Later, hearing the sermon preached by Mahinda in the Mahāmeghavana, she, with others, became a Sakadāgāmi, and expressed to the king their wish to receive ordination. It was to enable these to be ordained that **Sanḥamittā** was sent for.² Until the arrival of Sanḥamittā, Anulā and her companions observed the ten precepts and lived in the **Upāsikā Vihāra**.³ After her ordination Anulā became an arahant⁴ and was the first woman arahant in Ceylon.

¹ Mhv. xiv. 56-7; Dpv. xi. 8; xii. 82.

² Mhv. xv. 18-19; Sp. i. 90 ff.; Dpv. xv. 73 ff.

³ Mhv. xviii. 9-12. The *Ṭikā* (p. 388)

says they took on the *ekāsanikaṅga* vow as well; see also Mbv. pp. 121, 144, 167.

⁴ Mhv. xix. 65; xvi. 41.

2. **Anulā.**—Widow of **Khallāṭanāga**, King of Ceylon, and later wife of **Vaṭṭagāmaṇi**.¹ When Vaṭṭagāmaṇi had to flee from his enemies, she was the only one of his wives whom he took with him, because she was with child.² Later, when they were hiding in Malaya, under the protection of **Tanasiva**, Anulā quarrelled with the wife of Tanasiva and, as a result, Vaṭṭagāmaṇi killed him.³

¹ Mhv. xxxiii. 35, 36.² *Ibid.*, 45.³ *Ibid.*, 62 ff.

3. **Anulā.**—Wife of **Coranāga** and Queen of Ceylon for four months (in A.D. 12-16). She was a lewd woman and killed her husband that she might marry **Mahācūḷa's** son, **Tissa**. She soon got tired of him and poisoned him. Then, in succession, she had as husbands **Siva**, a palace guard; **Vaṭuka**, a Tamil carpenter; **Tissa**, a woodcarrier; the **Damīḷa Niliya**, a palace priest—all of whom she removed by poisoning. The last one she killed because she wished to live indiscriminately with thirty-two palace guards.

In the end she was killed by **Kuṭakaṇṇatissa**.¹

¹ Mhv. xxxiv. 16-34; Dpv. xix. 50 ff.

4. **Anulā.**—The chief woman-disciple of **Kassapa Buddha**.¹

¹ Bu. xxv. 40; J. i. 43.

5. **Anulā.**—Daughter of **Cūḷasetṭhi** of Benares. She lived with her husband in **Andhakavinda**, and after her father's death she fed brahmins in his name, but this pious act was of no benefit to him.¹

¹ PvA. 105 ff.

6. **Anulā.**—One of the chief women-supporters of **Mangala Buddha**.¹

¹ Bu. iv. 25.

Anulepadāyaka Thera.—An arahant. In **Atthadassī's** time he supplied plaster to a monk for carrying out some repairs to a building.¹

¹ Ap. i. 251.

Anulomadāyaka Thera.—An arahant. He built a railing round **Anomadassī's** Bodhi tree and the Buddha expressed delight with it. As a result, in a later birth he became a king named **Sabbagghana** (*v.l.* **Sabboghana**).¹ He is evidently to be identified with **Mettaji Thera**.²

¹ Ap. i. 173.² ThagA. i. 194.

Anuvattanā Sutta.—Like a cakkavatti's eldest son, who, because of five qualities, administers the kingdom like his father, so does **Sāriputta** administer the Kingdom of Righteousness founded by the Buddha.¹

¹ A. iii. 148-9.

Anuvindakā.—Name of a people, mentioned with hosts of others, as seeking and finding hospitality in the house of **Jatukannika**, when, in a previous birth, he was a banker in **Hamsavati**.¹

¹ Ap. ii. 359.

Anusamsāvaka Thera.—An arahant. In a past birth he gave a spoonful of rice to the Buddha **Vipassī**.¹

¹ Ap. i. 247.

1. **Anusaya Sutta.**—Preached to **Rāhula** in reply to a question asked by him as to how insidious tendencies (*anusayā*) could be got rid of.¹

¹ S. ii. 252; see *Rahūla Sutta* (2).

2. **Anusaya Sutta.**—The holy life is lived for the uprooting of the *anusayā*.¹

¹ S. v. 28.

3. **Anusaya Sutta.**—The five faculties (*indriyāṇi*), when cultivated, conduce to uprooting of *anusayā*.¹

¹ S. v. 236.

4. **Anusaya Sutta.**—Concentration on breathing conduces to destruction of *anusayā*.¹

¹ S. v. 340.

Anusayā Sutta.—On how the *anusayā* can be uprooted.¹

¹ S. iv. 32.

Anusāsikā.—The name of the greedy bird in the *Anusāsika Jātaka*.¹

¹ J. i. 429.

Anusāsika Jātaka (No. 115).—Preached at Jetavana regarding a gluttonous sister, who sought alms in quarters unvisited by other sisters. In order to keep these areas for herself she warned others of dangers lurking there. One day, while begging for alms, her leg was broken by a ram, and her secret discovered. The story of the past is of a greedy bird, which, after cunningly warning others against the dangers of the road in which she found food, is herself crushed to death by a carriage on that same road. The sister is identified with the bird.¹

¹ J. i. 428-30.

1. **Anusissa.**—An ascetic. He was the chief student of the Bodhisatta **Sarabhaṅga**, who lived with him. He is identified with **Ānanda**.¹

¹ J. iii. 463, 469.

2. **Anusissa.**—Probably the same as **Anusissa** (1). An ascetic and student of the Bodhisatta **Jotipāla**, who, in the latter part of the story, is identified with **Sarabhaṅga**, without any explanation being given. When various kings, together with Sakka, visited Sarabhaṅga to consult him on their doubts, it was Anusissa who, at the request of his brother-ascetics, introduced them to the Bodhisatta. Here, too, he is identified with **Ānanda**.¹

¹ J. v. 133-40; 151.

Anusota Sutta.—On four classes of persons: those who go with the stream and those who go against it; those who stand fast and those who have crossed over.¹

¹ A. ii. 5 f.

1. **Anussati Sutta.**—The six topics of recollectedness.¹

¹ A. iii. 284.

2. **Anussati Sutta.**—A detailed explanation of the above.¹

¹ A. iii. 312 ff.

Anūna.—The name used by the yakkha **Puṇṇaka** to hide from **Dha-nañjaya** his real name, lest he should be mistaken for a slave. The word has the same meaning as **Puṇṇaka**.¹

¹ J. vi. 273-4.

Anūpama Thera.—He belonged to a wealthy family of Kosala and obtained his name ("Peerless") because of his beauty. When he came of age, urged by the workings of his *upanissayakamma* (efficient cause), he left the world and dwelt in the forest, practising insight. For some time his mind wandered, but later he put forth great effort and became an arahant.¹

Thirty-seven kappas ago he had offered flowers to a Pacceka Buddha named **Paduma**.² He is evidently to be identified with **Āṅkolapupphiya** Thera of the Apadāna.³

¹ Thag. vv. 213-14.

² ThagA. i. 334-6.

³ i. 287.

Anūpiya.—See **Anupiya**.

Anekavanna.—A devaputta in Tāvatisa, who, because of his good deeds, excelled even Sakka in majesty. When he appeared in the streets of Tāvatisa, Sakka fled in shame.¹

The Vimānavatthu² gives his past story which he revealed to **Moggallāna**. He had been a monk under **Sumedha** Buddha, but later, feeling disheartened, left the Order. When the Buddha died he was seized with repentance for having lost his opportunity, and paid homage to the Buddha's shrine and observed the precepts.

¹ DhA. i. 426-7.

² pp. 74-5; VvA. 318 ff.

Anekavannavimāna.—The abode of **Anekavanna-devaputta**.¹

¹ Vv. 74-5.

Anejakā.—A class of devas mentioned as having been present on the occasion of the preaching of the *Mahā-Samaya Sutta*.¹

¹ D. ii. 160.

1. **Anojā.**—Wife of **Mahākappina**, while he was king, before he entered the Order. She had been his wife in former births as well and had helped him in his good works. In this age she was of equal birth with Mahākappina and became his chief consort. She was so called because her complexion was the colour of *anoja*-flowers.

When Kappina made his renunciation, she and her companions followed him in chariots, crossing rivers by an act of truth (*saccakiriya*), saying "the Buddha could not have arisen only for the benefit of men, but for that of women as well."

When she saw the Buddha and heard him preach, she and her companions became Stream-enterers. She was ordained by **Uppalavannā**.¹ In the *Visuddhimagga* it is said that Mahākappina was present when she heard the Buddha preach, but the Buddha contrived to make him invisible. When she asked whether the king was there, the Buddha's reply was "Would you rather seek the king or the self?" "The self" was the answer.²

¹ AA. i. pp. 176 ff.; SA. ii., pp. 178 ff.

² p. 393. The conversation on the "self" seems to have been borrowed from Vin. i. 23.

2. **Anojā.**—See **Anujjā**.

1. **Anotatta.**—One of the seven great lakes of Himavā.¹ It is surrounded by five mountain peaks, **Sudassanakūṭa**, **Citrakūṭa**, **Kālakūṭa**, **Gandhamādana** and **Kelāsa**. **Sudassanakūṭa** is concave, shaped like

¹ The others being **Kaṇṇamuṇḍa**, **Rathakāra**, **Chaddanta**, **Kuṇāla**, **Mandākinī** and **Sihappapāta**.

a crow's beak and overshadows the whole lake, which is hidden also by the other peaks. The lake is 150 leagues long, 50 leagues wide and 50 leagues deep. All the rains that fall on the five peaks and all the rivers that rise in them flow into the lake. The light of the sun and of the moon never falls directly on the water but only in reflection. This means that the water is always cool, hence the name. Many bathing places are found therein free from fish and tortoises, with crystal clear waters, where Buddhas, Pacceka Buddhas and arahants bathe, and whither devas and yakkhas come for sport. Four channels open out of the lake in the direction of the four quarters: **Sihamukha**, **Hatthimukha**, **Assamukha** and **Usabhamukha**. Lions abound on the banks of the Sihamukha; elephants, horses and cattle respectively on the others. Four rivers flow from these channels; the eastward river encircles the lake three times, waters the non-human regions of Himavā and enters the ocean. The rivers that flow north and westward flow in those directions through regions inhabited by non-humans and also enter the ocean. The southward river, like the eastward, flows three times round the lake and then straight south over a rocky channel for sixty leagues and then down a precipice, forming a cascade six miles in width. For sixty leagues the water dashes through the air on to a rock named **Tiyaggala**, whereon by the force of the impact of the waters the **Tiyaggala-pokkharani** has been formed, fifty leagues deep. From this lake the waters run through a rocky chasm for sixty leagues, then underground for sixty leagues to an oblique mountain, **Vijjha**, where the stream divides into five, like the fingers of the hand. The part of this river which encircles the original lake Anotatta is called **Āvaṭṭagaṅgā**; the sixty leagues of stream which run over the rocky channel, **Kaṇhagaṅgā**; the sixty leagues of waterfall in the air, **Ākāsaṅgā**; the sixty leagues flowing out of the **Tiyaggala-pokkharani** and through the rocky gorge is called **Bahalaṅgā**, and the river underground, **Ummaggagaṅgā**. The five streams into which the river is divided after leaving the oblique mountain Vijjha are called **Gaṅgā**, **Yamunā**, **Aciravatī**, **Sarabhū** and **Mahī**.²

A wind called **Siñcanakavāta** (sprinkling wind) takes water from the Anotatta lake and sprinkles the **Gandhamādana** mountain with it.³ The lake is one of the last to dry up at the end of the world.⁴ To be bathed in the waters of the lake is to be thoroughly cleansed. Thus the Buddha's mother, on the day of her conception, dreamt that she had been taken to the lake and had bathed there. This was interpreted to mean that she would give birth to a holy son.⁵

² SnA. ii. 407; 437-9; MA. ii. 585 f.; AA. ii. 759-60.

³ SnA. i. 66.

⁴ A. iv. 101.

⁵ MA. ii. 918.

During periods when the world does not possess a Buddha, the Pacceka Buddhas, who dwell in Gandhamādana, come amongst men and wash their faces in the lake before starting on their aerial journey for Isipatana⁶ or elsewhere.⁷ The Buddha would often go to Anotatta for his ablutions and proceed from there to **Uttarakuru** for alms, returning to the lake to have his meal and spend the hot part of the day on its banks.⁸

Examples are given of other holy men doing the same.⁹

There are many bathing-places in the lake; those for the Buddhas, Pacceka Buddhas, monks, ascetics, the Four Regent gods and other inhabitants of the deva-worlds, and for the goddesses, were all separate from each other. In the bathing-place of the goddesses there once arose a dispute between **Kālakāṇṇī** and **Sirī** as to which should bathe first.¹⁰ Other instances are given of goddesses bathing in the lake and resting on the banks of the **Manosilātala** next to it.¹¹

It was considered the summit of *iddhi*-power to be able to obtain water from Anotatta. Thus, when the Buddha wished to make known the great powers of **Sumana-Sāmanera**, he expressed a desire to have water fetched from the lake in which to wash his feet; no one was willing or able to fetch it except the novice Sumana.¹² And **Soṇa**, to show his *iddhi* to the 101 kings who escorted his brother **Nanda** to his hermitage, brought water from Anotatta for them and for their retinue.¹³ To provide water from the lake for the personal use of some eminent person is considered one of the best ways of showing him esteem. Thus, when a friendship was established between the king of the swans, **Javahamṣa**, and the king of Benares, the former brought the famous water from Anotatta to the king for his ablutions.¹⁴ **Paṇṇaka**, the Nāga king of Anotatta, promised to supply water to Sumana-Sāmanera as amends for his earlier discourtesy¹⁵; and **Nanda**, when he wished to ask his brother's forgiveness for disobedience, thought it a good way of showing his repentance to bring him water from the lake.¹⁶ This water had curative powers; **Anuruddha's** abdominal affliction was cured by its use.¹⁷ To be able to use water from Anotatta daily was a great luxury and a sign of real prosperity. Gods brought to Asoka eight pingo-loads of lake water in sixteen pots for his use.¹⁸ **Vessavaṇa** employed yakkhiṇis to

⁶ MA. i. 386.

⁷ E.g., J. iii. 319, iv. 368.

⁸ E.g., before his visit to Uruvelakas-sapa (Vin. i. 28); and again during the three months he spent in Tāvātimsa (DhA. iii. 222); see also J. i. 80.

⁹ E.g., Mātāṅgapāṇḍita, J. iv. 379; see also DhA. ii. 211.

¹⁰ J. iii. 257 ff.

¹¹ E.g., J. v. 392.

¹² DhA. iv. 134 ff.

¹³ J. v. 320-1.

¹⁴ J. iv. 213.

¹⁵ DhA. iv. 134. Also ThagA. 457, where the story is given in detail.

¹⁶ J. v. 314.

¹⁷ DhA. iv. 129.

¹⁸ Sp. i. 42; Mhv. v. 24; 84; xi. 30.

fetch water for him in turn, each turn lasting for four to five months. It was exhausting work and some of them died before their term of service was over.¹⁹

Regular assemblies of the devas and yakkhas were held on the banks of Anotatta, at which contests of skill took place.²⁰ Sometimes the Buddha would go there with a company of monks and preach or make proclamations.²¹ Monks would often dwell there in meditation and come when summoned.²²

A *mahā-kappa* is measured by reckoning the amount of time that would be required to empty the Anotatta lake, by dipping into it a blade of *kusa*-grass, and shaking out from it one drop of water once in every hundred years.²³

Just as the water of Anotatta, having ultimately entered the ocean through the Ganges, would never turn back, so the Bodhisatta, in his last birth, would never turn back from his purpose of becoming Buddha for the sake of becoming a cakkavatti.²⁴

The Divyāvadāna speaks of a class of devas who dwelt near Anotatta, whom it calls **Anavatapta-kāyikādevatā**.²⁵

¹⁹ DhA. i. 40.

²⁰ E.g., among the daughters of Ves-savana, demonstrating their ability to dance (VvA. 131-2).

²¹ E.g., Ap. i. 299.

²² Dvy. 399.

²³ PvA. 254.

²⁴ Mil. 286-7.

²⁵ p. 153.

2. **Anotatta**.—One of the tanks built by **Parakkamabāhu I.** of Ceylon. A canal called the **Bhagīrathī** flowed from it.¹

¹ Cv. lxxxix. 49.

Anottappamūlakā-tīni Sutta.—Through an element (*dhātuso*) beings meet together, the indiscreet with the indiscreet, the untaught with the untaught, the unwise with the unwise and *vice versa*.¹

¹ S. ii. 163.

Anottāpī Sutta.—Records a conversation between **Mahākassapa** and **Sāriputta** in Isipatana. A man without ardour (*anātāpī*) and without care (*anottāpī*) is incapable of Enlightenment and Nibbāna.¹

¹ S. ii. 195 f.

Anodhi Suttā.—Three suttas on the development of unlimited reflection of *anicca*, *dukkha* and *anattā*.¹

¹ A. iii. 443 f.

Anopama.—Birthplace of the **Vessabhū** Buddha and capital of his father, King **Suppatīta**.¹

¹ D.ii. 7; but Bu. xxii. 18 gives it as **Anoma**. The BuA. (p. 205) calls it **Anūpama**.

1. **Anopamā.**—Daughter of the Treasurer **Majjha** of **Sāketa**. She was so called (“Peerless”) because of her beauty. When she grew up, all sorts of eminent men sought her hand with rich gifts, but she was unwilling to marry. She heard the Buddha preach and, meditating on his sermon, attained the Third Fruit of the Path. Later she entered the Order, and on the seventh day thereafter became an arahant.¹

¹ Thig. vv. 151-6; ThigA. 138 f.

2. **Anopamā.**—See **Māgandiyā**.

1. **Anoma.**—Birth-city of **Vessabhū** (see **Anopama**).

2. **Anoma.**—A mountain near **Himavā**.¹

¹ Ap. ii. 345.

3. **Anoma.**—A pleasaunce in **Khema** where **Tissa** Buddha was born.¹

¹ BuA. 188.

4. **Anoma.**—An ascetic of great power, who lived in the time of **Piyadassī** Buddha. He gave a jewelled chain to the Buddha and offered him a meal of fruit. In the present age he became **Hemaka** Thera.¹

¹ Ap. ii. 351-4.

5. **Anoma.**—A king of Jambudīpa, fifty kappas ago; a previous birth of **Bakkula** Thera.¹

¹ Ap. i. 329.

6. **Anoma.**—A township in the time of **Sumana** Buddha; the residence of **Anupamā**, who offered the Buddha a meal of milk-rice.¹

¹ BuA. 125.

7. **Anoma.**—One of the two chief disciples of **Anomadassī** Buddha.¹ He preached to **Sarada-tāpasa** on the occasion when the latter made up his mind to become an *aggasāvaka* himself.

¹ J. i. 36; BuA. 145; DhA. i. 88 ff. The Bu (viii. 22) calls him **Asoka**.

8. **Anoma.**—The personal attendant of **Sobhita** Buddha.¹

¹ J. i. 35; BuA. 140; The Bu. (vii. 21) calls him **Anuma**.

9. **Anoma**.—An *ājīvaka* who gave grass to **Anomadassī** for his seat.¹

¹ BuA. 142.

10. **Anoma**.—The city in whose park **Atthadassī** preached his first sermon.¹

¹ Bu. xv. 18.

11. **Anoma**.—The birth-city of **Piyadassī** Buddha, and capital of King **Sudinna**.¹

¹ J. i. 39. According to the Bu. (xiv. 15) it was called *Sudhañña*.

1. **Anomadassī**.—The seventh Buddha. He was born in the park **Sunanda** in Candavatī, his parents being **Yasavā** and **Yasodharā**. He lived in three palaces: **Siri**, **Upasiri** and **Vaḍḍha**.¹ His wife was **Sirimā** and his son **Upavāna**. He renounced household life at the age of 10,000 years, leaving home in a palanquin, and practised austerities for ten months. A maiden, **Anupamā**, gave him a meal of milk-rice before his Enlightenment, and the *ājīvaka*, **Anoma**, provided him with grass for his seat, his Bodhi being an *ajjuna* tree.

His first sermon was preached in the park **Sudassana** in **Subhavatī**. The Twin-Miracle was performed at **Osadhī** at the foot of an *asana* tree. **Nisabha** and **Asoka** (v.l. **Anoma**) were chief among his monks, and **Sundarī** and **Sumanā** among his nuns. Among laymen, **Nandivaḍḍha** and **Sirivaḍḍha** were his foremost supporters, and among laywomen, **Uppalā** and **Padumā**.

King **Dhammaka** was his royal patron; his constant attendant was **Varuṇa**. He lived to be 100,000 years old and died at **Dhammārāma**.

He held three assemblies at which were present 800,000, 700,000 and 600,000 respectively.

The Bodhisatta was a powerful *yakkha*-chief and entertained the Buddha and his following.²

It was a sermon preached by **Nisabha** and **Anoma**, the chief disciples of this Buddha, that made **Sarada-tāpasa** (**Sāriputta** in his last birth) wish to become an *aggasāvaka* himself. Later, **Sirivaḍḍha** (**Moggallāna**), at **Sarada**'s suggestion, entertained the Buddha and wished for the post of second disciple under **Gotama**.³

Bakkula Thera was an ascetic in **Anomadassī**'s day. The Buddha once suffered from an abdominal affliction and it was this ascetic who cured him.⁴

It is said that at **Anomadassī**'s birth seven kinds of jewels rained down

¹ **Sirivaḍḍha**, according to BuA.

³ DhA. i. 88-94.

² Bu. x.; BuA. 141-6.

⁴ AA. i. 169; Mil. 216.

from the sky and that this was the reason for his name. From the time of his conception the aura of his body spread round him to a distance of eighty hands.⁵

⁵ BuA. 141.

2. **Anomadassi**.—An ascetic who gave grass for his seat to **Sikhi Buddha**.¹

¹ BuA. 201.

3. **Anomadassi**.—A Saṅgharāja of Ceylon, at whose request the *Haṭṭhavanagalla-Vihāra-Vaṃsa* was written.¹ He was the author of a Sinhalese work on astrology, the *Daivajña-kāma-dhenu*, and he is generally identified with the Elder for whom, according to the *Cūlavāṃsa*,² **Patirājadeva**, minister to Parakkamabāhu II., built in **Haṭṭhavanaggalla**, following the king's orders, a temple of three storeys and a lofty pinnacle.

¹ D'Alwis' edition, p. 7, n. 6.

² lxxxviii. vv. 37-9; see also P.L.C., 219.

4. **Anomadassi**.—An Elder of Ceylon, at whose request a pupil of **Ananda Vanaratana** wrote a commentary called *Sāratthasamuccaya* on four Bhānavāras of the Tipiṭaka.¹

¹ P.L.C., 227. The work has now been published in the Simon Hewavitarana Bequest Series (Colombo), vol. xxvii. For a discussion on this Anomadassi see the Introduction, p. x-xi.

Anomasatta.—An epithet of the Buddha.¹

¹ UdA. 304; KhA. 170.

1. **Anomā**.—A river thirty leagues to the east of **Kapilavatthu**, where **Gotama** went after leaving home.¹ It was eight *usabhas* in breadth, but **Kanthaka** cleared it in one leap. It was here that Gotama cut off his hair and beard and put on the orange garments of the ascetics, brought to him by the Brahmā **Ghaṭikāra**.

On its banks was the mango grove of **Anupiya**.² Three kingdoms lay between it and **Kapilavatthu**.³ From the river to **Rājagaha** was a distance of thirty leagues, which Gotama took seven days to walk.⁴ It took him a whole night to ride from **Kapilavatthu** to **Anomā**.⁵

¹ According to the *Lalita Vistara*, the river was only six yojanas from the city, and Cunningham accepts this (p. 485 ff.).

² J. i. 64 f.; SnA. 382.

³ BuA. 5. The countries of the

Sākiyans, Koliyans and Mallas; see *Expositor* i. 43 n., where **Kapilavatthu**, **Devadaha** and **Koliya** are mentioned as the three kingdoms.

⁴ J. i. 65; SnA. 382.

⁵ VvA. 314.

The name seems to have meant "Glorious," or "not Slight."⁶

Cunningham⁷ identifies the river with the modern Aumi. He states his belief that the word means "inferior," to distinguish it from other and larger rivers in the neighbourhood, and that the original name in Pāli was Omā. According to him the confusion in names arose from a misunderstanding of Channa's reply. It is difficult to accept this suggestion because evidently, according to the tradition quoted in the Jātaka commentary and elsewhere, the name of the river was taken as a good augury for the accomplishment of Gotama's desires.

Thomas,⁸ on the other hand, suggests that Anomā did not necessarily really exist. There was possibly an actual locality to the east of Kapilavatthu traditionally associated with Gotama's flight. It was probably near Anupiya of the Malla country, and the names given to it, such as **Anomā, Anomiya, Anuvaniya, Anumaniya**, were corruptions of Anupiya in the popular dialects of the neighbourhood.⁹

⁶ See J. i. 65, where Gotama asks Channa the name of the river and Channa replies "It is Anoma (glorious)." "Good," says Gotama, "my renunciation shall also be *anomā*." The Burmese name is Anauma (Bigandet. p. 41).

⁷ p. 486 ff.; in the Sutta Nipāta (vv. 153, 177) and again in the Saṃyutta (i. 33) the Buddha is spoken of as Anoma-nāma. Buddhaghosa (SA. i. 67) explains

this as meaning having no "defect," endowed with perfection (*sabbaguṇasam-annāgatattā avekalla-nāmaṃ; paripūranāmaṃ*).

⁸ *Loc cit.*, p. 61 and n. 1.

⁹ The Mahāvastu does not mention a river; it only mentions a town, **Anomiya**, twelve leagues from Kapilavatthu. The names **Anuvaineya** and **Maneya** occur in the Lalitavistara.

2. **Anomā**.—Mother of **Nārada** Buddha.¹

¹ Bu. x. 18; J. i. 37.

1. **Anomārāma**.—A pleasaunce in **Anupama**. **Atthadassī** Buddha died there.¹

¹ Bu. xv. 26.

2. **Anomārāma**.—A pleasaunce in the city of **Kañcanavelu**. **Siddattha** Buddha died there.¹

¹ Bu. xvii. 24; BuA. 188.

Anomiya Sutta.—Contains verses in praise of the Buddha who is called the Peerless (*Anomanāma*).¹ The verses are found also in the Sutta Nipāta.²

¹ S. i. 33.

² Sn., p. 177.

Anorata.—The name by which **Anuruddha** (Anawrata), King of Burma (**Ramañña**), is generally known. He was a religious reformer and was helped in his task by a Talaing monk, **Arahanta**.¹

¹ Bode: *Pāli Lit. of Burma*, pp. 11-13.

Anta Jātaka (No. 295).—Preached at Veluvana regarding **Devadatta** and **Kokālika**, who were going about singing each other's praises in order to obtain followers. The story of the past is of a jackal who was eating the carcase of a bull. A crow, seeing him, flattered him, hoping to get some of the flesh. The jackal and the crow were Devadatta and Kokālika respectively.¹

¹ J. ii. 440-1.

Anta Vagga.—The first chapter of the Uparipaññāsaka of the Khanda Saṃyutta of the Saṃyutta Nikāya.¹

¹ S. iii. 157 ff.

Anta Sutta.—The Buddha teaches the end, as well as the way thereto.¹ See also *Antā Sutta*.

¹ S. iv. 373.

Antaka.—See **Māra**.

Antaramegiri.—A monastery built by King **Dhātusena**.¹

¹ Cv. xxxviii. 48.

Antaravaḍḍhamāna.—A mountain in Ceylon. A story connected with it is given in the Saṃyutta Commentary.¹ A farmer, who had taken the precepts from **Piṅgala Buddhārakkhita** of **Ambariyavihāra**, lost a bull while ploughing. In looking for it he came to this mountain, where he was seized by a large snake. He was strongly tempted to kill the snake, but honouring his vows, he refrained. The snake left him. *v.l.* **Uttaravad**°.

¹ SA. ii. 112-13; DhA. 103.

Antaraviṭṭhi.—One of the villages given by **Vijayabāhu I.** to the **Lābhavāsī** monks. It was situated in Rājaraṭṭha not far from Pulatthipura,¹ probably between that town and Koṭṭhasāra. It is mentioned in an account of battles which apparently took place in the neighbourhood of Pulatthipura.²

¹ Cv. lx. 68.

² *Ibid.*, lxi. 46; lxx. 322; see also Cv. trans. i. 221, n. 4, and 229, n. 2.

Antaraṭṭhāyāla.—A section of the Nidāna Saṃyutta containing twelve suttas with abridged contents.¹

¹ S. ii. 130 ff.

Antarasobbha.—A locality in Ceylon. It was here that **Duṭṭha-gāmaṇi** subdued the Damila chief **Mahākotṭha**.¹

Later, King **Manāvamma** built the **Devavihāra** at Antarasobbha.² The Majjhima Nikāya Commentary³ mentions that **Maliyadeva** preached the *Mahāsaḷāyatana Sutta* here, and that on that occasion sixty monks became arahants.

¹ Mhv. xxv. 11.

² Cv. lviii. 4;

³ ii. 1024.

Antarāgaṅga.—A monastery in Ceylon to which **Jetṭhatissa III.** gave the village of **Cullamātika**.¹

¹ Cv. xlv. 100.

Antalikkhacara.—A king who reigned thirty-two kappas ago; **Ākā-sukkhapiya** Thera in a previous birth.¹

¹ Ap. i. 230.

Antavā Sutta.—The origin of the view that the world is limited.¹

¹ S. iii. 214.

Antā Sutta.—The four separate divisions: *Sakkāya*, its arising, ceasing, and the way thereto.¹

¹ S. iii. 157-8.

Antureḷi.—One of the villages given by King **Aggabodhi IV.** for the maintenance of the **Padhāna-ghara**, which he built for the Thera **Dāṭhāsiva**.¹

¹ Cv. xlv. 13.

Antevāsi Sutta.—A monk dwells at ease without a pupil or a teacher, the pupil or co-resident (*antevāsi*) being the name given to evil and unprofitable states of mind which arise in him and abide in him through the senses. Such states are also called “teacher” (*ācariya*) because they beset and master him.¹

¹ S. iv. 136-8.

Andu.—A village near Pulatthipura.¹

¹ Cv. lix. 5.

Andha Sutta.—On the three classes of persons: the blind, the one-eyed, and the two-eyed.¹

¹ A.iii. 128 f.

Andhā.—Mentioned in the Samantapāsādikā,¹ together with the Daṃḍas, as being non-Ariyan (*milakkha*); the name is probably the same as **Andhaka(ā)** (*q.v.*).

¹ i. 255; see also VibhA. 387-8, where taught in the Andha language also (MA.i. the Andhaka-language is mentioned. 113). In Buddhaghosa's time the Vedas were

Andhakaraṭṭha.—See **Andhakā** (1).

Andhakavinda.—A village in the Magadha country, three *gāvuta* from **Rājagaha**. Between it and Rājagaha is the river **Sappinī**, which rises in the Gijjhakūṭa.¹ Once the Buddha went from Benares to Andhakavinda with 1,250 monks, and many people followed them carrying cartloads of provisions that they might feed them in turn. There were so many awaiting their turn that a certain brahmin (referred to as **Andhakavindabrāhmaṇa**) had to wait two months for his to come round. At the end of two months, finding that his own affairs were going to ruin and that there was no likelihood of his turn coming soon, the brahmin went to the provision-room to see what deficiency he could possibly supply. Seeing there neither rice, milk, nor honey-lumps, he approached Ānanda, and having, through him, obtained the Buddha's permission, the brahmin prepared a meal of milk-rice and honey-lumps for the Buddha and the monks. At the conclusion of the meal the Buddha spoke of the tenfold good qualities of milk-rice.²

During the same visit of the Buddha, a newly converted minister of the district prepared meat dishes for the fraternity, but being disappointed that the monks, who had had a meal of solid milk-rice earlier, could not eat large quantities of his dishes, he was rather rude to them. Later he expressed remorse, and the Buddha assured him that heaven would be his inheritance.³ It was on the way back from Andhakavinda to Rājagaha that the Buddha met **Belatṭha Kaccāna**.⁴

Once when the Buddha was staying at Andhakavinda the Brahmā **Sahampati** came and lighted the place with his effulgent beauty till

¹ Vin.i. 109; Vin. Texts i. 254, n. 2.

² Vin. i. 220 f.; it was this praise uttered by the Buddha that made **Visākhā** ask him, as a favour, that she should be allowed to supply milk-rice to the monks throughout her life (*ibid.*, 293); see also UdA. 112.

³ Vin. i. 222 f. This was the occasion for the rule that monks who have been invited to a meal in one place should not accept milk-rice somewhere else earlier in the same day.

⁴ Vin. i. 224 f.

late at night; then he sought the Buddha and sang before him verses of exhortation meant for the monks, urging them to lead the holy life.⁵

Here, too, the Buddha mentioned to Ānanda the necessity of admonishing and encouraging new members of the Order with regard to five things: good conduct, control of the faculties of sense, abstinence from too much talking, love of solitude and the cultivation of right views.⁶

Once in Andhakavinda the Buddha suffered from disease of the wind. Ānanda was asked to obtain gruel for the complaint. The wife of the village physician supplied the gruel with great devotion, and as a result was born in Tāvātimsa, where her abode was known as the **Kaṇṇikādāyika-vimāna**.⁷ Another lay devotee built a Gandhakuṭi for the Buddha at Andhakavinda, and personally looked after the Buddha while he was there. This upāsaka was also, as a result, born in Tāvātimsa in a golden vimāna.⁸

Cūlaśeṭṭhi's daughter, **Anulā**, lived in Andhakavinda after her marriage and it was there that she gave alms on behalf of her dead father.⁹

⁵ S. i. 154.

⁷ VvA. 185-6.

⁶ A. iii. 138-9; referred to in Sp. iv. 789.

⁸ *Ibid.*, 302-3.

⁹ PvA. 105-9.

Andhakavinda Brāhmaṇa.—See under **Andhakavinda**. His story is given as an illustration of how followers of the Buddha would often pursue him with manifold gifts.¹

¹ *E.g.*, UdA. 112.

Andhakavinda Vagga.—The twelfth section of the Pañcaka Nipāta of the Aṅuttara Nikāya.¹

¹ A. iii. 136-42.

1. **Andhakavinda Sutta**.¹—Records the incident of **Sahampati** visiting the Buddha in **Andhakavinda** (*q.v.*).

¹ S. i. 154.

2. **Andhakavinda Sutta**.—Preached at **Andhakavinda** to **Ānanda** on five things regarding which new entrants to the Order should be admonished.¹

¹ A. iii. 138 f.

Andhakaveṇhu.—Husband of **Nandagopā**, serving-woman of **Devagabbhā**.

The ten sons of Devagabbhā by **Upasāgara** were brought up as the children of Nandagopā and Andhakaveṇhu and later became known as **Andhakaveṇhudāsaputtā**¹ (*q.v.*).

¹ J. iv. 79-81.

Andhakaveṇhu-(dāsa)-puttā. Ten brothers, sons of **Devagabbhā** and **Upasāgara**.

As it had been foretold at Devagabbhā's birth that one of her sons would destroy the lineage of **Kaṃsa**, each time a son was born to her, fearing lest he be put to death, she sent him secretly to her serving-woman, **Nandagopā**; the latter had married **Andhakaveṇhu** and, by good fortune, daughters were born to her at the same time as sons to Devagabbhā; these daughters she sent to Devagabbhā in exchange for the latter's sons.

The ten sons were named **Vāsudeva**, **Baladeva**, **Candadeva**, **Suriyadeva**, **Aggideva**, **Varunadeva**, **Ajjuna**, **Pajjuna**, **Ghatapaṇḍita** and **Aṅkura**.² They had also a sister, **Añjanadevī**. When they grew up they became highway robbers, seizing even a present sent to their uncle, King **Kaṃsa**. Thus they became notorious as the **Andhakaveṇhudāsaputtā**. The king, having learnt of their true descent, devised various plans for their destruction. Two famous wrestlers, **Cānura** and **Muṭṭhika**, were engaged to have a public wrestling match with them. The brothers accepted the challenge and looted several shops for clothes, perfumes, etc., to be used for the occasion. Baladeva killed both the wrestlers. In his death-throes **Muṭṭhika** uttered a prayer to be born as a **yakkha**; his wish was fulfilled and he was born as such in the **Kālamattiya** forest. When the king's men attempted to seize the brothers, Vāsudeva threw a wheel which cut off the heads of both the king and his brother the viceroy, **Upakaṃsa**.

The populace, terrified, begged the brothers to be their guardians. Thereupon they assumed the sovereignty of **Asitañjana**. From there they set out to conquer the whole of Jambudīpa, starting with **Ayojjhā** (whose king, **Kālasena**, they took prisoner) and **Dvāravatī**, which they captured with the help of **Kaṇhadīpāyana**.

They made **Dvāravatī** their capital and divided their kingdom into ten shares, forgetting their sister, **Añjanadevī**. When they discovered their mistake, **Aṅkura** gave her his share and took to trade.³

In course of time the brothers had many sons and daughters, the average human age at that time being 20,000 years. Later their sons annoyed the sage **Kaṇhadīpāyana** by dressing up a lad as a woman and asking him what child she would bring forth. "A knot of acacia wood," he answered, "with which will be destroyed the line of Vāsudeva."

² Cowell sees in this story the kernel of a nature-myth (*Jātaka*, trans. iv. 51 n.); cf. with this the **Kṛṣṇa** legend in the *Harivamsa*; see also Wilson's *Viṣṇu Purāṇa* (Hall's Ed.), v. 147 f.; and the article on **Kṛṣṇa** in Hopkins' *Epic Mythology*, pp. 214 f.

³ **Aṅkura**'s later history is found in *PvA.* 111 ff. See s. v. **Aṅkura**.

They laughed at the sage and kicked him. On the seventh day the lad voided from his belly a knot of acacia wood which they burnt, casting the ashes into the river. From those ashes, which stuck near the city gate, an *Eraka*-plant sprang up. One day, while disporting themselves in the water, the kings, with their families and followers, started a sham quarrel and plucked leaves from the *Eraka*-plant to use as clubs. The leaves turned into weapons in their hands, and they were all killed except Vāsudeva, Baladeva, Añjanadevī, and their chaplain, all of whom fled in a chariot. Thus were the words of the sage fulfilled.

In their flight they reached the Kālamattiya forest in which Muṭṭhika had been born as a yakkha. When Muṭṭhika saw Baladeva he assumed the shape of a wrestler and challenged him to a fight. Baladeva accepted the challenge and “was gobbled up like a radish-bulb.”

Vāsudeva proceeded on his way with the others and at night lay in a bush for shelter. A huntsman, mistaking him for a pig, speared him; when Vāsudeva heard that the huntsman's name was **Jarā** (Old Age) he reconciled himself to death. Thus they all perished except Añjanadevī,⁴ of whose later history nothing is mentioned.

In the *Kumbha Jātaka*⁵ it is suggested that the Andhakavenphus were destroyed as a result of indulging in drink. This story was evidently well known to tradition as it is so often referred to.⁶

⁴ J. iv. 79 ff.

⁶ E.g., in the *Saṅkicca Jāt.* (v. 267) and

⁵ J. v. p. 18.

in Vv., p. 58.

1. **Andhakā**.—Mentioned in a list of tribes that came to pay homage to **Jatukannika** Thera when he was born as a banker in Hamsavatī.¹

The **Andhakarattṭha** was on the banks of the **Godhāvarī** and near where **Bāvarī** lived. **Assaka** and **Aḷaka**, mentioned in the *Vatthugāthā* of the *Parāyanavagga*,² are described in the *Sutta Nipāta* Commentary as Andhaka kings.³ In the *Aitareya Brāhmaṇa*⁴ the Andhakas are mentioned together with the Pulindas, etc., as an outcast tribe. They again appear associated in the time of Asoka.⁵ The *Mahābhārata*⁶ places the Pulindas, the Andhas and the Sabaras in the *Dakṣinapatha*.

¹ Ap. ii. 359.

² Sn. 977.

³ SnA. ii. 581; Vincent Smith places them originally in Eastern India between the Kṛṣṇa and Godāvarī rivers (*Z.D.M.G.* 56, 657 ff.); see also Burgess: *Arch.*

Reports on W. India, ii. 132 and iii. 54. Cunningham: 603-607.

⁴ vii. 18.

⁵ Vincent Smith: *Z.D.M.G.* 56, 652 f.

⁶ xii. 207, 42.

2. **Andhakā**.—An important group of monks that seceded from the **Theravāda**. They included as minor sects **Pubbaseliyas**, **Aparaseliyas**,

Rājagirikas and **Siddhatthikas**.¹ They were still powerful in Buddhaghosa's time.² The Andhakas are not mentioned as a special sect either in the Mahāvamsa or in the Dīpavamsa, though in the Mahāvamsa the sects spoken of above as offshoots of the Andhakas (Rājagiriya, Siddhatthikā, Pubba- and Aparā-seliyā) are given.³ There were various doctrines held by all the Andhakas either in common with other sects or alone, and various other doctrines held only by some of the minor groups of Andhakas.⁴

¹ *Points of Controversy*, p. 104 (extract from Kathāvatthu Cy.).

² *Ibid.*, xxxiv.

³ Mhv. v. 12 f.; also the Mbv. 97.

For a very valuable account of the different schools and their relation to each

other, see *Points of Controversy*, pp. xxxv-xlv. About the Andhakas see particularly pp. xliii. ff.

⁴ For a summary of these see *Points of Controversy*, pp. xx-xxiv.

Andhakāra.—A village in Ceylon, one of the villages given by **Aggabodhi IV.** for the maintenance of the *Padhāna-ghara* built by the king for the Thera **Dāṭhāsiva**.¹

¹ Cv. xlv. 12.

Andhakāra Vagga.—The second section of the Pācittiya in the Bhikkhuvibhaṅga.¹

¹ Vin. iv. 268-71.

Andhakāra Sutta.—The ignorance of Ill, its arising, etc., is greater and more fearsome than the darkness of interstellar space (*lokantarika*).

¹ S. v. 454-5.

Andhaṭṭhakathā.—One of the Commentaries used by Buddhaghosa.¹ It was handed down at *Kāñcipura* (Conjevaram) in South India.

¹ Sp. iv. 747.

Andhanāraka.—One of the villages given by **Aggabodhi IV.** for the maintenance of the *Padhāna-ghara* built for the Elder **Dāṭhāsiva**.¹

¹ Cv. xlv. 13.

Andhapura.—A city in the **Seriva** country, on the bank of the river **Telavāha**. It was whilst doing business as a hawker here that the Bodhisatta, born as Seriva, crossed the wishes of another hawker, who in the present age was **Devadatta**. This was the beginning of Devadatta's enmity towards the Buddha.¹

¹ J. i. 111, 113.

Andhabhūta Sutta.—See **Adḍhabhūta Sutta.**

Andhavana.—A grove to the south of **Sāvatthi**, one *gāvuta* away from the city. It was well guarded and monks and nuns used to resort there in search of solitude. During the time of Kassapa Buddha, thieves way-laid an *anāgāmi upāsaka* in this forest; his name was **Sorata**,¹ and he had been touring Jambudīpa collecting money for the Buddha's *cetiya*. They gouged out his eyes and killed him. Thereupon the robbers all lost their sight and wandered about the forest blind; hence the name of the forest ("Blind," usually, but wrongly, translated "Dark"). It had retained its name during two Buddha-periods.²

There was a Meditation Hall (*padhāna-ghara*) built there for the use of contemplative monks and nuns.³ Stories are told of those, particularly the nuns, who were tempted by **Māra** in the Andhavana.⁴

Once when **Anuruddha** was staying there he became seriously sick.⁵ It was here that the Buddha preached to **Rāhula** the discourse (*Cūla-Rāhulovāda*) which made him an arahant.⁶

Among others who lived here from time to time are mentioned the Elders **Khema**, **Soma**,⁷ and **Sāriputta**,⁸ the last-mentioned experiencing a special kind of *samādhi* (where he realised that *bhavanirodha* was *nibbāna*).

The Theragāthā Commentary⁹ records a discussion here between Sāriputta and **Puṇṇa** regarding purification (*visuddhikamma*). The *Vammikā Sutta*¹⁰ was the result of questions put by an *anāgami* Brahṃā, his erstwhile colleague, to **Kumāra-kassapa**, while he was in Andhavana.

Once bandits laid an ambush for **Pasenadi** as he went through the forest to pay his respects to the Buddha, attended by a small escort, as was sometimes his wont. He was warned in time and had the wood surrounded, capturing and impaling or crucifying the bandits on either side of the road through the wood. We are told that though the Buddha knew of this, he did not chide the king because he had certain reasons for not doing so.¹¹

The Therī **Upalavaṇṇā** was raped in a hut in the forest by a young

¹ **Yasodhara**, according to the Samyutta Cy.

² The story is given in MA. i. 336 ff. and SA. i. 148.

³ MA. i. 338.

⁴ *E.g.*, **Ālavikā**, **Somā**, **Kisāgotamī**, **Vijayā**, **Uppalavaṇṇā**, **Cālā**, **Upacālā**, **Sisūpacālā**, **Selā**, **Vajirā**; J. i. 128 ff. and ThigA. 64, 66, 163.

⁵ S. v. 302.

⁶ S. iv. 105-7; AA. i. 145.

⁷ A. iii. 358.

⁸ *Ibid.*, v. 9.

⁹ i. 39.

¹⁰ M. i. 143 ff.

¹¹ See SA. i. 131-2. Mrs. Rhys Davids doubts the authenticity of this story; KS. i. 127 n.

brahmin named **Ananda**, and it is said that from that time nuns did not live in Andhavana.¹²

The **Pārājikā**¹³ contains stories of monks who committed offences in the forest with shepherdesses and others, and also of some monks who ate the flesh of a cow which had been left behind, partly eaten, by cattle thieves.¹⁴ It was here that Uppalavaṇṇā obtained the piece of cow's flesh which she asked **Udāyi** to offer to the Buddha, giving Udāyi her inner robe as "wages" for the job.¹⁵

The **Pārīchattakavimāna**¹⁶ was the abode which fell to the lot of a woman who having plucked an asoka-flower, while getting firewood in Andhavana, offered it to the Buddha.

The rule forbidding monks to enter a village clad only in their waist cloth and nether garment was made with reference to a monk whose robe had been stolen by thieves in Andhavana.¹⁷

¹² DhA. ii. 49, 52.

¹³ Vin. iii. 28 ff.

¹⁴ *Ibid.*, 64.

¹⁵ The story is told in Vin. iii. 208-9.

¹⁶ VvA. 172 ff.

¹⁷ Vin. i. 298.

1. **Anna Sutta.**—All creatures desire food, so food should be given in charity.¹

¹ S. i. 32.

2. **Anna Sutta.**¹

¹ A. ii. 86 f.; but see GS. ii. 96, n. 1.

1. **Annabhāra.**—A well-known *paribbājaka* who lived in the Paribbājakārāma on the banks of the River **Sappinī** near Rājagaha. He is mentioned as staying with the well-known paribbājakas, **Varadhara** and **Sakuludāyi**. The Buddha visits them and talks about the four factors of Dhamma (*dharmapadāni*) which are held in esteem by everyone: not-coveting, not-malice, right-mindfulness, right-concentration.¹

On another occasion they discuss the "brahmin truth." The Buddha visits them and tells them what he considers to be the brahmin truths (*brāhmaṇasaccāni*): that no creatures are to be harmed; all sense-delights are impermanent, painful and changing; all becomings are impermanent, etc.; a brahmin is one who has no part in or attachment to anything any more.²

¹ A. ii. 29-31.

² *Ibid.*, 176-7.

2. **Annabhāra.**—A former birth of **Anuruddha** Thera. His story is given in the account of the Elder.

1. **Annasāmsāvaka Thera**.—An arahant. Four kappas ago he had given a meal to **Siddattha Buddha**.¹

¹ Ap. i. 78.

2. **Annasāmsāvaka**.—A second therā of the same name whose story is identical with the above and who is very probably the same person.¹

¹ Ap. i. 261.

Anva Vagga.—See **Addha Vagga**.

Apagata Sutta.—Records a conversation between the Buddha and **Rāhula** in Jetavana. The Buddha explains how the mind is freed from notions of “I” and “mine.”¹

¹ S. ii. 253; see **Rāhula Sutta** (3).

Apacara.—A king of the first kappa. He was the son of **Cara** and reigned in **Soththivatī-nagara** in the **Cetiya** country. He was one of the ancestors of the Sākiya race. He belonged to the race of **Mahāsammata** and was possessed of four *iddhi*-powers: walking on air, being guarded by four devas, diffusing the fragrance of sandalwood from his body and the fragrance of the lotus from his mouth.

When he was prince he had promised to appoint as his family priest his fellow-student **Kosakalamba**, brother of the royal chaplain **Kapila**, when he should become king. But when Apacara came to the throne, Kapila obtained the post for his own son and became an ascetic. When the king realised what had happened he offered to get the post back for Kosakalamba by means of a lie. The latter protested, because lies had hitherto been unknown in the world; but the king persisted in his desire even in spite of Kapila's warning, and seven times in succession uttered a lie to the effect that the post of chaplain belonged by right of seniority to Kosakambala and not to Kapila's son. At the first lie he lost his *iddhi*-powers and fell to earth, and with each succeeding lie he fell deeper and deeper into the earth until the flames of Avīci seized him. He was the world's first liar.

He had five sons, who sought Kapila's protection, and leaving the city founded five cities, which were called **Hatthipura**, **Assapura**, **Sihapura**, **Uttarapañcāla** and **Daddarapura**, because of certain tokens connected with them.¹ According to the Sutta Nipāta Commentary (ii. 352) **Makhādeva** was his son. The king was a previous birth of **Devadatta**.²

¹ For details see under those names. *Jātaka* (J. iii. 454-61; see also Mhv. ii.

² The story is related in the *Cetiya* 2; DA. i. 258 f.; Dpv. iii. 5).

v.l. **Upacara, Upavara and Uparuvara.** The *Milinda* (p. 202) calls him **Suraparicara**.

Apaccakkhakkamma Suttā.—Five discourses in which the Buddha explains to **Vacchagotta** how diverse opinions arise through want of clearness about the facts of body, feeling, perception, activities and consciousness.¹

¹ S. iii. 262.

Apaccupalakkhaṇā Sutta.—Same as the above, only substituting “through not discriminating” for “through want of clearness.”¹

¹ S. iii. 261.

Apaccupekkhanā Sutta.—Same as the above, but substituting “through not looking into” for “through not discriminating.”¹

¹ S. iii. 262.

Apaṇṇaka Jātaka (No. 1).—Preached at Jetavana to **Anāthapiṇḍika** and his five hundred friends, who were followers of other schools. They had gone with the banker to hear the Buddha preach and became converts. But when the Buddha left Sāvattī and went to Rājagaha they reverted to their old faiths, coming back to the Buddha when he returned to Sāvattī.

The story of the past is of two merchants who travel with caravans across a desert. One, beguiled by goblins, throws away his drinking water and is devoured with all his people and cattle. The other completes his journey safely, not putting faith in the goblins. The moral is that the followers of false teachers are led astray. The foolish merchant was **Devadatta**.¹ This Jātaka will be among the last to be forgotten when the Dhamma disappears from the world at the end of the Kāliyuga.²

¹ J. i. 95 ff.

² AA. i. 51.

1. **Apaṇṇaka Vagga.**—The eighth chapter of the *Catukka Nipāta* of the *Aṅguttara Nikāya*. It consists of ten suttas on various topics, including an extract from the *Mahāparinibbāna Sutta* and a sutta containing reasons why women are excluded from public assemblies and serious business.¹

¹ A. ii. 76-83.

2. **Apaṇṇaka Vagga.**—The first section of the *Ekanipāta* of the *Jātakatthakathā*.¹

¹ J. i. 95-142.

1. **Apaṇṇaka Sutta.**—Preached to a gathering of brahmins in **Sālā**. On informing the Buddha that they had no favourite teacher in whom they had confidence, they were told that they should embrace and fulfil the Sound Doctrine (*apaṇṇaka-dhamma*), and the Buddha proceeded to explain it. In the course of this elucidation reference is made to the teachings of several other schools of thought, particularly those of the Jainas and the Ājīvakas, including the six Environments of life (*abhi-jāti*).¹

The sutta concludes with the arahant-ideal as the height to be attained by the being who tortures neither himself nor others, and who is given to torturing neither himself nor others, but lives here and now beyond all appetites, blissful and perfected.²

¹ For a discussion of some of these see Further Dial. i. 293, n. 1. and Kuhn: *Beitr.*, where the word is derived from *a-praśna-ka*. Buddhaghosa

² M. i. 400-13. For a derivation of defines it as *aviruddha advejjhagāmi* the name see Weber: *Ind. Str.* iii. 150, *ekasaṅgāhiko* (MA. ii. 630).

2. **Apaṇṇaka Sutta.**—As sure as the cast of a true die (*apaṇṇakamaṇi*) are the results of failures or successes of *sīla*, etc.¹

¹ A. i. 270.

Apaṇṇakatā Sutta.—On the three qualities which make a monk proficient in following the sure course (*apaṇṇakapaṭipadā*): guarding the senses, moderation in eating and wakefulness.¹

¹ A. i. 113 f.

Apadāna.—The thirteenth division of the Khuddakanikāya. It is a Buddhist *Vitæ Sanctorum* and contains 547¹ biographies of monks and forty biographies of nuns, all mentioned as having lived in the time of the Buddha. In addition to these, there are two introductory chapters, the *Buddhāpadāna* and the *Pacceka-buddhāpadāna*, dealing with the Buddha and the Pacceka Buddhas respectively. It is worth noting that the *Buddhāpadāna* contains no account of the Buddha's life, either as Gotama or earlier, as Bodhisatta (see, however, *s.v.* **Pubbakammapiṭṭi**). Nor does the *Pacceka-buddhāpadāna* contain any life-histories. The stanzas are what might be more appropriately described as *udāna*, and appear in the *Khaggavisāna Sutta* of the Sutta Nipāta.²

¹ The Cy. gives details of eleven more theras not found in the text: **Yasa**, **Nadikassapa**, **Gayākassapa**, **Kimbila**, **Vajjiputta**, **Uttara**, **Apara-Uttara**, **Bhad-daji**, **Sivika**, **Upavāna** and **Raṭṭhapāla**.

² Cp. the *Mahāpadāna Sutta* (D. ii. 1 ff.), where the word Apadāna is used

as meaning the legend or life-story of a Buddha or a Great One—in this case the seven Buddhas. Or does *Mahāpadāna* mean the Great Story, *i.e.* the story of the Dhamma and its bearers and promulgation: cp. the title of the *Mahāvastu* (Dial. ii. 3).

Most of the stories are found in the Paramatthadīpanī, the Commentary to the Thera- and Therī-gāthā, extracted from the Apadāna with the introductory words, “*tena vuttam Apadāne.*” But in numerous instances the names under which the verses appear in the Paramatthadīpanī differ from those subjoined to the verses in the Apadāna. In several cases it is a matter of the Commentary giving a name while the Apadāna gives only a title.³ Sometimes the stories are duplicated in the Apadāna itself, the same story occurring in two places with a very slight alteration in words, even the name of the person spoken of being the same. Most often no reason can be assigned for this, except, perhaps, careless editing.⁴

The Apadāna is regarded as one of the very latest books in the Canon, one reason for this view being that while later books like the Buddhavaṃsa mention only twenty-four Buddhas previous to Gotama, the Apadāna contains the names of thirty-five. It is very probable that the different legends in the collection are of different dates.⁵

According to the Sumaṅgala Vilāsinī,⁶ the **Dīghabhānakas**, who included the Khuddaka Nikāya in the Abhidhammapiṭaka, did not recognise the Apadāna. The **Majjhimbhānakas** included it in the Khuddaka Nikāya, which they regarded as belonging to the Suttapiṭaka.

There is a Commentary to the Apadāna called the **Visuddhajana-vilāsinī**.

³ *E.g.*, **Usabha Thera** (ThagA. i. 320), called **Kosumbaphaliya** (Ap. ii. 449); and **Isidinna** (ThagA. i. 312), called (Ap. ii. 415) **Sumanavijaniya**.

⁴ *E.g.*, Annasamsāva i Ap. i. 78 and again i. 261; see also the Introduction to the P.T.S. Edition.

⁵ On these and other matters connected with the Apadāna, see Rhys Davids' article in ERE. and Muller's *Les Apadānas du Sud* (Congress of Orientalists, Leyden, 1895).

⁶ i. 15. See also Przyluski: *La Légende de l'Empereur Açoka*, pp. viii f., 214.

Apadāniya Thera.—An arahant. Ninety-two kappas ago he had eulogised the life history (*apadānam kittayissam*) of the Buddha.¹

¹ Ap. i. 241.

Apadika.—A river. **Vasabha Thera**, in a previous birth as the jāṭila **Nārada**, erected on its banks a cetiya in memory of the Buddha¹ (*v.l.* **Aparika**).

¹ ThagA. i. 258; Ap. ii. 437.

Apanthaka.—Given as a personal name in a passage where it is stated that names are mere designators, they signify nothing. Thus “*Panthakas*” (Guides) too lose their way, so do “*Apanthakas*.”¹

¹ J. i. 403.

Aparagotama.—See **Gotama** (3).

Aparagoyāna.—One of the four great continents into which the earth is divided. It is to the west of **Sineru** and is seven thousand *yojanas* in extent. It is surrounded by five hundred islands.¹ According to the *Āṅguttara Nikāya*,² each *cakkavāla* (world-system) has an *Aparagoyāna*. It is inhabited by men,³ but they have no houses and sleep on the ground.⁴ In the centre of the continent is a *Kadamba* tree, whose trunk is fifteen *yojanas* in girth and whose trunk and arms are fifty *yojanas* in length. This tree stands for a whole kappa.⁵ When the sun rises in *Jambudīpa*, it is the middle watch of the night in *Aparagoyāna*; sunset in *Aparagoyāna* is midnight in *Jambudīpa*, and sunrise is noon in *Jambudīpa*, sunset in *Pubbavideha* and midnight in *Uttarakuru*.⁶

A *cakkavatti*-king first conquers *Pubbavideha* in the east and *Jambudīpa* in the south, and then sets out to win *Aparagoyāna* in the west and *Uttarakuru* in the north.⁷ Thus King **Mandhātā**, having conquered *Jambudīpa*, journeys on with his retinue to *Aparagoyāna* and conquers it straight away.⁸

Puṇṇaka, in his play with **Dhanañjaya**, staked a jewel, by gazing into which the continent of *Aparagoyāna* could be seen.⁹

In this context the name given is **Goyāniya**.¹⁰

Some of the inhabitants came with **Mandhātā** from *Aparagoyāna* to *Jambudīpa* and settled down there. The country they colonised was called **Aparanta**.¹¹

¹ SnA.ii.443.

² i. 227; v. 59.

³ KhA. 123.

⁴ ThagA. ii. 187-8.

⁵ DhsA. 298; AA. i. 264; Vm. 206.

⁶ DA.iii. 868.

⁷ Mbv. 73-4; BuA. 113.

⁸ Dvy. 215.

⁹ J. vi. 278; so also in the necklace mentioned in the *Hārapradāna Jāt.* (Mtu. ii. 68).

¹⁰ So also in the *Mahāvastu*: **Aparagodānika**, °*godāniya* (ii. 159, 378, etc.). In the *Dulva* it is called **Aparagaudani** (Rockhill, 84).

¹¹ DA. ii. 482; MA. i. 484.

Aparanna.—A vulture who lived in **Gijjhapabbata**. He had a son **Migālopa**, strong and mighty, able to fly higher than his fellows. In spite of his father's warning, he flew too high and was dashed to pieces by the **Verambha** winds.

The Bodhisatta is identified with **Aparanna**.¹

¹ J. iii. 255-6.

Aparantaka (Aparanta).—One of the countries to which **Asoka** sent missionaries after the Third Council. The leader of the mission was

Yonaka Dhammarakkhita.¹ He preached to the people the *Aggikkhandopamā Sutta* and 37,000 people embraced the new faith, a thousand men and even more women entering the Order.² The country comprises the territory of Northern Gujarāt, Kāthiāwar, Kachch and Sindh.³ Probably Buddhism was known in Aparānta during the time of the Buddha himself.⁴

It is said that when **Mandhātā** brought all the four continents under his sway people from the three other continents came over to Jambudīpa and lived there. When the king died they found themselves unable to get back, and begged his minister to allow them to start settlements in Jambudīpa itself. He agreed, and the settlement of those who had come from Aparagoyāna was for that reason called Aparanta⁵ (*v.l.* **Aparantaka**).

¹ Mhv. xii. 5; Dpv. viii. 7.

² Mhv. xii. 34-6; Sp. i. 67.

³ Fleet *J.R.A.S.* 1910, p. 427; Bhandarkar in his *Early History of Dekkan* puts it in North Konkan (p. 23); see also Burgess: *Arch. Reports* ii. 131. According to Hsouiien Tshang, the country seems to comprise Sindh, Western Rājaputāna, Cutch, Gujarat and a portion

of the adjoining coast on the lower bank of the Narmadā. Cunningham *Anct. Geog. of India*, notes, p. 690; and Law: *Early Geography* 56 ff.

⁴ Dutt: *Early Hist. of Bsm.* p. 190; Dvy., pp. 45 ff.; but the reference is to **Sunāparanta**.

⁵ DA ii. 482; MA. i. 184.

Aparantā.—Mentioned in a list of tribes.¹

¹ Ap. ii. 359.

Aparaseliyā.—A sub-sect of the **Andhakā**. Their beliefs seem to have been similar to those of the **Pubbaseliyā**.¹ Their centre was **Dhanakaṭaka**, in the Andhaka country, somewhere near Kāñcīpura and Amarāvati on the S.E. coast of India.² According to one tradition they were connected with the **Cetiya-vādins**.³

¹ KvuA. quoted in *Points of Controversy*, pp. 5 and 104. See also Dpv. v. 54; Mhv. v. 12; Mbv. 97. For their beliefs see de la Vallée Poussin: *J.R.A.S.*, April, 1910, pp. 413 ff.

² *Points of Controversy*, xliii; see also Watters *On Yuan Chwang*, ii. 214 ff.

³ For a discussion of this see *Points of Controversy*, xliii-iv.

1. **Aparājita.**—One of the Pacceka Buddhas mentioned in the *Isigili Sutta*.¹

¹ M. iii. 70; also ApA. i. 107 and MA. ii. 890.

2. **Aparājita.**—A *cakkavatti* who lived seven kappas ago, an earlier birth of **Avyādhika** Thera.¹

¹ Ap. i. 215.

3. **Aparājita**.—A householder of **Bandhumatī**. When his elder brother, **Sena**, left the world and became an arahant under **Vipassī** Buddha, Aparājita sought his advice as to how he could use his wealth to perform some act of great merit. He was asked to build a *Gandhakuṭi* for the Buddha, which he did, using all manner of precious metals and stones and surrounding it with various kinds of luxury, such as perfumed water. The chamber was on three occasions filled knee-deep with jewels to be taken by anyone who came to hear the Buddha preach. At the opening of the *Gandhakuṭi*, Aparājita entertained 6,800,000 monks for nine months. In this age he was born as the banker **Jotika**. In an earlier birth he had given sugar-cane to a Pacceka Buddha.¹

¹ DhA. iv. 199-207.

4. **Aparājita**.—Nephew of the foregoing. He asked his uncle to let him have a share in the building of the *Gandhakuṭi*, but was refused. So he built an elephant stable next to it.

In the present age he was the banker **Meṇḍaka**.¹

¹ DhA. iv. 203.

Aparādiṭṭhi Sutta.—A certain Brahmā thought that no recluse or brahmin could come to his world. To refute his views, the Buddha went there and sat in the air above the Brahmā, flames radiating from his body. The Buddha was followed by **Moggallāna**, **Mahākassapa**, **Mahākappina** and **Anuruddha**. The Brahmā was at first agitated by their presence, but later he was delighted on learning from Moggallāna, who was questioned by an attendant Brahmā, that there were many more disciples of the Buddha who could do as he and the others had done, and that they were holy men.¹

¹ S. i. 144-6.

Aparika.—See **Apadika**.

Aparihāni Sutta.—There are seven things that decline not, viz., the seven *bojjhaṅgas*.¹

¹ S. v. 85; see also *ibid.*, 94.

1. **Aparihāniya Sutta**.—On the six things that lead away from ruin.¹

¹ A. iii. 310; cf. A. iii. 329-30.

2. **Aparihāniya Sutta**.—A devatā visits the Buddha at Jetavana and mentions six things which lead away from ruin. The Buddha makes that a topic for a sermon to the monks.¹

¹ A. iii. 330 f.

Apalāla.—A nāga king, converted by the Buddha. He is mentioned together with **Āravāla**, **Dhanapāla** and **Pārileyyaka**. The name appears in passages where the Buddha's powers are discussed.¹ "Was not the Buddha honoured even by beasts such as Āravāla, etc.?"

The story of the conversion of Apalāla does not, as far as I can discover, occur in the canonical books. In the *Samantapāsādikā*² the story of the conversion of Apalāla (*Apalāladamana*) is given among the stories not included in the Three Councils (*saṅgīti*), but that it was known quite early in Ceylon is evidenced by the fact that, among the scenes from the Buddha's life represented in the relic-chamber of the **Mahā-Thūpa**, the conversion of Apalāla is mentioned.³ The *Divyāvadāna*⁴ makes reference to the story, and states that the nāga was converted shortly before the Buddha's death. Hiouen Tshang gives the story in detail.⁵ During Kassapa Buddha's time, Apalāla had been a powerful man called **Gaṅgi**. By means of his charms he subdued the dragons that attacked the country, and the people, in gratitude, agreed to give him tribute. Later some of them forgot their promise and he, in wrath, became a dragon after his death.

The Buddha Gotama visited him and preached to him. He was converted, but, for his sustenance, he was allowed to have one gathering of the crops every twelve years. It is for this reason that the White River (**Śubhavastu**) overflows every twelfth year. The story is found in the *Sūtrālaṅkāra* and other *Mahāyāna* books.⁶

¹ *E.g.*, BuA. 29.

² iv. 742.

³ Mhv. xxx. 84.

⁴ pp. 348, 385.

⁵ Beal: *Records of the Western World*

i. 122; also Legge: *Fa Hien's Travels*, p. 29 n.

⁶ See Nariman: *Sanskrit Buddhism*, pp. 194, 274.

Apalāladamana.—See **Apalāla**.

Apalokita.—See **Apalokina**.

Apalokina Sutta.—The Buddha teaches the undecaying and the path that leads thereto¹ (*v.l.* **Apalokita**).

¹ S. iv. 370. On the name see KS. iv. 262, n. 2.

Apassena.—A *cakkavatti* who lived six kappas ago; a previous birth of **Ārakkhadāyaka** Thera.¹

¹ Ap. i. 215.

Apāyimha Vagga.—The ninth section of the *Ekanipāta* of the *Jātaka*.¹

¹ J. i. 360-79.

1. **Apāra Sutta.**—The seven *bojjhaṅgā*, if cultivated, conduce to no more going to the hither or further shore.¹

¹ S. v. 81. On the name see KS. v. 225, n. 3.

2. **Apāra Sutta.**—The same as above, regarding the four bases of psychical power (*iddipādā*).¹

¹ S. v. 254.

Apāsādika Sutta.—Two discourses on the evils of being unamiable.¹

¹ A. iii. 255-6.

Apilāpiya.—A *cakkavatti* of eighty-six kappas ago; a former birth of Tikaṇḍipupphiya Thera.¹

¹ Ap. i. 202.

Aputtaka.—A wealthy burgess of Sāvatti who died intestate. In the Saṃyutta Nikāya¹ we find **Pasenadi**, King of Kosala, visiting the Buddha at noonday and telling him that he had just finished having the banker's wealth removed to the royal coffers, "eight millions of gold to say nothing of silver." And yet Aputtaka ate nothing except sour husk-gruel left over from the previous day and wore only hempen garments.

In the next Sutta of the same Nikāya² the Buddha is reported as revealing the banker's past. In a former birth he had given alms to a Pacceka Buddha, **Tagarasikhī**, but later he repented and wished that he had given the food to slaves and workmen.

He had, in the same birth, slain the only son of his brother for the sake of his fortune.

As a result of the alms he was born seven times in the deva-worlds and seven times as a rich man of Sāvatti. His repentance made him inclined to deny himself enjoyment of sense-desires. Owing to the murder of his nephew in his previous birth, he was childless in this, and he died intestate. After this life he was born in Mahāruruva purgatory.³

¹ i. 89-91.

² i. 91-3.

³ The *Mayhaka Jāt.* (J. iii. 299 f.), contains the whole story of the banker's past and present, giving many graphic details not found in the Saṃyutta account, but it does not mention the seven births

in heaven or in Sāvatti. It adds that the king's men took seven days and nights to remove the treasure. Aputtaka is there referred to not as Aputtaka but as **Āgantuka** (Strange). See also DhA. iv. 76-80.

1. **Aputtaka Sutta.**—Contains the earlier part of the story of Aputtaka as given above, and the moral to be drawn therefrom: namely, that the

mean man, who acquires wealth, pleases neither himself nor others, but is like a lake of delicious waters lying in a savage region. On the other hand, the rich man who is generous is like a lake near a village.¹

¹ S. i. 89-91.

2. Aputtaka Sutta.—Contains an account of **Aputtaka's** past, as related above; the wealth that a man stores here has to be left behind for others; hence let him make a good store for life elsewhere by using this wealth well.¹

¹ S. i. 91-3.

Aputtaseṭṭhi Vatthu.—The story of Aputtaka given above.¹

¹ DhA. iv. 76-80.

Appam-supati Sutta.—The five kinds of persons who sleep but little.¹

¹ A. iii. 156.

Appakā (or Virata) Vagga.—The eighth chapter of the Sacca Saṃyutta of the Saṃyutta Nikāya.¹

¹ S. v. 468-70.

Appacintī.—A fish who lived in the Ganges with his brothers **Bahucintī** and **Mitacintī**. He and Bahucintī were caught in a fisherman's net and were rescued by Mitacintī.¹

¹ The story is told in the *Mitacintī Jāt.* (i. 427-8).

Appaṭivāni Sutta.—By him who knows not birth and becoming, grasping, craving, feeling, contact, etc., there must be no turning back in the search for knowledge.¹

¹ S. ii. 132.

Appaṭividditā Sutta.—Spoken by a deva; a Buddha has arisen, now is the time for those who have not perceived the truth to do so.¹

¹ S. i. 4.

Appaṭivedhā Sutta.—Preached to **Vacchagotta**. Divers opinions arise in the world through want of perception of the nature of the body, etc.¹

¹ S. iii. 261.

Appamatta Sutta.—See **Asamatta**.

Appamattaka Vagga.—The nineteenth chapter of the Eka Nipāta of the *Āṅguttara Nikāya*. In the spiritual world, by analogy with Nature, only a few are selected out of many who will be lost.¹

¹ A. i. 35-8.

Appamateyya Sutta.—See **Matteyya**.

Appamāṇasubhā.—A class of devas of the **Rūpaloka** belonging to the plane of third jhāna.¹ Their life-term is thirty-two æons (*kappas*).² Beings are born there who are possessed of faith, virtue, learning, munificence and wisdom.³

¹ Abhs. p. 21.

² *Ibid.*, 23; see also Kvu. 207; VibhA. 520.

³ M. iii. 102.

Appamāṇābhā.—A class of devas of the **Rūpaloka**, belonging to the plane of second jhāna.¹ Their life-term is four *kappas*.² Beings are born there who have absorbed the idea of boundless brilliancy,³ or who are possessed of faith, virtue, learning, munificence and wisdom.⁴

¹ Abhs., p. 21.

³ M. iii. 147.

² *Ibid.*, 23; see also Kvu. 207; VibhA. 520.

⁴ *Ibid.*, 102.

1. **Appamāda Vagga.**—The second chapter of the *Dhammapada*.

2. **Appamāda Vagga.**—In the fifth division of the *Saṃyutta Nikāya* (*Mahāvagga*) several chapters are found called *Appamādavagga*. Thus the fifth of the *Magga Saṃyutta*,¹ the tenth and the fifteenth of the *Bojjhaṅga*,² the seventh of the *Satipaṭṭhāna*,³ the ninth and the fourteenth of the *Indriya*,⁴ the second of the *Sammappadhāna*,⁵ the second and the seventh of the *Bala*,⁶ the fifth of the *Iddhipāda*⁷ and the second of the *Jhāna*.⁸

¹ S. v. 41-5.

² 135. 138.

⁵ 245.

⁶ 250, 252.

³ 191.

⁴ 240, 242.

⁷ 291.

⁸ 308.

1. **Appamāda Sutta** (2).—Preached to **Pasenadi**. Diligence is the one quality that acquires and keeps welfare both in this life and in the next; just as the elephant's foot is chief among all feet, so is diligence the best of qualities.¹

¹ S. i. 86, 87.

2. **Appamāda Sutta.**—Diligence must be practised by those who know not the nature of birth, becoming, etc.¹

¹ S. ii. 132.

3. **Appamāda Sutta** (2).—Diligence is the harbinger of the arising of the Ariyan Eightfold Way.¹

¹ S. v. 30, 32.

4. **Appamāda Sutta** (2).—Diligence is most useful for the arising of the Ariyan Eightfold Way¹; there is no other single condition like it for the arising and perfection of the Way.²

¹ S. v. 33.

² *Ibid.*, 35, 36, 37.

5. **Appamāda Sutta**.—On four occasions on which earnestness should be applied.¹

¹ A. ii. 119 f.

6. **Appamāda Sutta**.—Preached in answer to a brahmin's question. Earnestness is a quality which, if developed, brings success both in this world and in the next.¹

¹ A. iii. 364.

7. **Appamāda Sutta**.—Same as **Aparihāniya Sutta** (2), with the addition of *samādhigāravatā*.¹

¹ A. iv. 27 f.

8. **Appamāda Sutta**.—Earnestness is the best and highest of all qualities.¹

¹ A. v. 21 f.

Appamādoṇḍa.—The name given to the stanzas in the Dhammapada (Nos. 21-23) on heedfulness.¹

¹ J. v. 66.

Appameyya Sutta.—Of three classes of persons, the arahant is the immeasurable (*appameyya*).¹

¹ A. i. 266.

1. **Appassuta Sutta**.—A woman who has small knowledge is born in purgatory.¹

¹ S. iv. 242.

2. **Appassuta Sutta**.—Four classes of persons, some of small learning and some of wide learning.¹

¹ A. ii. 6 f.

Appiyā.—See **Suppiyā**.

Appihā.—A Sāmanera who lived in the **Suvaṇṇakuṭi** in **Dakkhiṇagiri vihāra**. On the day after his ordination his mother had prepared seats and alms for eight monks, and, by the power of *iddhi*, these were made to suffice for 68,000 monks. The story is told in order to show the power of *iddhi* in connection with the **Mahā Thūpa** ceremonies¹ (*v.l.* **Ambasuppiya**).

¹ Mṭ. 552.

Apheggusāra.—A treatise, of about the fourteenth century, on Abhidhamma topics, written by a scholar of Hamsavatī in Burma.¹

¹ Bode: *op. cit.*, 36 and n. 2; Sās. 48.

Apheggusāradīpanī.—A book composed at Hamsavatī, probably by **Mahāsuvaṇṇadīpa**, teacher of Queen **Sivalī**. In Nevill's MS. Catalogue in the British Museum it is described as an *anuṭṭikā* dealing with matter in the **Abhidhammatthavibhāvanī**.¹

¹ Bode: *op. cit.* 36, n. 2.

Ababa Niraya.—A name given not to a special purgatory but to a period of time in **Avīci**. One term of Ababa is equal to four hundred of Abbuda; an Abbuda being reckoned as the time taken to remove twenty Kosalan Khāris (equal to a cartload) of *tila*-seeds, taking one seed at the end of each century.¹

¹ Sn. p. 126; S. i. 152; SA. i. 170; see also KS. i. 190, n. 1 and 2. SnA. (ii. 477) gives an Abbuda as equal to 100,000 *ninnahutas*; AA. ii. 853.

1. **Abbuda.**—A period of suffering in **Avīci**. For details see **Ababa**.

2. **Abbuda.**—A king of long ago; a former birth of **Niggaṇṭhipupphiya Thera**.¹

¹ Ap. i. 263.

Abbha Sutta.—Thunder clouds arise sometimes because the **Abbhāvalāhaka** devas wish to give joy to their bodies.¹

¹ S. iii. 256.

Abbhañjanadāyaka Thera.—An arahant. In a previous birth he had given ointment to the Buddha **Koṇḍañña**. As a result, fifteen kappas ago he was born as a *cakkavatti*, **Cirappa**.¹

¹ Ap. i. 236.

Abbhantara Jātaka (No. 281).—The Sister **Bimbādevī** had suffered from flatulence, and was cured with mango-juice and sugar which **Sāriputta** had obtained from the king of Kosala, at **Rāhula's** request. The king, having heard of Bimbādevī's affliction, ordered that she should be continually supplied with mango-syrup. On being told of the incident, the Buddha revealed this story of the past to show that it was not the first time that Sāriputta had obtained mango-syrup for Bimbādevī.

The *atītavatthu* is about the chief queen of a king of Benares. Sakka, becoming nervous on account of the austerities of an ascetic, wishes to destroy him, and arouses in the queen a desire for a "Midmost Mango" (*Abbhantara-Amba*). After prolonged search—during which the ascetic and his companions are driven from the royal park because they are reported to have eaten the mangoes there—a favourite parrot of the palace is commissioned to find the Midmost Mango. He goes to Himavā, and learns from the parrots of the seventh mountain range that the mango grows on a tree which belongs to **Vessavana** and which is most strictly guarded. He goes stealthily by night to the tree, but is caught by the guardian goblins, who decide to kill him. He tells them that he is delighted to die in the performance of his duty, and thereby wins their respect. Following their counsel, he seeks the assistance of an ascetic, **Jotirasa**, living in a hut called **Kañcanapatti**, to whom Vessavaṇa sends a daily offering of four mangoes. The ascetic gives the parrot two mangoes, one for himself and one for the queen.¹

Ananda was the parrot and Sāriputta Jotirasa.

¹ J. ii. 392-400.

Abbhantara Vagga.—The fourth division of the *Ṭikā Nipāta* of the *Jātakatṭhakathā*.¹

¹ J. ii. 392-430.

Abbhavalāhakā.—One of the Cloud-group of devas. They are embodied in the thunder clouds (cumulus clouds), and when they wish to revel and delight themselves, thunder clouds make their appearance in the sky.¹

¹ S. iii. 256.

Abbhahattha.—See **Ambahattha**.

Abbhasa.—Eleven kappas ago there were thirty-five kings of the name of Abbhasa, all former births of **Nīta Thera**¹ (*v.l.* **Ambaraṃsa**).

¹ *ThagA.* i. 182.

Abbhāhata Sutta.—The world is persecuted by death, age, decay and craving.¹

¹ S. i. 40. The verses appear also in the story of **Sirimaṇḍa** Thera (Thag. v. 448).

Abbhuta Sutta.—The Buddha preaches the marvellous and the path leading thereto.¹

¹ S. iv. 371.

Abbhutadhamma.—Name given to one of the nine divisions (*aṅga*) of the Dhamma.¹ Buddhaghosa (DA. i. 24) defines it as including all the passages treating of wonders, *e.g.* the four marvellous things described in the *Mahāparinibbāna Sutta*.²

¹ Vin. iii. 8; M. i. 133; A. ii. 103; Pug. 43; Mil. 344, etc. ² D. ii. 145.

1. **Abbhutadhamma Sutta.**—On the marvel that when a Tathāgata preaches the Dhamma, folk give up their usual predispositions and listen to it.¹

¹ A. ii. 131 f.

2. **Abbhutadhamma Sutta.**—See Appendix.

Abbhokāsa Sutta.—The five kinds of those who seek solitude.¹

¹ A. iii. 220.

1. **Abhabba Sutta.**—Various events and the conditions requisite for their presence.¹

¹ A. v. 144 f.

2. **Abhabba Sutta.**—The ten conditions essential for arahantship.¹

¹ A. v. 209.

1. **Abhaya Thera.**—An arahant. He was a brahmin of Sāvatti who, having heard the Buddha preach, entered the Order. One day, while going to the village for alms, he was disturbed in mind by an attractively dressed woman, but he recollected himself and developed insight.¹

In a former birth he had met **Sumedha** Buddha in the forest and had offered him a wreath of *salala*-flowers. Nineteen kappas ago he was born sixteen times as king, his name being **Nimmita**. He is probably to be identified with the Thera **Vaṭṭamsakiya** of the Apadāna.²

¹ Thag. v. 98; ThagA. i. 201-2.

² i. 174.

2. **Abhaya.**—Commonly called **Abhayarājakumāra**. He was the son of King **Bimbisāra** and of **Padumavatī**, the *belle* of Ujjeni. When the

boy was seven years old, his mother sent him to the king and he grew up with the boys of the court. He first came under the influence of the **Nigaṇṭha Nātaputta**, who taught him a dilemma to set the “**Samāṇa Gotama**.” In the Buddha’s reply, the prince recognised the defeat of the Nigaṇṭha and the supreme Enlightenment of the Exalted One, whose disciple he then became. Later, when the king died, Abhaya was disturbed in mind, and entered the Order. On the occasion of the preaching of the *Tālacchiggalūpama Sutta*,¹ he became a Stream-enterer and afterwards attained arahantship.² The *Abhayarājakumāra Sutta*³ contains the dilemma episode. It also mentions that at the time the prince had a little son of whom he was evidently very fond.

In the *Samyutta Nikāya*⁴ he is stated as having visited the Buddha at Gijjhakūṭa and discussed with him the views of **Pūraṇa Kassapa**. The Buddha teaches him about the seven bojjhaṅgas.

In the *Vinaya*,⁵ Abhaya is mentioned as having discovered **Jīvaka Komārabhacca** lying on a dung-heap (cast there by the orders of his mother, the courtesan **Sālāvātī**), and having brought him up.

The *Aṅguttara Commentary*,⁶ on the other hand, says that Abhaya was Jīvaka’s natural father.

As a reward for quelling a disturbance on the frontier, Abhaya was given a skilled nautch girl by his father, Bimbisāra. For seven days he enjoyed her company to the exclusion of all else, but on the seventh day she died. Disconsolate, he sought comfort from the Buddha, who assuaged his grief.⁷

The *Apadāna*⁸ gives the story of his past. He had been a brahmin of **Haṃsavatī**, skilled in the Vedas; having heard the Buddha **Padumuttara** preach, he was converted and joined the Order, where he spent his time singing the greatness of the Buddha.

The *Theragāthā Commentary*⁹ quotes, in his story, some verses in the *Apadāna*, which in the *Apadāna* itself are ascribed to a Thera **Ketakapupphiya**. They state that he offered a *ketaka*-flower to the Buddha **Vipassī**. Perhaps *Ketakapupphiya* was the title of another thera, whose real name was Abhaya, and hence the stories were confused.¹⁰

See also **Abhaya** (3).

¹ Probably the same as S. v. 455 and M. iii. 169.

² *Thag.* 26; *ThagA.* i. 83-4 also *ThigA.* 39. In *ThagA.* his mother’s name does not appear.

³ M. i. 392 ff.

⁴ S. v. 126-8.

⁵ i. 269.

⁶ i. 216.

⁷ *DhA.* iii. 166-67; cf. the story of **Santati**.

⁸ ii. 502-4.

⁹ i. 83-4.

¹⁰ ii. 449-50.

3. **Abhaya**.—A Licchavi of **Vesāli** generally,¹ but wrongly, identified with **Abhayarājakumāra**. On one occasion he comes with another Licchavi, **Paṇḍita Kumāraka**, to **Ānanda** in the **Kūṭāgārasālā** in **Vesāli**, and discusses with him certain views held by **Nigaṇṭha Nāta-putta**. **Ānanda** teaches him the Buddha's three Ways of purification.² On another occasion he visits the Buddha, again at **Vesāli**, with the Licchavi **Sālha**; the latter asks the Buddha's views on purity of morals and self-mortification. The Buddha tells him of the Ariyan Way and explains its implications by various similes.³ We are not told that either of them became converts on this occasion.

¹ *E.g.*, GS. i. 200, n. 2; ii. 211, n. 2; KS. v. 107, n. 2.

² For details see A. i. 220-2.

³ See A. ii. 202-4.

4. **Abhaya**.—A Thera. He and **Tissadatta** Thera are mentioned together, in several Commentaries¹ as examples of persons worthy of being associated with, because of their possession of ready attention (*upatthita-sati*). This perhaps refers to **Abhaya** (1) or, more probably, to one of the three **Abhayas** mentioned with their titles in the **Dīgha Commentary** on the **Mahāparinibbāna Sutta**² in its exegesis on the word *upatthita-sati*.

¹ DA. iii. 786; MA. i. 234; AA. i. 273; VibhA. 275.

Dīghabhānaka-Abhaya and **Tipiṭaka-Culābhaya** (*q.v.*).

² DA. ii. 530: **Mahāgātimba-Abhaya**,

5. **Abhaya**.—King of Ceylon (then known as **Ojadīpa**) in the time of **Kakusandha** Buddha. His capital was **Abhayanagara**.¹

¹ Sp. i. 86; Mhv. xv. 59.

6. **Abhaya**.—King of Ceylon (414-394 B.C.). He was the eldest son of **Paṇḍuvāsudeva** and reigned in **Upatissagāma**. Later, when the usurper **Paṇḍukābhaya** came to the throne, he killed all his other nine uncles, sparing only **Abhaya**, because the latter had befriended both him and his mother, **Ummādacittā**.¹ **Abhaya** was made *Nagaraguttika* (Guardian of the City), administering the government by night; he was the first holder of that office.²

¹ It was he who prevented **Cittā** from being killed at birth, Mhv. ix. 3.

² Mhv. ix. 3, 9; x. 52, 80, 105.

7. **Abhaya**.—Personal attendant of **Atthadassī** Buddha.¹

¹ Bu. xv. 19.

8. **Abhaya**.—Eldest son of King **Muṭasiva** of Ceylon. He renounced the succession in favour of his younger brother, Tissa, who later became known as **Devānampiyatissa**.¹

¹ MT. 302.

9. **Abhaya**.—Father of **Khañjadeva**.¹

¹ Mhv. xxiii. 78.

10. **Abhaya**.—A monk, chief of the ascetics who dwelt in the **Pañca-parivenamūla** monastery. He was sent by King **Kittisirimegha** (*q.v.*) to fetch the king's son.¹

¹ Cv. lxvii. 61.

11. **Abhaya**.—Author of the *Mahāṭīkā* on **Saddatthabhedacintā**.¹ He was a native of Pagan, and is also credited with the authorship of the **Sambhandhacintā-ṭīkā**.²

¹ Gv. 63.

² Bode, *op. cit.*, 22, and n. 8.

12. **Abhaya**.—A brigand, commonly called **Cora-Abhaya** (*q.v.*).

13. **Abhaya** (**Abhayupassaya**).—A nunnery built by King **Mahāsena**.¹

¹ Mhv. xxxvii. 43.

14. **Abhaya**.—Nephew of **Khallāṭanāga**.¹

¹ MT. 444.

For others named Abhaya see under their titles, *e.g.* **Mahāgatimba**, **Dighabhānaka**, **Meghavaṇṇa**, etc.

Abhaya Sutta.—On what fearlessness means.¹

¹ A. iv. 455.

Abhayagallaka.—A vihāra in Ceylon built by King **Mahācūḷi-Mahātissa**.¹

¹ Mhv. xxxiv. 8.

Abhayagiri.—A celebrated monastic establishment on the north side of **Anurādhapura**, consisting of a vihāra and a mighty thūpa. Only the thūpa now stands. It was built by King **Vaṭṭagāmaṇi Abhaya** on the site of the ancient **Titthārāma**, 217 years, 10 months and 10 days

after the founding of the Mahāvihāra.¹ Tradition states that when the king was fleeing from the Tamils he passed the Titthārāma on his way, and the **Nigaṇṭha Giri**, who then lived there, made insulting remarks about him. The king vowed, if he were returned to the throne, to build a vihāra on that spot²; he fulfilled his vow, and the name of the vihāra was a combination of his own name and of that of the Nigaṇṭha. The monastery was given in charge of the Thera **Mahātissa** of **Kuppikala** and of two other monks, Kuppikala having befriended the king in his misfortunes.

The vihāra advanced rapidly in wealth and in power, but quite soon the monks seceded from the Mahāvihāra fraternity because, according to the Mahāvamsa,³ an incumbent of the Mahāvihāra, **Mahātissa** by name, was expelled from the monastery for frequenting lay families. His disciple, **Bahalamassutissa**, went in anger to Abhayagiri and formed a separate faction.

A Sinhalese chronicle, the Nikāya Saṅgraha,⁴ states that these dissenters were soon after joined by a body of **Vajjiputtaka** monks from the **Pallārāma** in India, under the leadership of a teacher called **Dhammaruci**, and the sect which they together founded in Ceylon became known as the **Dhammaruci Nikāya**, with headquarters in Abhayagiri.

For quite a long while the two fraternities, that of the Mahāvihāra and that of the Abhayagiri, seem to have lived in amity, alike enjoying the munificence of patrons.⁵ Thus, **Gajabāhukagāmaṇi** raised the height of **Abhayuttara-thūpa** (as the thūpa at Abhayagiri seems to have been called) and made the **Gāmaṇitissa-tank** to be used for the cultivation of land for the maintenance of the vihāra⁶; **Kaṇiṭṭhatissa** built a splendid structure in the same vihāra for the Thera **Mahānāga**; it was called the **Ratanapāsāda**.⁷

But in the reign of **Vohāarakatissa**, the Abhayagiri monks openly adopted the heretical **Vaitulya Piṭaka**.⁸ An inquiry was held by the king with the help of his minister **Kapila**, the heretical books were burnt and the monks of Abhayagiri disgraced.⁹

Soon afterwards, however, the heretics won over the king **Mahāsena** to their side and destroyed the establishment of the Mahāvihāra, carrying away all the materials to Abhayagiri.¹⁰ Later, Mahāsena repented of his ways, burnt the books of the Abhayagiri monks and transferred his

¹ Mhv. xxxiii. 78-83.

² *Ibid.*, 43-4.

³ *Ibid.*, 95 ff.

⁴ pp. 11, 12; also P.L.C. 42.

⁵ *Ibid.*, 52 f.; Mhv. xxxv. 20, 57, 119-22; xxxvi. 7-14.

⁶ *Ibid.*, xxxv. 119-22.

⁷ xxxvi. 7, 8.

⁸ Of the Mahāyānists (see Mhv. trans. 259, n. 2).

⁹ Mhv. xxxvi. 40-1.

¹⁰ P.L.C. 53; Mhv. xxxvii. 10-16.

patronage to the Mahāvihāra. But the Abhayagiri fraternity must soon have recovered its prestige, for we find Mahāsena's successor, **Sirimeghavanna**, planting a bodhi tree (called **Tissavasabha**)¹¹ in Abhayagiri and surrounding it with a stone terrace.¹² A few years later both **Mahānāma** (409-31) and his queen became active supporters of **Abhayagiri**.¹³ **Dhātusena** is stated to have enlarged the **Abhayuttara-vihāra**,¹⁴ and **Silākāla** is credited with several benefactions to the vihāra and its bodhi tree¹⁵; **Mahānāga** gave the weaver's village of **Jambela** to the **Uttaravihāra**¹⁶; **Aggabodhi I.** built a bathing-tank there,¹⁷ while his successor, **Aggabodhi II.**, built the **Dāṭhāggabodhi** house, so called after himself and his queen.¹⁸

In the monastery at Abhayagiri there seems to have been a stone image of the Buddha, referred to under various names, **Silāsaṃbuddha**, **Kālasela**, **Kālasatthā**, **Silāsatthā** and **Silāmayamuninda**.¹⁹ It was evidently held peculiarly sacred. **Buddhadāsa** placed a *nāgamaṇi* in its eye²⁰; this was soon lost, and we find Dhātusena replacing it, adorning and decorating the statue in various ways.²¹ **Silāmeghavanna** had it restored and redecorated and made provision for its maintenance.²² The same king, we are told, attempted to carry out a reform of the Abhayagiri monks, but this attempt ultimately brought disaster on him.²³ **Jeṭṭhatissa** gave to the vihāra the village of **Mahādāragiri**.²⁴ **Dāthopatissa** built the **Kappūra-pariveṇa** attached to the vihāra, and also a monastery **Tiputthulla**, encroaching on the precincts of the Mahāvihāra, notwithstanding the protests of the monks belonging to the latter.²⁵ **Aggabodhi VII.** added the **Sabhattudesabhoga**,²⁶ and **Mahinda II.** the **Mahālekha-pariveṇa** as well as the many-storeyed **Ratanapāsāda** with its costly ornamentation.²⁷

Sena I. built the **Viraṅkurārāma** and gave it to the **Mahāsaṅghikas**,²⁸ while his consort, **Saṅghā**, erected a dwelling house, **Mahindasena**,²⁹ and his courtier, **Uttara**, yet another dwelling house, called **Uttarasena**, for the maintenance of which he provided. Two other courtiers, **Vajira** and

¹¹ Cv. trans. i. 9, n. 3.

¹² Cv. xxxvii. 91. ¹³ *Ibid.*, 212.

¹⁴ *Ibid.*, xxxviii. 61.

¹⁵ *Ibid.*, xli. 31-2.

¹⁶ Another name for Abhayagiri; see Cv. trans. i. 8, n. 2; 61, n. 6.

¹⁷ Cv. xlii. 28.

¹⁸ *Ibid.*, 63-5.

¹⁹ Cv. xxxix. 7; xxxviii. 65; 61-2; see also vv. 51, 77, 87. There was also in Abhayagiri another image called the **Abhiseka** (*q.v.*).

²⁰ Cv. xxxvii. 123.

²¹ For details see Cv. xxxviii. 62 ff.

²² *Ibid.*, xlv. 68.

²³ *Ibid.*, 75 ff.

²⁴ *Ibid.*, 96.

²⁵ *Ibid.*, xlv. 29 ff.

²⁶ *Ibid.*, xlviii. 64.

²⁷ *Ibid.*, 135-40; see also Geiger's trans. 123, n. 2.

²⁸ Cv. i. 68-9.

²⁹ *Ibid.*, 79.

Rakkhasa, built two dwelling houses, called respectively **Vajirasenaka** and **Rakkhasa**.³⁰

In the reign of **Sena II.** the **Pamsukulika** monks, who till then had evidently lived in Abhayagiri,³¹ separated and formed special groups. **Saṅghā**, queen of **Udaya II.**, erected and endowed the building known as the **Saṅghasenapabbata**.³² **Kassapa IV.** built a *pāsāda* bearing his name and assigned to it a village,³³ while his successor, **Kassapa V.**, erected the **Bhaṇḍikā-pariveṇa** and the **Silāmeghapabbata**, endowing each with a village.³⁴

Sena III. spent 40,000 *kahāpanas* for a stone paving round the *cetiya*. The Abhayagiri monks befriended both **Vijayabāhu I.** (then known as **Kitti**) and his brother, and out of gratitude Vijayabāhu built the **Uttaramūla-pariveṇa**, which was probably attached to the *vihāra* itself.³⁵

In the reign of **Parakkamabāhu I.**, when that monarch had established himself on the throne, it is said that he tried to reform the monks of the Abhayagiri, but he found the task hopeless.³⁶ He found that the Abhayagiri-thūpa had been destroyed by the vandalism of the Tamils, and he had it restored to a height of 160 cubits.³⁷ When **Anurādhapura** was finally abandoned, Abhayagiri fell into ruin and decay, the monastery being completely destroyed.

It is clear that even at the outset there was considerable rivalry between the monks of Abhayagiri and those of the *Mahāvihāra*. The rivalry seems originally to have been mainly personal, but it later developed into differences in doctrinal opinion. Of the exact nature of these latter we have no information, owing, chiefly, to the book-burnings carried out by pious kings in the excess of their zeal for the purity of the Faith. For the same reason we are unable to ascertain what part, if any, the Abhayagiri fraternity played in literary activity. It has been suggested, however, that both the **Jātakatṭhakathā**³⁸ and the **Sahassavatthupparāṇa**,³⁹ another compilation of tales, were the work of the Abhayagiri monks.

Fa-Hsien evidently spent the two years of his stay in Ceylon with the Abhayagiri fraternity because the books he took away with him were those of the unorthodox schools. According to him, there were, at this time, 5,000 monks in Abhayagiri.⁴⁰

In the chronicles Abhayagiri is referred to under several names: **Abhayuttara**, **Abhayavihāra**, **Abhayācala** and **Uttaravihāra**.

³⁰ *Ibid.*, 83.

³¹ *Cv. trans.* i. 108, n. 1.

³² *Cv. li.* 86-7.

³³ *Ibid.*, lii. 13; *Cv. trs.* i. 162, n. 4.

³⁴ *Cv. lii.* 58-9.

³⁵ *Cv. lvii.* 18, 23.

³⁶ *Ibid.*, lxxviii. 21 ff.

³⁷ *Ibid.*, 98.

³⁸ *P.L.C.* 124, 125.

³⁹ *Ibid.*, 128.

⁴⁰ Fa Hsien's Travels, 67 ff.

Abhayagirikā.—The monks of the **Abhayagiri-vihāra**.¹

¹ Mhv. xxxiii. 97-8.

Abhayaṅkara.—One of the royal elephants of King **Vasavatti** of Benāres.¹

¹ J. vi. 135.

Abhayanagara.—The capital of King **Abhaya** (5), King of Ceylon, when the island was known as **Ojadīpa**. It lay to the east of the **Kadamba** river.¹

¹ Mhv. xv. 58-9.

Abhayanāga.—Younger brother of King **Vohārikatissa**. With the help of his uncle **Subhadeva** he conspired against the king and, obtaining the assistance of the **Damīlas**, he overthrew and killed him. **Abhayanāga** reigned for eight years (A.D. 291-9).¹

¹ Mhv. xxvi. 42-53.

Abhayattherī.—See **Abhayā**.

Abhayamātā.—A **Therī**. She was a courtesan named **Padumavatī**, the *belle* of **Ujjenī**. King **Bimbisāra**, having heard of her beauty, expressed to his *purohita* a wish to see her. The *purohita*, by the power of his spells, enlisted the assistance of a *yakkha*, **Kumbhīra**, who took the king to **Ujjenī**. She bore to the king a son, **Abhayarājakumāra**, who later joined the Order and became an arahant. It was on his account that **Padumavatī** came to be called **Abhayamātā**. She heard **Abhayarājakumāra** preach and leaving the world herself became an arahant.¹ Two verses attributed to her are found in the *Therīgāthā*.² In the time of the Buddha **Tissa**, seeing him going round for alms, with glad heart she gave him a spoonful of food. As a result, she was thirty-six times queen among the gods and was chief queen of fifty *cakkavattis*.³ She is evidently identical with **Kaṭacehubhikkhadāyikā** of the *Apadāna*.⁴

¹ ThigA. 31-2.

³ ThigA. 32.

² 33, 34.

⁴ ii. 516-7.

Abhayarājakumāra Sutta.—It contains the episode of Prince **Abhaya** (*q.v.*) visiting the Buddha at **Rājagaha** and setting him the questions suggested by **Nigaṇṭha Nātaputta**: Would a *Tathāgatha* say anything unpleasant or disagreeable to others? If he did, how would he differ from ordinary men? If he did not, how was it that the Buddha

spoke of **Devadatta** as a reprobate, a child of perdition, etc.—words which angered and upset Devadatta ?

The Buddha answered that the question needed qualification and, noticing that the prince was nursing his little boy, who lay in his lap, asked him what he would do if a pebble or a stick got into his mouth. “I should pull it out even if the blood flowed.” “Just so would a Buddha state unpleasant truths in due season if necessary and profitable.”

At the end of the discourse Abhaya accepts the Buddha as his Teacher.¹

¹ M. i. 391 ff.

Abhayarāja-pariveṇa.—A building erected by King **Vijayabāhu IV.** in connection with the **Vanaggāmapāsāda Vihāra**. He built it in order that he might give the merits arising therefrom to his father, **Parakkama-bāhu II.** It was richly endowed.¹

¹ Cv. lxxxviii. 51-2; Cv. trans. ii. 186, n. 4.

Abhayavāpi.—A tank in **Anurādhapura** built by King **Paṇḍukābhaya**.¹ At its lower end was the settlement of the yakkha **Cittarāja**.² In the hot weather it ran dry, and on one occasion **Devānampiyatissa** used its mud for building a temporary structure in which to deposit the relics brought from Jambudīpa.³ The hall which **Duṭṭhagāmaṇi** built round the **Maricavāṭṭi Vihāra** extended into a part of the Abhaya tank.⁴ In the reign of **Bhātikābhaya** water was taken from the tank, by means of machines, up to the top of the **Mahā Thūpa**, for the sprinkling of the flowers offered there.⁵ The tank is generally identified with the modern Basavakkulam.⁶

¹ Mhv. x. 88.

² *Ibid.*, 84.

³ *Ibid.*, xvii. 35.

⁴ *Ibid.*, xxvi. 20.

⁵ *Ibid.*, xxxiv. 45.

⁶ Geiger, Mhv. trans. 74, n. 3.

Abhaya-Vihāra.—Another name for **Abhayagiri Vihāra**.

Abhayasamāna Sutta.—Preached to **Jāṇussoṇi** on those who have no fear when death comes to them.¹

¹ A. ii. 173 f.

Abhayā.—A Therī. She belonged to a family in **Ujjeni** and was the playmate of **Abhayamātā** (Padumavatī). When the latter joined the Order, Abhayā, too, left the world. As she was meditating in **Sītavana**,

the Buddha sent forth a ray of glory to encourage and help her; she thereupon became an arahant.¹ Two verses are attributed to her in the *Therīgāthā*.²

In the time of **Sikhī** Buddha she was born in a noble family and became the chief queen of the Buddha's father, **Aruṇavā**. One day she offered to the Buddha some lotuses which the king had given her. As a result, in later births her body was the colour of the lotus and bore the perfume of the lotus.

Seventy times she reigned as queen of heaven and she was chief queen of sixty-three *cakkavattis*.³ She is evidently to be identified with **Sattuppalamālikā** of the *Apadāna*.⁴

¹ ThigA. 33-4.

² 35, 46.

³ ThigA. *loc. cit.*

⁴ ii. 517-18.

Abhayācala.—Another name for **Abhayagiri**.

Abhayuttara.—A name for **Abhayagiri**.

Abhayupassaya.—A nunnery; see **Abhaya** (13).

Abhayūvara.—The name of the eighth *bhānavāra* (portion for recitation) of the first Khandhaka of the *Mahāvagga* of the *Vinaya Piṭaka*.

Abhayebalākapāsāna.—A locality in **Anurādhapura**, one of the spots included in the *Sīmā* marked out by **Devānampiyatissa**.¹ It was on the **Abhayavāpi**.²

¹ Mhv. xv. 13; see Appendix B of Geiger's text.

² Mbv. 135.

Abhijana Sutta.—See **Parijana**.

Abhiñjika Thera.—A fellow-dweller of **Anuruddha**. On one occasion when the Buddha asks **Mahā Kassapa** to preach to the monks, the latter reports that it is impossible to talk to them because monks like **Bhaṇḍa**, colleague of **Ananda**, and **Abhiñjika**, were engaged in wordy warfare. The Buddha sends for them and admonishes them. Having heard his discourse, they express regret for their behaviour and promise to cultivate self-restraint in the future¹ (*v.l.* **Abhijika**, **Abhiñjika**).

¹ S. ii. 204-5.

Abhiññā Vagga.—The twenty-sixth section of the *Catukka Nipāta* of the *Aṅguttara Nikāya*. It consists of ten suttas.¹

¹ A. ii. 246-53.

1. **Abhiññā Sutta.**—On higher knowledge and its applications.¹

¹ A. ii. 246 f.

2. **Abhiññā Sutta.**—A group of suttas on qualities that could be obtained by an understanding of *rāga* (lust).¹

¹ A. iii. 277.

Abhiññāpariññeyya Sutta.—Everything should be known and comprehended as impermanent, woeful, void of self.¹

¹ S. iv. 29.

Abhiññeyya Sutta.—Same as above.

Abhiṇṇa Jātaka (No. 27).—The story of a dog and an elephant who grew up to be great friends and became indispensable to each other. The dog used to amuse himself by swinging backwards and forwards on the elephant's trunk. One day the merchant sold the dog. The elephant went off his food and would not be consoled till the dog was brought back.

The story was told in reference to two monks of Sāvatti who were very intimate with one another and spent all their time together.¹

¹ J. i. 189 f.

Abhidhamma Piṭaka.—The third division of the Piṭakas. It consists of seven books: the **Dhammasaṅgani**, **Vibhaṅga**, **Kathāvatthu**, **Puggala-paññati**, **Dhātukathā**, **Yamaka** and **Paṭṭhāna**, all designated by the name of **Pakarāṇa**. Only in the Chronicles and the Commentaries is the word used as the title of a third Piṭaka.¹ In the Canon itself² the word means "special dhamma," i.e. the Doctrine pure and simple (without admixture of literary treatment or personalities, etc.), and is sometimes coupled with the word *abhiviniya*.³ It has been suggested⁴ that, as the word *abhidhamma* standing alone is not found either in the Sutta Nipāta, the Saṃyutta, or the Aṅguttara, and only once or twice in the Dīgha and Majjhima, it probably came into use only towards the end of the period in which the four great Nikāyas grew up.⁵

The **Mahāsaṅghikas** refused to include the Abhidhamma in the Piṭakas at all, as they did not regard it as the word of the Buddha.⁶

¹ See the discussion of this in DA. i. 15, 18 f.

² E.g., Vin. i. 64; iii. 144; iv. 344.

³ E.g., D. iii. 267; M. i. 272.

⁴ New Pāli Dict. s.v.

⁵ See Dial. iii. 199 on a possible origin of the Abhidhamma.

⁶ Dpv. v. 32-S.

According to the **Dīghabhāṇakas** the Abhidhamma Piṭaka also included the whole of the Khuddaka Nikāya except the Cariyāpiṭaka, Apadāna and Buddhavaṃsa.⁷

According to another division, the five Nikāyas are not divisions of the Dhamma but of the whole Canon, and in the fifth are included both the Vinaya and the Abhidhamma.⁸

There is a legend recorded by Buddhaghosa that the Abhidhamma was first preached by the Buddha in Tāvatiṃsa at the foot of the Pāricchataka tree, when he was seated on Sakka's throne, during his visit to his mother in Tāvatiṃsa. Later it was taught by him to Sāriputta on the banks of the Anotatta Lake, whither Sāriputta had gone to minister to the Buddha during the latter's visit to Tāvatiṃsa.⁹

The legend further relates that after the Enlightenment the Buddha spent the fourth week in the **Ratanaghara**, revolving in his mind the intricate doctrines of the Abhidhamma in all their details.¹⁰

According to the Cullavagga version of the Councils¹¹ the Abhidhamma Piṭaka was not rehearsed at either Council.

The fact that the Abhidhamma is not mentioned in the suttas and that only Dhamma and Vinaya are usually referred to, only proves that at one time the Abhidhamma did not form a separate Piṭaka. As a matter of fact, it is not held even by the commentators to be the word of the Buddha in the same sense as the suttas. One section of it, the Kathāvatthu,¹² was taught only at the Third Council.

As far as we know, the seven books of the Abhidhamma are peculiar to the Theravādins, though there is evidence that other schools, chiefly the Vaibhāṣikas (Sarvāstivādins) and the Sautrāntikas, held the Abhidhamma books sacred.¹³

As far as the contents of the Abhidhamma are concerned, they do not form a systematic philosophy, but are a special treatment of the Dhamma as found in the Sutta-Piṭaka. Most of the matter is psychological and logical; the fundamental doctrines mentioned or discussed are those already propounded in the suttas and, therefore, taken for granted.¹⁴ Apart from the Commentaries on the seven books, an exegetical work on the whole Piṭaka, called the **Abhidhamma Mūlaṭīkā**, was written by **Ānanda Vanaratanatissa** of the **Vanavāsi** school in Ceylon.

The *ṭīkā* was evidently based on Buddhaghosa's Commentaries, but

⁷ DA. i. 15.

⁸ *Ibid.*, 23.

⁹ VibhA. p. 1; AA. i. 71, etc.

¹⁰ J. i. 78.

¹¹ Chaps. xi. and xii; but see DA. i.

15 *contra*.

¹² But see **Kathāvatthu**.

¹³ See *Tārānātha: Geschichte des Buddhismus* (56) 156 (296).

¹⁴ For a discussion of the contents see article on *Abhidhamma* in ERE.

Ānanda occasionally dissents from Buddhaghosa. The work was written at the request of an Elder, **Buddhamitta**, and was revised by **Mahā Kassapa** of Pulatthipura.

An *Anuṭṭikā* was written by **Culla Dhammapāla**.¹⁵

¹⁵ Gv. 60, 69. For details see P.L.C., | **Abhidhammagandhi**, probably a glossary. pp. 210-12. The Gv. (72) also mentions

Abhidhammattha-vikāsinī.—A *ṭīkā* on **Buddhadatta's Abhidhammāvatāra** written by **Sumaṅgala**.¹

¹ Gv. 62; Svd. v. 1227.

Abhidhammattha-saṅgaha.—A compendium of the Abhidhamma written by **Anuruddha**, incumbent of the **Mūlasoma Vihāra**.¹ A *ṭīkā* called the *Porāṇa Ṭīkā* exists, written by **Navavimalabuddhi** of Ceylon.²

Other explanatory works on the Abhidhammattha-saṅgaha are those by **Sumaṅgala** and **Chappaṭa**, the **Sīhalavyākhyāna** by **Candagomi**, the *Anuṭṭikā* by **Vepullabuddhi**, two *Navānuṭṭikā*, one by **Ariyavaṃsa** and the second by an unknown author, and a *Vivaraṇa*.³

¹ For details see P.L.C. 168-72.

³ See Sās. 69. 71; Svd. 1202, 1223;

² *Compendium of Philosophy*, Preface | Gv. 64, 65, 75.
ix.

Abhidhammapaṇṇarasatṭhāna.—Written by **Nava(Culla-)Vimalabuddhi**, explaining some passages of the Abhidhamma.¹

¹ Gv. 64, 74; Bode, *op. cit.*, 27-8.

Abhidhammavibhānavā.—A *ṭīkā* on the **Abhidhammatthasaṅgaha** by **Sumaṅgala**, pupil of Sāriputta (Navavimalabuddhi).¹ It is the most famous of the exegetical works on the Abhidhammatthasaṅgaha.²

¹ Gv. p. 62; Svd. 1227.

² *Compendium of Philosophy*, Preface ix.

Abhidhammāvatāra.—An Abhidhamma treatise by **Buddhadatta** of Uragapura. The book was written in India in the Coḷa country. It is an introduction to the study of the Abhidhamma, and there is much similarity between it and the Visuddhimagga, though Buddhadatta's diction is less involved and ambiguous than that of Buddhaghosa; his vocabulary is extraordinarily rich and his style more graphic.

The work is mostly in verse with, here and there, a prose commentary supplied by the author himself.¹

Two *ṭīkā*s on it exist, one by **Vācissara Mahāsāmi** of the Mahāvihāra and the other by **Sumaṅgala**, pupil of Sāriputta.²

¹ Gv. 69; see P.L.C. 107-8 for details.

² Sās. 34.

Abhidhānappadīpikā.—A Pāli Dictionary written in the twelfth century by **Moggallāna** Thera of Ceylon, following the style and the method of the Sanskrit *Amarakoṣa*. It is in three parts, dealing with “celestial, terrestrial and miscellaneous objects,” and each part is subdivided into several sections, which are not all mutually exclusive. The whole book is a dictionary of synonyms, all the names given to one particular thing being grouped together and put into verse for the purpose of memorisation.

A *Samvaṇṇanā* was written by a Burmese Officer-of-State under King **Kittisihasūra** (A.D. 1351), and there exists a Burmese translation of the eighteenth century. In Ceylon itself a *sanna* (paraphrase) and a *ṭīkā* have been written, the *sanna* being the older and by far the more valuable work.¹

¹ Gv. 62, 63; Sv. v. 1253; Sad. 65; see also P.L.C. 187-9; Bode, *op. cit.*, 67.

Abhinandana Sutta.—He who takes delight in any or all of the five khandhas takes delight in suffering; he who does not is released therefrom.¹

¹ S. iii. 31.

Abhinandamāna Sutta.—One who is enamoured of body, etc., becomes Māra's bondsman; by not being enamoured one becomes free.¹

¹ S. iii. 75.

Abhinandena Sutta (2).—By taking delight in the eye, ear, etc., one takes delight in Ill; by not so doing one is released from Ill. Similarly with regard to sights, sounds, etc.¹

¹ S. iv. 13.

Abhinivesa Sutta.—Bondage of and dependence upon the fetters arise as a result of clinging to the five khandhas.¹

¹ S. iii. 186.

1. **Abhinīhāra Sutta.**—Of those who engage in meditation, some are possessed of both skill in concentration and power of resolve, others are otherwise.¹

¹ S. iii. 267.

2. **Abhinīhāra Sutta.**—Same as above, but “range of concentration” is substituted for “concentration.”¹

¹ S. iii. 276.

Abhibhuyya Sutta.—A woman possessed of the five powers (beauty, wealth, kin, sons and virtue) continues to get the better of her husband.¹

¹ S. iv. 246.

1. **Abhibhū.**—Chief disciple of **Sikhī** Buddha.¹ In the *Aruṇavatī Sutta* it is said that he went with Sikhī to a Brahma-world and, at the Buddha's request, preached a sermon to the accompaniment of great magical powers. He proved that by using just such speech as if he were preaching to a gathering of monks, he could, standing in the Brahma-world, make his voice heard by its thousand realms.² The verses spoken on this occasion are, in the Theragāthā, ascribed to **Abhibhūta**.³

In the *Āṅuttara Nikāya*⁴ we find Ānanda asking the Buddha how far Abhibhū's powers bore relation to those of a Buddha, and the Buddha replying that Abhibhū was a mere disciple, and proceeding to describe the immeasurable powers of the Tathāgatas.

Abhibhū was a brahmin because we find him so addressed in the *Aruṇavatī Sutta* referred to above, but in the *Buddhavaṃsa Commentary*⁵ he is spoken of as a *rājaputta*.

In the *Paṭisambhidhāmagga Commentary*⁶ his story is given as an example of *vikubbana-iddhi* whereby a person could make himself seen in many places at the same time. We are told that he developed *nīla-kasiṇa*, to attract to himself the attention of the world systems.

The Thera **Adhopupphiya** had been a hermit in Himavā during the time of Sikhī Buddha and had offered flowers to Abhibhū.⁷

¹ D. ii. 9; J. i. 41; Bu. xxi. 20.

⁵ p. 202.

² S. i. 154 f.

⁶ 488 f.

³ v. 1147-8.

⁷ Ap. i. 128-9.

⁴ i. 226 f.; AA. i. 436 f.

2. **Abhibhū.**—A class of devas belonging to the *Arūpa*-plane.¹ They live in the same plane as the **Vehapphalā**. In the *Mūlapariyāya Sutta* the word is used to denote all the **Asaññasattādevā**. Buddhaghosa explains the word by saying *abhibhavī ti Abhibhū; kiṃ abhibhavī ti? cattāro khandhe, arūpino*. They are beautiful and long-lived, and are therefore considered to be eternal and identical with Brahmā.² In the *Brahma-nimantanika Sutta*³ the Buddha claims to be Abhibhū (=the conqueror).

¹ M. i. 1.

² MA. i. 30.

³ M. i. 329.

3. **Abhibhū.**—The name of a Bodhisatta who obtained *vivaraṇa* under Gotama. He will become the sixth Buddha after Gotama.¹

¹ *Anāgata Vamsa*, p. 37.

1. **Abhibhū Sutta.**—On the immeasurableness of a Buddha's powers.¹

¹ A. i. 226 f.; also called the **Sīhanāda Sutta** in the Commentary.

2. **Abhibhū Sutta.**—On the eight stages or stations of mastery over the senses (*abhibhāyaphanāni*).¹

¹ A. iv. 305 f.

Abhibhūta.—A Thera. He was born in the Rājā's family in **Veṭṭha** (*v.l.* **Veṭṭhipura**) and succeeded to his father's estate. When the Buddha came to the city during a tour, Abhibhūta heard him and invited him for a meal; he later entered the Order and became an arahant. Three verses ascribed to Abhibhūta occur in the Theragāthā, uttered, it is said, when his kinsmen and retainers came to him lamenting that he had left them without a leader.¹ The second of these verses is elsewhere² attributed to **Abhibhū**, chief disciple of Sikhī Buddha. But in the *Milinda-pañha*,³ Nāgasena ascribes the second verse to the Buddha, and in the *Mahāparinibbāna Sutta*⁴ the third verse also is ascribed to him. The second verse is also assigned to the Buddha in the *Divyāvadāna*,⁵ but elsewhere in the same book⁶ it is said to have been uttered by devas.

In a former birth Abhibhūta had been a householder in the time of **Vessabhū** Buddha and became a believer in the Faith, to which he was led by his friends. When the Buddha died, the populace gathered together to obtain relics, but Abhibhūta, having quenched the pyre with fragrant water, was first able to take those which he desired.⁷

He is evidently to be identified with **Citakanibbāpaka** Thera of the *Apadāna*.⁸

¹ Thag. vv. 255-7; ThagA. i. 372 f.

² S. i. 156.

³ 245.

⁴ D. ii. 121.

⁵ p. 200.

⁶ p. 569.

⁷ ThagA. i. 372.

⁸ ii. 408.

Abhimārapayojanā.—Name given to the conspiracy into which **Devadatta** and **Ajātasattu** entered, to have archers shoot at the Buddha and so kill him.¹

¹ J. i. 142; vi. 130 f.; DA. i. 154.

Abhiya Kaccāna.—See **Sabhiya Kaccāna**.

Abhirādhana.—A friend of **Sambhuta Sītavaniya**. He went with Sambhuta, **Bhūmija** and **Jeyyasena** to hear the Buddha preach.¹

¹ ThagA. i. 47.

Abhirāmā.—One of the three palaces occupied, as a layman, by **Nārada Buddha**.¹

¹ Bu. x. 19.

Abhirūpā-Nandā Therī.—She was born in Kapilavatthu as the daughter of the chief of the Sākiyan **Khemaka** and was named Nandā. Owing to her great beauty and charm she became known as Abhirūpā-Nandā.

On the day appointed for her to select her husband, the Sākiyan youth, on whom her choice was to have fallen, died,¹ and her parents made her leave the world against her will. Even after she had entered the Order she avoided going into the Buddha's presence, being infatuated with her own beauty and fearing the Master's rebuke. In order to induce her to come to him, the Buddha directed **Mahā Pajāpati** to see that all the nuns came for instruction. When Nandā's turn came she sent another in her place. The Buddha refused to recognise the substitute, and Nandā was compelled to go herself. As she listened to the Buddha preaching, he, by his magic power, conjured up a beautiful woman and showed her becoming aged and fading, causing anguish to arise in Nandā's heart. At the opportune moment, the Buddha drove home the truth of the impermanence of beauty. Meditating on this topic, she later became an arahant.²

The two verses preached to her by the Buddha, which she made the subject of her meditations, are given in the Therīgāthā.³

In the time of Vipassī Buddha, Nandā had been the daughter of a wealthy burgess in the Buddha's native town of Bandhumatī. Having heard the Buddha preach she became his pious follower, and, at his death, made an offering of a golden umbrella decked with jewels to the shrine built over his ashes.⁴

The verses quoted in the Therīgāthā Commentary, as having been taken from the Apadāna, really belong to **Mettā**, and are found in the Apadāna (ii. 515) ascribed to **Ekapiṇḍadāyikā**. The correct verses are found in the Apadāna under the name of Abhirūpā Nandā, and agree with the story given in the text of the Therīgāthā Commentary.

¹ The Apadāna account (ii. 609) does not mention the suitor's death, but states that many sought her hand and caused great trouble, to avoid which her parents made her join the Order.

² ThigA. 81 f.; SnA. i. 241-2.

³ vv. 19, 20.

⁴ Ap. ii. 608.

Abhivaddhamānaka.—See **Aggivaddhamānaka**.

1. **Abhisāṇḍa Sutta** (3).—Unvarying loyalty to the Buddha, to the Dhamma, to the Saṅgha and possession of virtues dear to the Ariyan—these are the four floods of merit that bring happiness.¹

¹ S. v. 391-2.

2. **Abhisāṇḍa** or **Sayhaka Sutta** (3).—Same as above; the measure of merit that accrues as a result of these four floods is incalculable, like the waters of the ocean.¹

In the second and third suttas of both these groups the fourth quality is given in (a) as possession of a heart free from stinginess, delighting in self-surrender; in (b) as possession of insight into the rise and fall of things, insight that is Ariyan.

¹ S. v. 399-402.

3. **Abhisāṇḍa Sutta**.—The five yields of merit (*puññābhisandā*) which accrue to a monk because of concentration of mind in various activities.¹

¹ A. iii. 51 f.

4. **Abhisāṇḍa Sutta**.—The eight yields of merit that a monk can obtain by practising various qualities.¹

¹ A. iv. 245 f.

Abhisamaya Kathā.—The third chapter of the Paññāvagga of the Paṭisambhidāmagga.¹

¹ ii. 215 ff.

Abhisamaya Vagga.—The sixth chapter of the Sacca Saṃyutta of the Saṃyutta Nikāya.¹

¹ V. 459 ff.

Abhisamaya Saṃyutta.—The thirteenth Saṃyutta, forming the second section of the Nidāna Vagga of the Saṃyutta Nikāya.¹

¹ ii. 133 ff.

Abhisambodhialaṅkāra.—A Pāli poem in one hundred stanzas written by **Saranaṅkara Saṅgharāja** of Ceylon in the eighteenth century. It treats of the life of the Buddha from the time of his birth as Sumedha, during the régime of Dīpaṅkara, to his last birth as Siddhattha.¹

¹ P.L.C. 281.

Abhisambuddha-gāthā.—The name given to the stanzas which illustrate and summarise the Jātaka stories, when such stanzas are mentioned as having been spoken by the Buddha himself, either after the Enlightenment or before it, while he was yet a Bodhisatta.¹

¹ See Buddhist Birth Stories, Introd.

Abhisammata.—A king of sixty-three kappas ago; a previous birth of **Pāṭalipupphiya** Thera.¹

Ap. i. 123.

Abhisammataka.—A yakkha chieftain. **Upavāna** Thera, who at the time of Padumuttara Buddha had been a very poor man, set up his *uttarāsāṅga* as a banner on the shrine erected over the relics of the Buddha. Abhisammataka had been appointed by the devas as guardian of the offerings at the shrine, and he went round the shrine three times carrying the banner, while he himself remained invisible.¹

¹ ThagA. i. 308; Ap. i. 72.

Abhisāma.—A king of fifteen kappas ago; a previous birth of **Udakāsanadāyaka** Thera.¹

¹ Ap. i. 218.

Abhiseka.—The name of a statue of the Buddha in the **Abhayagiri-vihāra**. King **Dhātusena** had a golden ornament made for it,¹ and in the time of Kassapa I., a senāpati, named **Migāra**, built a house for it.² Migāra also instituted a dedication festival for “Abhiseka Buddha.”³

¹ Cv. xxxviii. 67.

³ *Ibid.*, 40; see also Geiger's trans, i.

² *Ibid.*, xxxix. 6.

| 35, n. 7; 36, n. 2.

Amaccharī Sutta.—A woman should not be stingy and she should be wise.¹

¹ S. iv. 244.

Amata.—The Lake of Immortality, in searching for which **Bhaddasāla** met the Buddha **Nārada**.¹

¹ BuA. 154.

Amata Vagga.—The fifth chapter of the Satipaṭṭhāna Saṃyutta of the Saṃyutta Nikāya.¹

¹ S. v. 184-90.

1. **Amata Sutta.**—The Buddha teaches the Deathless and the path thereto.¹

¹ S. iv. 370.

2. **Amata Sutta.**—Dwell with mind well established in the four *Satipatthānā*, but let not that be to you the Deathless, *i.e.* do not confuse the means with the end.¹

¹ S. v. 184; also KS. v. 161, n. 1.

3. **Amata Sutta.**—On the nature of deathlessness.¹

¹ A. iv. 455.

Amatadundubhi.—One of the names under which the *Bahudhātuka Sutta* is known.¹ Like soldiers in the field of battle, so the disciples in the path, developing insight after the method of this sutta, raise aloft the standard of Arahantship—hence the name.²

¹ M. iii. 67.

² MA. ii. 888.

Amadha.—See **Damatha**.

1. **Amara.**—See **Amaravatī**.

2. **Amara.**—A city in the time of **Siddhattha** Buddha. The Buddha, being there, made his way to the pleasure (Amaruṃyāna) of the city, leaving his footprints to show his path. The two chiefs of the city, **Sambhula** and **Sumitta**, brothers, seeing the footmarks, went themselves to the pleasure, and having listened to the Buddha's preaching became arahants.¹

¹ BuA. 186.

1. **Amaragiri.**—One of the three palaces occupied by **Atthadassī** Buddha during his lay life.¹

¹ Bu. xv. 15.

2. **Amaragiri.**—A monastery in Ceylon, in which lived the Elder **Vanaratana**. In the time of **Bhuvanekabāhu IV.** it seems to have been the home of the orthodox monks.¹

¹ P.L.C. 240.

Amarapura.—A city of Burma, founded by King Bodōpayā.¹ The Elder **Nāpābhivamsa** lived there and was head of the group of monks known as the Amarapura sect. These monks, later, took to Ceylon a number of Pāli texts, these being either of Burmese authorship or else better known to the Burmese fraternity than to the Sinhalese.²

Bode, p. 74; Sās. 130.

² Bode, p. 78.

1. **Amaravatī**.—Also called **Amara**. A city in the time of **Dīpaṅkara** Buddha. **Sumedha** was born there in a very rich family and renounced the world after having given his wealth away.¹ According to the **Mahābodhivaṃsa**² the city was so called because it was inhabited by men like gods.

¹ Bu. ii. 6; J. i. 6; DhA. i. 68, etc.

² p. 2.

2. **Amaravatī**.—A city in the time of **Koṇḍañña** Buddha eighteen leagues in extent. It was in the **Devavana**, near the city, that Koṇḍañña preached his first sermon¹ (*v.l.* **Arundhavatī**).

¹ BuA. 108-9.

3. **Amaravatī**.—The city of **Sakka**, king of the gods.¹

¹ Sp. i. 49; Cv. lxxx. 5; it is described in the **Mahābhārata** iii. 1714 ff.; see also Hopkins, *Epic Mythology*, 140 f.

Amarā (Amarādevī).—Wife of **Mahosadha**. She was the daughter of a merchant who had fallen on evil days. Mahosadha, while seeking for a wife, met her as she was taking a meal to her father and entered into conversation with her. He asked her various questions and she answered in riddles. Mahosadha went to her father's house and plied his trade as a tailor, taking the opportunity of observing the girl's behaviour. He tested her temper and her character in various ways, and being satisfied that she was altogether desirable, he married her with the approval of Queen **Udumbarā**. She became popular with everybody and was of great assistance to her husband in frustrating the attempts of his enemies to work him harm.¹

In the present age Amarā was the beautiful **Bimbādevī**.²

In the **Milinda**³ the king mentions the story of Amarādevī having been left behind in the village while her husband was away on a journey, and of her resisting a temptation to be unfaithful to him. "If that be true, how," asks the king, "could you justify the Buddha's statement⁴ that 'all women will go wrong, failing others, even with a cripple'?" Nāgasena explains this by saying that Amarā did not sin because she had neither real secrecy nor opportunity nor the right-wooer !

¹ J. iv. 364-72, 392; the story appears also in Mtu. ii. 83.

² J. vi. 478.

³ pp. 205 ff.

⁴ Incidentally, these words do not

really belong to the Buddha. They appear in the *Kuṇḍālā Jātaka* (J. v. 435), which is a specimen of Indian folk-lore and not of Buddhist belief.

Amarādevī-pañha.—The name given to the riddle in which Amarā tells **Mahosadha** the way to her house: "*Yena sattū bilāṅgā ca dviguṇapālāso*

ca pupphito, yenādāmi tena vadāmi yena nādāmi na tena vadāmi esa maggo yavamajjhakassa etam channapatham vijānāhīti."

The scholiast explains it thus: entering the village you will see a cake shop and then a gruel shop; further on an ebony tree in flower, take a path to the right.

This riddle referred to in J. i. 425 as the *Amarādevipaṇha*, is, however, called **Channapathapaṇha** in the *Ummagga Jātaka* itself, where it actually occurs in the story.¹

¹ J. vi. 365-6.

Amarinda.—Name given to **Sakka**, king of the gods.¹

¹ E.g., ThigA. 151, 112.

Amita.—A king of twenty-five kappas ago; a previous birth of **Agga-pupphiya** Thera¹ (*v.l.* **Amitobhava**, **Amitogata**).

¹ Ap. i. 229.

Amitañjala.—A king of fourteen kappas ago; a previous birth of **Sālapupphiya** Thera¹ (*v.l.* **Asitañjala**).

¹ Ap. i. 219.

1. **Amitā.**—One of the two chief women disciples of **Padumuttara** Buddha.¹

¹ Bu. xi. 25; J. i. 37; SA. ii. 68; DA. ii. 489.

2. **Amitā.**—One of the two daughters of **Sīhahanu** (the other being **Pamitā**) and therefore a sister of **Suddhodana**, the Buddha's father. She married **Suppabuddha** the Sākya and had two children, **Bhaddakaccānā** and **Devadatta**. She was a grand-daughter of **Devadahasakka**.¹

She is the paternal aunt of the Buddha, referred to as being the mother of **Tissa** Thera² (*v.l.* **Amatā**).

¹ Mhv. ii. 16-22; see Rockhill, p. 13, where her son is called **Kalyānavardhana**.

² ThagA. i. 105; MA. i. 289.

Amitābha.—A king of twenty-five kappas ago; a previous birth of **Ekasañña** Thera.¹

¹ Ap. i. 210.

Amitodana.—Son of **Sīhahanu** and **Kaccānā** (daughter of **Devadahasakka**) and brother of **Suddhodhana**.¹ He was the father of **Mahānāma** and **Anuruddha**.² Elsewhere³ **Ānanda** is also called a son of **Amitodana**.

¹ Mhv. ii. 20; SnA. i. 357.

² DhA. iv. 124.

³ DA. ii. 492; AA. i. 162.

In Sanskrit sources⁴ he is spoken of as Amṛtodana and the father of Devadatta. Mention is also made of another son of his, the Sakka Paṇḍu, who escaped the slaughter of the Sākyaans by Viḍūḍabha.⁵

⁴ E.g., Rockhill, p. 13, and Bigandet i. 13; see also Mtu. i. 352

⁵ Mhv. viii. 18, 19.

Amitobhava.—See **Amita**.

Amitta.—See **Somamitta**.

Amittaka.—See **Amittabhā**.

Amittatāpana.—A king of seventeen kappas ago; a previous life of Paviṭṭha Thera,¹ probably to be identified with Ekadaṃsaniya of the Apadāna.²

¹ ThagA. i. 185.

² i. 168.

Amittatāpanā.—The young wife of the brahmin Jūjaka of Kālīṅga. She had been given away by her parents in payment of a debt. Being mocked at by the friends she met at the watering-place, she insisted on being provided with servants. It was in order to meet with her wishes that Jūjaka went to Vessantara to beg for the latter's children to be used as slaves.¹

In the present Buddha-age, Amittatāpana was Ciñcamānavikā.²

¹ J. vi. 521-4.

² Ibid., 593.

Amittabhā.—A king of twenty-five kappas ago; a former life of Bhojanadāyaka Thera¹ (*v.l.* **Amittaka**).

¹ Ap. i. 253.

Amoraphaliya Thera.—An arahant. Ninety-one kappas ago he gave an amora-fruit to Vipassī Buddha.¹ The verses ascribed to him in the Apadāna are, in the Theragāthā Commentary, attributed to two monks, Isidatta² and Gotama³ (*v.l.* **Amodaphaliya**).

¹ Ap. ii. 447.

² ThagA. i. 238.

³ Ibid., i. 256.

1. **Amba Jātaka** (No. 124).—During a very severe drought a hermit, living in the Himālaya at the head of five hundred ascetics, provided water for the animals, using the hollowed trunk of a tree as trough. In gratitude the animals brought him various fruits, enough for himself

and his five hundred companions. The story is related regarding a brother who was very zealous in his duties, doing everything well and wholeheartedly. Because of his great goodness the people fed regularly every day five hundred of the Brethren.

¹ J. i. 449-51.

2. **Amba Jātaka** (No. 474).—The story of a brahmin youth who learnt a charm from a wise Caṇḍāla. The charm had the power of making lovely and fragrant mangoes grow out of season. The youth exhibited his skill before the king, but when asked the name of his teacher he lied and said he had been taught in Takkasilā. Immediately the charm escaped his memory and all his power deserted him. At the king's suggestion he went back to the teacher to ask his forgiveness and to learn the charm anew, but the teacher would have none of him and the youth wandered away into the forest and died there.

The story is told in reference to **Devadatta** who had repudiated the Buddha as his teacher and as a result was born in Avīci.¹

The youth was a former birth of Devadatta.

¹ J. iv. 200-7.

Amba Sutta.—The four kinds of mangoes (ripe, etc.) and four corresponding classes of monks.¹

¹ A. ii. 106 f.

1. **Ambagāma**.—A village in Ceylon near **Pulatthipura** identified with the modern Ambagamuva. A battle was fought there between the forces of **Gajabāhu** and **Parakkamabāhu I**.¹ **Parakkambāhu II**, built a bridge, thirty-four cubits in length, over the **Khajjotanadī** at Ambagāma.²

¹ Cv. lxx. 321.

² *Ibid.*, lxxxvi. 23.

2. **Ambagāma**.—One of the villages near **Vesāli** visited by the Buddha on his last tour.¹ It was between **Bhaṇḍagāma** and **Bhoganagara**, on the road from Vesāli to Kusināra. This was evidently the road which led from Vesāli northwards to the Malla Country, for other villages in the vicinity of Ambagāma were **Hatthigāma** and **Jambugāma**.

It is noteworthy that **Anupiya**, although in the Malla country, is not mentioned in the list of these villages. Thomas² thinks that this is because the route to Kusināra passed to the east of Anupiya.

¹ D. ii. 123.

² *Op. cit.*, 148, n. 1.

Ambaṅganatthāna.—The spot where **Devānampiyatissa** gave a mango to **Mahinda**. The Elder ate the mango and had the stone planted in the

ground. Immediately a tree grew from it and the earth trembled. The Elder declared that the spot would become a place of assembly for the Saṅgha of Ceylon and would be called Ambaṅgana.¹

¹ Sp. i. 101.

Ambacora Jātaka (No. 344).—The story of a wicked ascetic who built for himself a hut in a mango orchard on the river bank near Benares and ate the ripe mangoes as they fell. In order to frighten him Sakka made the orchard appear as if it had been plundered by thieves. The ascetic, coming back from his begging-round and seeing what had happened, charged the four daughters of a merchant who had just entered the garden with having stolen the mangoes. They denied the charge and swore dreadful oaths to support their statement. Thereupon he let them go.

The story was told about an Elder who had entered the Order in his old age and who, instead of practising his duties, looked after mangoes. Thieves stole his mangoes, and he charged with the theft the four daughters of a rich merchant who happened to visit the park. They swore oaths to prove that they were not guilty and were released.¹

¹ J. iii. 137-9.

1. **Ambaṭṭha** (usually called **Ambaṭṭha-mānava**). A brahmin youth of the Ambaṭṭha clan who lived with his teacher, **Pokkharasādi**, at **Ukkaṭṭhā**. He was learned in the three Vedas and the correlated branches of knowledge, including the Lokāyata, as recorded in the *Ambaṭṭha Sutta*.¹ Once, at the request of his teacher, he visited the Buddha in the **Icchānaṅkala** wood and seems to have opened his conversation by reviling the Sākyaans and calling them menials. It appears that Ambaṭṭha had once gone on some business of Pokkharasādi's to Kapilavatthu, to the Mote Hall of the Sākyaans, and had been insulted there.²

Asked by the Buddha to what family he belonged, Ambaṭṭha replied that he came of the **Kaṇhāyana-gotta**; thereupon the Buddha traced the family back to its ancestor, who had been the offspring of a slave girl of **Okkāka**, named **Disā**. The child had been able to talk as soon as he was born and, because of this devilish trait, had been called **Kaṇha** (devil), hence the family name.³ Ambaṭṭha makes no remonstrance against this genealogy and, under pressure, accepts it as true. This gives the Buddha an opportunity of preaching on the futility of feeling vanity regarding one's caste and on the worth of morality and conduct.³

¹ D. i. 87 ff.

² *Ibid.*, 91.

and married **Maddarūpi**, daughter of

³ **Kaṇha** later became a mighty seer **Okkāka** (D. i. 96-7).

At the end of the discourse the Buddha walked up and down outside his chamber so that Ambaṭṭha might see on his body the thirty-two signs of a great man. Ambaṭṭha goes back to Pokkharasādi and reports the whole interview. Pokkharasādi is greatly incensed, abuses Ambaṭṭha and kicks him. Later Pokkharasādi goes himself to the Buddha and invites him for a meal. At the end of the meal the Buddha instructs him in his Doctrine and is accepted as the Teacher both of Pokkharasādi himself and of his followers and dependants at Ukkaṭṭhā. Pokkharasādi himself becomes a *Sotāpanna*.⁴

We are not told that Ambaṭṭha became a follower of the Buddha. Buddhaghosa says⁵ that the Buddha knew that Ambaṭṭha would not profit by his discourse in his present life (*iminā attabhāvena magga-pātubhāvo natthi*), and that therefore a sermon with the idea of converting him would only have meant spending unnecessary time. Ambaṭṭha himself only visited the Buddha on account of his interest in physiognomy. According to Buddhaghosa the idea of the Buddha in preaching the Ambaṭṭha Sutta at such length was that it might be repeated to Pokkharasādi.

It is conjectured that the Ambaṭṭha, who is identified with **Kāvinda**, one of the counsellors of King **Vedeha**, in the *Ummagga Jātaka*,⁶ probably refers to the Ambaṭṭha of this sutta.

⁴ DA. i. 278.⁵ DA. i. 274.⁶ J. vi. 478.

2. **Ambaṭṭha**.—A king of old, at whose court **Rāhulamātā** in one of her former lives had been a handmaid. In that life she had given alms to a holy man and, as a result, became in her next birth consort of the King of Benares.¹

¹ J. iii. 413-14.

Ambaṭṭhakola.—A district in Ceylon near the modern Kurunegala, fifty-five miles from Anurādhapura. When **Duṭṭhagāmaṇi** planned to build the **Mahā Thūpa** silver appeared near a cave in this district by the power of the devas and was discovered by a merchant who reported the find to the king; the king himself came to gather the silver for the thūpa.¹

Later, **Amaṇḍagāmaṇi Abhaya** built the **Rajatalena Vihāra** here.² It was in this district, in the neighbourhood of the **Kuṭhāri Vihāra**, that **Moggallāna** defeated his brother the parricide **Kassapa I**.³

According to the Mahāvamsa Tīkā it was in Ambaṭṭhakola that King **Mahācūli Mahātissa** worked in **Soṇṇagiri** in a sugar mill to earn money for an alms-giving⁴ (*v.l.* **Ambaṭṭhakolalena**).

¹ Mhv. xxviii. 20-35; MT. 512.³ Cv. xxxix. 21 ff.² Mhv. xxxv. 4, 5.⁴ MT. 624; Mhv. xxxiv. 4 f.

Ambaṭṭha-gotta.—The clan to which **Ambaṭṭha-mānava** belonged. The **Kaṇhāyana-gotta** was probably one of its chief sections, or, perhaps, the family of its original ancestors. In the Buddha's time the clan was evidently considered very aristocratic, at least by its own members, for they looked down upon even the Sākyaans as scourgings from their kinsmen's feet, though the Sākyaans themselves seem to have laughed at the pretensions of the Ambaṭṭhas.¹ Nor were the Ambaṭṭhas brahmins by birth; some of them were farmers and traders and some even sold their daughters for gold.²

The Ambaṭṭhas were of an old stock and were well known. Besides the Ambaṭṭha-mānava mentioned above, another Ambaṭṭha, called **Sūra**, is spoken of in the Piṭakas.³

¹ See **Ambaṭṭha-mānava** above.

² J. iv. 363; they were called brahmins by courtesy *rohāravasena* (*ibid.*, 366). According to the *Mānavadhammāśāstra*, they were not sprung from Kṣatriya

father and a slave (presumably Śūdra) mother, as given in the *Ambaṭṭha Sutta*, but from a brahmin father and a Vaiśya mother.

³ *E.g.*, A. i. 26; iii. 451

Ambaṭṭha-vijjā.—The charm learnt by **Kaṇha**, ancestor of the Kaṇhāyanas, from the ascetics of Dakṣiṇajanapada. The charm had the power of disarming those who tried to attack its possessor. With the aid of this charm Kaṇha won **Maddarūpi**, daughter of Okkāka.¹

¹ D. i. 96; DA. i. 265.

Ambaṭṭha Sutta.—Preached at **Icchānaṅkala** when **Ambaṭṭha-mānava** visited the Buddha.¹

Reference is made to the Commentary on this sutta where a detailed explanation is given of the term *cārikā*.² It is regarded, together with the *Soṇadaṇḍa* and *Kūṭadanta* Suttas, as one of the chief discussions which the Buddha had with his opponents.³ The eight kinds of *vijjā* are detailed therein.⁴

¹ D. i. 87 ff.

² AA. i. 407.

³ MA. ii. 697.

⁴ Sp. i. 116; ii. 495.

Ambaṭṭhaja.—Seventy kappas ago there were fourteen kings of this name, all former lives of **Ambadāyaka** Thera.¹

¹ Ap. i. 117.

Ambatittha.—A village in the **Cetiya** country near **Bhaddavatikā**. When the Buddha was on tour near there he was repeatedly warned by the cowherds not to go to Ambatittha as in the Jaṭila's hermitage in the village dwelt a mighty Nāga. While the Buddha was yet in Bhadda

vatikā the Elder **Sāgata** went to the Jaṭila's hermitage and took up his abode near the fireplace. The Nāga showed his resentment, but Sāgata was able to overcome him by means of his *iddhi*-powers. Later Sāgata visited the Buddha at Bhaddavatikā and went with him to Kosambī. The fame of the Elder's victory over the Nāga had preceded him and the inhabitants of Kosambī were lavish in their hospitality to him. He drank wine in their houses and had to be carried to see the Buddha. The latter made this the occasion for declaring the drinking of intoxicants to be a *pācittiya*-offence.¹

¹ Vin. iv. 108-10; AA. i. 178.

1. **Ambatitthaka**.—A Tamil stronghold surrounded by a river and a moat; it was captured by **Duṭṭhagāmaṇi** after a siege of four months.¹ The crafty **Damiḷa Tittamba** lived there, and it is said that, in the end, he was conquered by a conspiracy in which Duṭṭhagāmaṇi offered to allow him to marry Duṭṭhagāmaṇi's mother.² Near here was a ford across the **Mahāvāluka-gaṅgā**.

¹ Mhv. xxv. 7-9.

² Mṭ. 473 f.

2. **Ambatitthaka**.—A Jaṭila living at **Ambatittha** (1).

Ambatthala.—A little tableland immediately below the **Silākūṭa** of the **Missaka** Mountain in Ceylon. It was near here that **Mahinda** and his companions alighted after their aerial journey from Jambudīpa.¹ There King **Mahādāṭhika-Mahānāga** built the **Ambatthala Thūpa**, risking his own life in order to make the building secure. He made a cover for the whole thūpa and, at its dedication, held the great **Giribhaṇḍapūjā**.² **Kaṇiṭṭhatissaka** built a monastery attached to the thūpa,³ which **Goṭṭhābhaya** renovated.⁴

The vihāra was rebuilt or enlarged by **Dhātusena**. He intended to give it into the charge of the Theravādins, but ultimately gave it to the Dhammarucikas at the latter's request.⁵ **Sirimeghavajña** had a life-size golden image of Mahinda placed in the Ambatthala Cetiya.⁶

It is said that the place was so called after the riddle of the mango tree (Mhv. xiv. 17 ff.) with which Mahinda put Devānaṃpiyatissa's discernment to the test. Even now mango trees are planted near the cetiya in memory of the event.⁷

Other names for the place are **Cetiyambatthala**⁸ and **Therambatthalaka**.⁹

¹ Mhv. xiii. 20.

⁶ *Ibid.*, xxxvii. 69.

² *Ibid.*, xxiv. 68-81.

⁷ Cv. trans. i. 4, n. 5.

³ *Ibid.*, xxxvi. 9.

⁸ Cv. xxxvii. 69.

⁴ *Ibid.*, 106.

⁹ Mhv. xxxvi. 106.

⁵ Cv. xxxviii, 76.

Ambadāyaka Thera.—An Arahant. He had been a monkey in the time of **Anomadassī** Buddha and, having seen the Buddha in Himavā, offered him a mango fruit. As a result of this he enjoyed happiness in deva worlds for fifty-seven kappas and was fourteen times king under the name of **Ambaṭṭhaja**.¹

¹ Ap. i. 116-17.

Ambadugga.—A tank in Ceylon, built by **Kuṭakannatissa**.¹

¹ Mhv. xxxiv. 33.

Ambapālī (Ambapālīkā),—A courtesan of **Vesāli**. She is said to have come spontaneously into being at Vesāli in the gardens of the king. The gardener found her at the foot of a mango tree—hence her name—and brought her to the city. She grew up so full of beauty and of grace that many young princes vied with each other for the honour of her hand. Finally, in order to end their strife, they appointed her courtesan. Later she became a devout follower of the Buddha, and building a vihāra in her own garden, gave it to him and the Order. This was during the Buddha's last visit to Vesāli shortly before his death. It is said that when Ambapālī heard of the Buddha's visit to **Koṭigāma** near Vesāli she and her retinue drove out of the city in magnificent chariots to meet him, and, after hearing a discourse, invited him and the monks to a meal the next day. The Buddha accepted this invitation and had, as a result, to refuse that of the Licchavis of Vesāli.¹

It was, after this meal that Ambapālī gave over her park, the **Ambapālīvana**, to the Buddha and the Order. The Buddha accepted the gift and stayed there some time before going on to **Beluva**.²

Ambapālī had a son, **Vimala-Kondañña**, who was an eminent Elder. Having heard him preach one day, she renounced the world and, working for insight by studying the law of impermanence as illustrated in her own ageing body, she attained arahantship.³

Nineteen verses ascribed to her are found in the **Therīgāthā**.⁴

In the time of **Sikhī** Buddha she had entered the Order. While yet

¹ While returning from her visit to the Buddha, Ambapālī was so elated at the idea of having the Buddha to a meal the next day, that she refused to make way for the Licchavi princes who were on their way to the Buddha. She refused to give up her invitation for anything in the world. The DA. says that just before Ambapālī's visit to him, the Buddha admonished the monks to

be steadfast and mindful, lest they should lose their heads about her (DA. ii. 545).

² Vin. i. 231-3; D. ii. 95-8; the two accounts vary in details, e.g. in the Dīgha version the Buddha was already in Ambapālīvana, and not in Koṭigāma, when the courtesan visited him.

³ ThigA. 206-7.

⁴ 252-70.

a novice, she took part in a procession of bhikkhunis, and was doing homage at a shrine when an arahant therī in front of her hastily spat in the court of the shrine. Seeing the spittle and not knowing who had committed the fault, she said in reproof, "What prostitute has been spitting here?" It was owing to this remark that she was born as a courtesan in her last birth.⁵

The Apadāna (quoted also in ThigA.) gives some more details about her. She had been a daughter of a Khattiya family in the time of **Phussa** Buddha and had done many good deeds in order to be beautiful in later births. As a result of the abuse of the nun (referred to above) she had been born in hell and later had, for ten thousand lives, been a courtesan. In **Kassapa** Buddha's time she had practised celibacy.⁶

It is said that she charged fifty kahāpanas a night from her patrons and that Vesālī became very prosperous through her. It was this that prompted **Bimbisāra** to get a courtesan for his own city of Rājagaha.⁷

Among Ambapālī's patrons was Bimbisāra, and he was the father of her son Vimala-Koṇḍañña.⁸

In the Theragāthā⁹ there are two verses which, according to tradition, were spoken by **Ananda** in admonition of monks who lost their heads at the sight of Ambapālī. Whether this was before or after she joined the Order we are not told.

⁵ ThigA. 206-7.

⁶ Ap. ii. 613 ff.; ThigA. 213 f.

⁷ Vin. i. 268.

⁸ ThagA. i. 146.

⁹ vv. 1020-21; ThagA. ii. 129.

Ambapāli Vagga.—The first chapter of the Satipaṭṭhāna Saṃyutta in the Mahāvagga of the Saṃyutta Nikāya.¹

¹ S. v. 141-8.

1. Ambapāli Sutta.—Preached at **Ambapālivana**. The four *satipaṭṭhānā* form the sole way that leads to the purification of beings, and to the realisation of Nibbāna, etc.¹

¹ S. v. 140.

2. Ambapāli Sutta.—A conversation between **Anuruddha** and **Sāriputta** in **Ambapālivana**. Sāriputta asks the reason of Anuruddha's serenity and beauty of complexion. It is due to the practice of the four *satipaṭṭhānā*, says Anuruddha; he himself spends all his time in the practice of them, and so generally do all arahants.¹

S. v. 301.

Ambapālīvana.—The grove presented by **Ambapālī** to the Buddha and the Order. It was in Vesālī and was given to the Buddha during his last tour in that town, at the conclusion of the meal to which Ambapālī had invited him.¹ But both the Buddha and the monks seem to have stayed there previously during their visits to Vesālī.² The Buddha is stated to have preached three suttas in the grove, two of them being on the value of the *satipatthānā*.³ In the third sutta⁴ he dwells on the impermanence of all *saṅkhāras* and proceeds to describe the process by which the whole world will ultimately be destroyed by seven suns arising in the world and drying everything up. In this sutta appears also the story of the teacher **Sunetta**, who, even after becoming the Great Brahmā, is yet subject to old age and death.

The Saṃyutta also records a conversation that took place between Anuruddha and Sāriputta during a stay in Ambapālīvana.⁵

The grove was planted with mangoes and was so called because it belonged to Ambapālī.⁶

¹ Vin. i. 231-3.

the Buddha's last tour, because Sāriputta was still alive.

² Thus according to D. ii. 94 the Buddha was already in the grove before Ambapālī visited him; see also S. v. 301, which must refer to an incident before

³ S. v. 141 ff.

⁴ A. iv. 100-6.

⁵ S. v. 301.

⁶ DA. ii. 545.

Ambapāsāna.—A monastery in the village of **Aṅganakola** in South Ceylon, where lived the Elder **Cittagutta**.¹

¹ MT. 552.

1. **Ambapiṇḍiya Thera.**—An arahant. He had been a Dānava named **Romasa** and had given a cluster of mangoes to **Vipassī** Buddha.¹

¹ Ap. i. 247.

2. **Ambapiṇḍiya.**—An arahant. He had been an elephant in the time of **Siddattha** Buddha. Having seen the Buddha in the forest, the elephant gave him a bunch of mangoes. As a result he was born in Tusita.¹

¹ Ap. i. 395.

Ambamāla Vihāra.—A monastery in Rohaṇa built by **Dappula I**.¹

¹ Cv. xlv. 55.

Ambayāgadāyaka Thera.—An arahant. Ninety-one kappas ago, going to the forest in pursuit of his trade, he met the Buddha and gave him an offering of mangoes¹ (*v.l.* **Appa**^o).

¹ Ap. i. 221.

Ambayāgu(yāga ?)-dāyaka Thera.—An arahant. Ninety-four kappas ago he had met a Pacceka Buddha named **Sataramsī**, when the latter had just awakened from *samādhi*, and had given him a broth (?) made of mangoes.¹

¹ Ap. i. 284.

Ambaramsa.—See **Abbhasa**.

Ambara-Ambaravati.—The double name of a city in **Uttarakuru**.¹

¹ D. iii. 201; DA. iii. 966.

Ambariya Vihara.—A monastery in Ceylon, the residence of **Piṅgala-Buddharakkhita** Thera. It was near **Antaravaḍḍhamāna-pabbata**.¹ It was also the residence of **Piṇḍapātika-Tissa** Thera.²

¹ SA. ii. 113; MA. i. 165; DhsA. 103.

² AA. i. 277.

Ambala.—Probably the name of a tower in the Jetavana monastery. The *Sunakha Jātaka* was preached there about a dog who lived in its resting-hall.¹

¹ J. ii. 246.

Ambalaṭṭhikā.—A royal park on the road between Rājagaha and Nālandā. It contained a royal rest-house (*rājāgāraka*) in which the Buddha and members of the Order used to stay in the course of their journeyings. It was on one such occasion that the *Brahmajāla Sutta* was preached.¹ Buddhaghosa² says that it was a shady and well-watered park, so called because of a mango sapling which stood by the gateway. It was surrounded and well guarded by a rampart, and its rest-house was adorned with paintings for the king's amusement.

It was one of the spots in which the Buddha rested during his last tour, and we are told that while there he discoursed to a large number of monks.³ But the most famous of the Buddha's sermons in Ambalaṭṭhikā seems to have been the *Rāhulovāda Sutta* named *Ambalaṭṭhika-Rāhulovāda Sutta*, because of its having been preached in the park.⁴ From the context it appears as though Ambalaṭṭhikā was within walking distance from the **Kalandakanivāpa** in Rājagaha.⁵

¹ Vin. ii. 287; D. i. 1.

² DA. i. 41-2.

³ D. ii. 81; he remained there one night (UdA. 408).

⁴ M. i. 414 ff.

⁵ But see below (4) for a more probable explanation.

2. Ambalaṭṭhikā.—A park in the brahmin village **Khānumata**. The Buddha went there during one of his tours through **Magadha**. On this

occasion was preached the *Kūṭadanta Sutta*.¹ Buddhaghosa² says the park was like the pleasaunce of the same name between Rājagaha and Nālandā.

¹ D.i. 127.² DA.i. 294.

3. **Ambalaṭṭhikā**.—There was a place of this name to the east of the **Lohapāsāda** in Anurādhapura. Once when the **Dighabhānaka** Theras recited the *Brahmajāla Sutta* there, the earth trembled from the water upwards.¹

On another occasion King **Vasabha** heard the Dīghabhānakas reciting the *Mahāsudassana Sutta*, and thinking that they were discussing what they had eaten and drunk, he approached closer to listen; when he discovered the truth he applauded the monks.²

The place referred to here was probably not a park, but a building which formed part of the Lohapāsāda. In the Mahāvamsa account³ of the building of the Lohapāsāda we are told that the plans were copied from the gem-palace of the goddess **Bīraṇī**. The central part of the palace was called the **Ambalaṭṭhikapāsāda**. "It was visible from every side, bright, with pennons hung out."

Duṭṭhagāmaṇi probably included a similar central part in the Lohapāsāda.⁴

¹ DA. i. 131.² *Ibid.*, ii. 635.³ Mhv. xxvii. 11-20.⁴ This view is strengthened by No. 4 below.

4. **Ambalaṭṭhikā**.—According to Buddhaghosa,¹ the Ambalaṭṭhikā, in which the *Rāhulovāda Sutta* of that name was preached, was not a pleasaunce, but a *pāsāda*, a kind of meditation hall (*padhānaghara-saṅkhepa*) built in the outskirts of **Veluvanavihāra** for the use of those who desired solitude. It is said that **Rāhula** spent most of his time there, from the day of his ordination as a seven-year-old boy.

¹ MA.ii. 635.

Ambalaṭṭhika-Rāhulovāda Sutta.—Preached by the Buddha at **Ambalaṭṭhikā** (near Veluvana) to **Rāhula**. It deals with falsehood. Like a minute drop of water is the recluship of those who shrink not from deliberate lying, it is thrown away, upset; it is empty and void. There is nothing evil they will not do, they run every risk, like an elephant who guards not his trunk. One should practise constant reflection, thereby abandoning all things conducive to woe, either to oneself or to others, and develop self-control and purity.¹ Rāhula was evidently yet very

¹ M. i. 414-20.

young at the time of this sermon, for we find the Buddha making use of frequent similes, and pointing them out to him.²

The Commentary says that it was preached because very young novices might be tempted to say things both proper and improper; they were likely to imagine things. This sutta is to warn Rāhula against the use of lies.³

The Ambalaṭṭhika-Rāhulovāda Sutta is among the portions of scripture mentioned in the Bhābrā Edict of Asoka as being essentially worthy of study by all monks⁴ (*v.l.* **Ambalaṭṭhiya**^o).

² According to the Cy., he was at the time only 7 years old (MA. ii. 636).

³ MA. ii. 635 f.; AA. i. 145; ii. 547.

⁴ See Mookerji: *Asoka*, p. 119.

Ambalala.—A locality in Rohana, near the **Kaṇṭakavana**, where the forces of **Parakkamabāhu I.**, under **Rakkha**, were victorious in battle.¹

¹ Cv. lxxiv. 58.

1. **Ambavana.**—A *padhānaghara* in Ceylon, built by **Kassapa III.**¹

¹ Cv. xlviii. 25.

2. **Ambavana.**—A district in Ceylon, near the village of **Khīravāpi**. It was not far from Pulatthinagara. The name is preserved in that of the Ambangaṅga which flows through the valley of Matale.¹

¹ Cv. lxvi. 85; lxix. 9; lxx. 98, 191-6. See also Cv. trans. i. 260, n. 1.

See also under **Anupiya**, **Kakuttha**, **Jīvaka**, **Cunda**, **Todeyya**, **Pāvārika** and **Vedaññā** for other localities designated as **Ambavana** and connected with these names.

Ambavāpi.—A tank at **Būkakalla** in Ceylon. It was given over to the **Māṭambiya-padhānaghara** by the Damila, **Potthakuṭṭha**.¹

¹ Cv. xlv. 19-20.

Ambavāsavāpi.—One of the tanks restored by **Parakkamabāhu I.** before his great war.¹

¹ Cv. lxxviii. 43. For identification see Cv. trans. i. 280, n. 5.

Ambasakkhara.—One of the Licchavi chieftains of Vesāli during the Buddha's time. He was a nihilist by persuasion.

Once while going through the city he saw a beautiful woman. Wishing to possess her, he commandeered her husband's services and one day ordered him to bring mud and lotuses from a pond three leagues away, his life to be the penalty if he did not return the same evening. Mean-

while Ambasakkhara ordered the guards to shut the city gates earlier than usual. The woman's husband returned to the city before nightfall, but finding the gates shut, he asked a thief, who was impaled just outside, to bear witness to his having arrived before sunset.

The thief's uncle had been a pious merchant in Vesāli, but had been beheaded for alleged implication in his nephew's theft. He had been reborn as a *peta*, and because of his good deeds he possessed various powers. By reason, however, of having once hidden, in jest, the clothes of a friend who was bathing in the river, he was born naked. Every night he came to see his nephew and encouraged him to go on living, in spite of his impalement, because the *peta* knew that suffering in hell awaited the thief after death.

When the man with the lotuses asked the thief's assistance in proving his innocence, he was advised to await the *peta's* arrival that night and to get his counsel. This the man did, and when, the next day, he was summoned before Ambasakkhara, he cited the *peta* as witness for his defence. Ambasakkhara agreed to test the truth of the story, and in the night he saw the *peta* and learnt all that had happened. Greatly marvelling, he offered to help the *peta* in getting rid of his nudity. He was asked to seek the holy Elder **Kappitaka** who lived in **Kapinaccanā** in the Vajji country and give him robes in the *peta's* name. This was done, and the *peta* immediately appeared before them clad in heavenly robes. From that time Ambasakkhara was converted to the Faith, and after having listened to a sermon by Kappitaka became a *Sotāpanna*. The impaled thief was set free and was cured by the royal physician; he later attained to the state of an arahant.¹

¹ Pv. 45-57; PvA. 215-44.

Ambasakkharapeta Vatthu.—The story of **Ambasakkhara** and the *peta*, as given above. The Elder **Kappitaka** related the story to the Buddha, and the Buddha made it an occasion for a discourse to the assembled multitude.¹

¹ PvA. 243-4.

Ambasaṇḍā.—A brahmin village in Magadha to the east of Rājagaha. To the north of the village was the **Vediyaka** mountain, in which was the **Indasālaguhā**, where the *Sakkapañña Sutta* was preached. On the occasion of the preaching, as Sakka with his retinue came to visit the Buddha, the village was bathed in radiance.¹

The name arose from the fact that the village lay in the vicinity of many mango groves.²

¹ D. ii. 263 f.

² DA. iii. 697.

Ambasāmanera.—Name of **Silākāla**. When he was a novice in the Order, at **Bodhimaṇḍa Vihāra**, he fulfilled his duties to the community with zeal and skill. Once he presented a mango-fruit to the Saṅgha, and the monks, being pleased, gave him this name.¹

¹ Cv. xxxix. 48 ff.

Ambasuppiya.—See **Appihā**.

Ambahattha.—A hill in **Sunāparanta** where the Elder **Puṇṇa** stayed for some time after his arrival in that country. His younger brother lived near there in the merchants' village and gave him alms¹ (*v.l.* **Ajjuhattha**, **Abbhahattha**).

¹ MA. ii. 1015; SA. iii. 15.

Ambāṭaka Thera.—An arahant. Fourteen kappas ago he had given a mango to a Buddha.¹

He is probably identical with **Rājadatta Thera**.²

¹ Ap. ii. 394.

² ThagA. i. 403.

Ambāṭakavana.—A grove at **Macchikāsaṇḍa**, belonging to **Cittagahapati**. Being pleased with the Elder **Mahānāma** of **Macchikāsaṇḍa**, Citta invited him to a meal, and after listening to his discourse, gave the grove to the Order. At the dedication of the gift the earth trembled. Later he built a splendid monastery there, the **Ambāṭakārāma**, for the use of monks from all parts.¹ It became the residence of large numbers of monks, and discussions often took place there between **Cittagahapati** and the resident bhikkhus.²

Among eminent Elders who visited the place were **Isidatta** of **Avanti** (who answered Citta's questions regarding the reason for the existence of various views in the world),³ **Mahaka** (who, by his magic powers, produced rain and thunderstorms and later showed a special miracle to Citta),⁴ **Kāmabhū** (who discoursed to Citta on various topics),⁵ and **Godatta**.⁶ The Elder **Lakuṇṭaka Bhaddiya** also lived there, in solitude, wrapt in meditation.⁷

Behind **Ambāṭaka** was **Migapathaka**, which was Citta's tributary village⁸ (*v.l.* **Ambājavana**).

¹ AA. i. 209; DhA. ii. 74.

² S. iv. 281-97.

³ *Ibid.*, 283-8.

⁴ *Ibid.*, 288-91.

⁵ *Ibid.*, 291-5.

⁶ *Ibid.*, 295-7.

⁷ Thag. v. 466.

⁸ SA. iii. 93.

Ambāṭakiya Thera.—An arahant. Thirty-one kappas ago he had met the Buddha **Vessabhū** in the mountains and given him a mango.¹

¹ Ap. ii. 399.

Ambālavāpi.—A tank restored by **Parakkamabāhu I.**¹ A canal known as **Tambapanni** flowed from the tank northwards.²

¹ Cv. lxviii. 46.

² *Ibid.*, lxxix. 50.

Ambālavana.—See **Ambāṭaka.**

Ambila-janapada.—A district in Ceylon. In it was the **Rajatalena.**¹

¹ MṬ. 400.

Ambilapassava.—A village in Ceylon, near **Kurunda**, the residence of **Mahāsiva.**¹ **Aggabodhi I.** built a vihāra there and gave the village for its maintenance. The vihāra and the village were dedicated to the ascetics of the Theravāda fraternity.²

¹ Near Mannar, Cv. trans. i. 66, n. 6.

² Cv. xlii. 17.

Ambilayāgu.—A village in Ceylon. It was the residence of **Dāṭhānāma**, father of **Dhātusena.**¹

¹ Cv. xxxviii. 15.

Ambilahāra Vihāra.—A monastery in Ceylon. On one occasion the Thera **Tipitaka-Culla Nāga** preached there the *Mahā Saḷāyatanika Sutta*. The audience of men was one gāvuta in extent, and that of gods a league. At the end of the sermon a thousand monks became arahants.¹

¹ MA. ii. 1025.

Ambilāpika.—A village given by **Jeṭṭhatissa III.** for the supply of food to **Kassapagirivihāra.**¹

¹ Cv. xliv. 98.

Ambillapadara.—A village given by **Aggabodhi III.** to the **Cetiya-pabbata** monastery.¹

¹ Cv. xlv. 122.

Ambuṭṭhi.—A tank built by **Upatissa II.**¹

¹ Cv. xxxvii. 185.

Ambuyyāna.—A monastery in Ceylon. **Udaya I.** (or **Dappula**) built in it the dwelling-house **Dappulapabbata.**¹ It was finished later by **Sena I.**²

¹ Cv. xlix. 30; trs. i. 126 n. 1. According to Cv. l. 80, it was built not by the king but by **Mahādeva.**

² Cv. l. 80.

Ayakūṭa Jātaka (No. 347).—The Bodhisatta was once born in Benares and became its king. At that time people were in the habit of sacrificing animals to the gods in order to win their favour, but the Bodhisatta proclaimed that no living creature should be slain. Being enraged at the loss of their food, the *yakkhas* sent one of their number to the Bodhisatta. He came to the Bodhisatta's bed at night meaning to strike him a deadly blow. Thereupon Sakka's throne grew hot, and learning the cause, Sakka himself came and stood guard over the Bodhisatta. The latter saw the *yakkha* standing over him ready to strike but powerless, and only learnt later, to his great encouragement, that Sakka had been there to protect him.¹

The reason for the telling of the story is given in the *Mahākāṇḍa Jātaka*.

¹ J. iii. 145-7.

Ayoguḷa Sutta.—Ānanda asks the Buddha if the Buddha can, by psychic powers, reach the Brahma world in his mind-made body as well as in his physical body. The Buddha says he can, and proceeds to explain how by concentrating body in mind and mind in body the body becomes radiant and plastic. Like an iron ball heated throughout the day, or a tuft of cotton seed on a ball of thistledown, wafted lightly on the wind, so the body, at such time, rises from the ground into the air and takes on manifold forms of magic power.¹

¹ S. v. 282-4.

Ayoghara.—The Bodhisatta was once born as the son of the king of Benares. Both the earlier children of the Queen Consort had been eaten up by a she-goblin. For the third child, therefore, an iron house (*ayoghara*) was built, and in this the Bodhisatta was born, hence his name, **Ayoghara**. Meanwhile the she-goblin had died, but yet the Bodhisatta grew up in the iron house. When he was sixteen his father, wishing to give him the kingdom, had him taken in ceremonial procession round the city. Wondering at all that he saw, he asked why he had been denied the sight of all these things before. When told the reason, he reflected that all life was a prison, that though he had escaped the goblin, there still remained old age and death. Accordingly, at the end of the procession, he announced his intention of renouncing the world. His parents and many others being converted to his views, they followed him into the forest, where a special hermitage was built for them by **Vissakamma** under Sakka's orders.¹

¹ J. iv. 490-99.

Ayoghara Jātaka (No. 510).—The story of Prince **Ayoghara** as given above.

The story was told regarding the Buddha's Renunciation.

In the Jātakamālā the name appears as Ayogrha.¹

¹ Jārakamālā, No. 32.

1. **Ayojjhā**.—A city of the Ganges.¹ Two visits of the Buddha to this city are recorded in the Canon; on one occasion he preached the *Phena Sutta*² and on the other the *Dārukkhandha Sutta*.³ In both these references the city is said to be on the Ganges; the town usually called Ayojjhā (**Ayodhya**) is certainly not on this river. The records, therefore, go back either to a confused or an unintelligent tradition,⁴ or may possibly refer to another settlement made by colonists from the original Ayojjhā. It is worthy of note that in the *Dārukkhandha Sutta* some of the MSS. read Kosambī for Ayojjhā. But even Kosambī (*q.v.*) was on the Jumnā and not on the Ganges.

During the Buddhist period, Ayojjhā on the Sarayū was the capital of Dakkhiṇa Kosala, the *janapada* roughly corresponding to modern Oudh. This, the Ayodhyā of the Rāmāyana, is about a mile from the modern Fyzabad. In the Jātaka Commentary⁵ there is a mention of Ayojjhā, which here evidently refers to the city of the Sanskrit epics. It is called the capital of King **Kālasena**. It was besieged by the **Andhavenhuputtā**, who breached the wall and took the king prisoner. Having thus subjugated the city, they went to Dvāravatī.

The Dīpavaṃsa⁶ mentions **Ayujjhanagara** as the capital of King **Arindama** and of fifty-five of his descendants.

According to Buddhaghosa,⁷ the people of Ayujjhanagara built for the Buddha a vihāra in a spot surrounded by forest near a curve of the river.

Once a warrior named **Jagatipāla**, of the race of Rāma, came to Ceylon from Ayojjhā, and having slain **Vikkampanḍu**, the heir-apparent to the throne, ruled in Rohaṇa for five years.⁸

¹ But see below in this article.

² S. iii. 140 ff.

³ S. iv. 179 f.

⁴ See Thomas: *op. cit.*, 15; cf.

Sāketa.

⁵ J. iv. 82.

⁶ iii. 15.

⁷ SA. ii. 233-4.

⁸ Cv. lvi. 13 ff.

2. **Ayojjhā**.—Capital of Siam. From there **Vijayarājasīha**, King of Ceylon, obtained monks for his own country.¹ A few years later his successor, **Kittisirirājasīha**, sent an embassy there for the same purpose.

The King of Siam showed the embassy every mark of favour and granted them the monks. The monks, who came from Ayojjhā to Ceylon, re-established the ordination of monks in the Island.²

¹ Cv. xviii. 91 f.

² *Ibid.*, c. 60-139; see also *J.R.A.S. (Ceylon Branch)*, 1903, No. 54, pp. 17 ff.

1. **Ayoniso (or Vitakkita) Sutta.**—A certain monk staying in a forest tract in Kosala was occupied with evil and wrongful thoughts. The *deva* of the forest, desiring his welfare, drew near and admonished him to give up his muddled ways and fix his thoughts on the Buddha, the Dhamma and the Saṅgha.¹

¹ S. i. 203.

2. **Ayoniso Sutta.**—In one who practices unsystematic attention, sensual desires arise afresh and grow; similarly malevolence, sloth and torpor. In him the *satipaṭṭhānā* fade away. The reverse happens in the case of the man who practises systematic attention.¹

¹ S. v. 84.

Ayya-Uttiya(ika). Brother of **Tissa**, king of **Kalyāṇi**. He was the queen's lover and, being discovered, fled from the capital and lived in a district which was later named after him. He sent a letter to the queen by a man disguised as a monk, but the ruse was discovered.¹ For the rest of the story see *s.v.* **Kalyāṇi-Tissa**.

¹ Mhv. xxii. 13 ff.; MT. 307.

Ayyakā Sutta.—**Pasenadi's** grandmother died at the age of 120. He had been very fond of her, and would have done anything to have kept her. He was so grieved at her death that he came to the Buddha for consolation. The Buddha tells him that all creatures have to die.¹

¹ S. i. 96 ff.

Ayyakā-kālaka.—The Bodhisatta was once born as a bull as black as jet. While still a young calf he was given by his owners to an old woman, who reared him like a son; hence his name ("Grannie's Blackie"). The village lads used to ride on him for play. Once he saw a merchant trying to get his five hundred carts across a ford; the merchant's bulls were not strong enough for the task, and seeing the Bodhisatta the merchant tried to make use of his services. The Bodhisatta agreed only after he had been promised a thousand. The task completed, the merchant tried to cheat him, paying only half the promised amount. But the bull would not let him go till all the money had been paid. The earnings so obtained he took to the old woman, who was greatly pleased.¹

¹ J. i. 194-6.

Ayyamitta Thera.—An Elder who lived in **Kassakalena**. In his begging village was an *upāsikā* who looked after him like her own son. One day the Elder, while on his begging rounds, heard her giving orders

to her daughter regarding his food. He realised that the woman was undergoing great privations in order to provide him with luxuries, and feeling that he was unworthy of such attention, went back to Kassakalena and sat down on his couch, determined not to rise till he had become an arahant. During the night his object was achieved and the *deva* in the cave uttered his praise in song. The following morning he went as usual for his alms and the *upāsikā* knew that he had realised his quest.¹

He is also called **Mahāmita**.

¹ DA. iii. 790-1.

² VbhA. 279.

Araka.—The Bodhisatta, born as a brahmin teacher. His story is told in the *Araka Jātaka*. He is referred to also in the *Dhammaddhaja Jātaka*,¹ where the Bodhisatta relates how, as Araka, he had developed thoughts of lovingkindness and practised the *brahmavihārā* for seven years and then was born in the Brahma-world.

His name appears again in the *Āṅuttara Nikāya*² in a list of teachers, and we are told that among Araka's pupils those who followed his teachings were born in the Brahma-world, while the others were born in various purgatories. In the *Āṅuttara* context no special mention is made of his having taught the *brahmavihāras*.

¹ J. ii. 195.

² A. iv. 136-8.

Araka Jātaka (No. 169).—The Bodhisatta was once born in a brahmin's family and was named **Araka**; when he grew up he embraced the religious life and lived in the Himālaya as a teacher with a large following. He taught his pupils the value of the four *brahmavihāras*. After his death he was born in the Brahma-world and remained there for seven æons.

The story was told to the monks at Jetavana in reference to the *Metta Sutta*.¹

¹ J. ii. 60-2.

Araka Sutta.—The teachings of **Araka** (*q.v.*).¹

¹ A. iv. 136 ff.

Araja.—One of the palaces occupied by **Dhammadassī** before he became the Buddha.¹

¹ Bu. xvi. 14.

Arañjaragiri.—A chain of mountains in **Majjhimadesa**. Not far away from it was a very populous town on a river. In this river many men

bathed, and along its banks sat beautiful courtesans tempting them. It was one of these courtesans that tempted the sage **Nārada**.¹

Arañjagiri was one of the places passed by **Vessantara** and his family on their way from their home to **Vaṅkagiri**. From the city of Jetuttara to Suvannagiritāla was five leagues and it was five leagues more to Kontimāra; thence to Arañjaragiri was five and again five to Dunni-viṭṭha.² This was the road followed by banished men³ (*v.l.* **Arañjara**°).

¹ J.iii. 463.

² *Ibid.*, vi. 514.

³ *Ibid.*, 493.

Arañña.—Four great Araññas are often mentioned in literature.¹ They had once been the sites of very populous and prosperous kingdoms, but had later been destroyed by the gods because of offences committed by their kings against holy men. The four Mahā Araññas are: **Daṇḍaka**°, **Kāliṅga**°, **Mejjha**°, and **Mātaṅga**°. Details of these are found under each respective name.

¹ *E.g.*, M. i. 378.

Arañña Jātaka (No. 348).—The Bodhisatta was once born in a brahmin family. He learned all the arts in Takkaṣilā, but when his wife died he went with his son to be an ascetic in the Himālaya. One day a girl came to the hermitage, fleeing from brigands, and corrupted the virtue of the youth. But when she tried to induce him to go away with her, he wished to consult his father. The father warned him against leaving the hermitage and taught him the way to mystic meditation.¹ The reason for telling the story is given in the *Culla-Nāradakassapa Jātaka*.

¹ J.iii. 147-9.

1. **Arañña Vagga**.—The third section of the Tika Nipāta of the Jātakatṭhathā.¹

¹ J. ii. 354 ff.

2. **Arañña Vagga**.—The nineteenth section of the Pañcaka Nipāta of the Aṅguttara Nikāya. It consists of ten suttas, describing ten classes of men, each excelling in a special kind of asceticism, and in each class one is named as being the best among five who devote themselves to the same life, though from different motives.¹

¹ A.iii. 219-21.

1. **Arañña Sutta**.—Spoken before the Buddha by a forest-dwelling spirit who had been impressed by the simple life of the brethren in the

woods. The Buddha tells him the reason for their serenity and their beauty of complexion.¹

¹ S. i. 5.

2. **Arañña Sutta.**—On the kind of monk who should seek the forest.¹

¹ A. ii. 252.

3. **Arañña Sutta.**—On the advantages of developing *ānāpānasati*.¹

¹ A. iii. 121.

4. **Arañña Sutta.**—On the qualities a monk should have to benefit by living in forest hermitages.¹

¹ A. iii. 135 f.

Araññakuṭikā.—Mention is made of several forest hermitages in the Buddha's time. There was one, for instance, near Rājagaha, where Mahā Moggallāna¹ used to spend his time and also Mahā Kassapa.² Evidently other monks of the Order dwelt there from time to time, e.g. the novice **Aciravata**.³ There was one hermitage near **Dīghambalika**⁴ and another near Himavā,⁵ where the Buddha sometimes went.

¹ J. iii. 33.

² *Ibid.*, 71.

⁴ DhA. ii. 235.

³ M. iii. 128.

⁵ *Ibid.*, ii. 31, 129.

Araññavāsī Nikāya.—A group of monks in Ceylon who seem to have spent most of their time in solitary spots engaged in meditation. They owed allegiance to the Mahāvihāra. They are first heard of in the sixth century when, in the reign of Aggabodhi II., the King of Kalinga came over to Ceylon and joined the Order under the famous Elder **Jotipāla**. This fraternity seems to have been closely associated with the Buddhists of Kāliṅga. Among famous scholars belonging to it were: **Ānanda Vanaratanatissa**, **Vedeha**, **Coḷa Buddhappiya**, **Culla Dhammapāla**, **Medhaṅkara**, his pupil **Ānanda** and **Siddhattha**.

The Araññavāsins were specially esteemed by **Parākkammabāhu** of **Dambadeniya**.¹

¹ For details about them see P.L.C. 210-13, 226, 229.

Araññasatta.—A king of twenty kappas ago; a previous birth of **Nimittasaññaka** Thera¹ (*v.l.* **Araññamanna**; **Araññasanta**).

¹ Ap. i. 261.

Araṇaṇjaha.—See **Aruṇaṇjaha**.

Araṇadīpiya Thera.—An arahant. Ninety-four kappas ago he had been a *deva*, and coming back to earth had, with great devotion, lighted five lamps for the use of others. As a result, fifty-five kappas ago he was born as a king, **Samantacakkhu**¹ (*v.l.* **Apāṇṇad**^o, **Arāṇṇad**^o).

¹ Ap. i. 231.

Araṇavibhaṅga Sutta.—The 139th Sutta of the Majjhima Nikāya. It was preached at Jetavana and contains a statement and an exposition of the middle path of peace between the two extremes of pleasures of sense—low, ignoble and unprofitable—and self-mortification, also painful and unprofitable. The path is the Noble Eightfold Path: in preaching the doctrine the preacher should neither appreciate nor depreciate it, he should teach the truth in abstract terms of general principle. He should not be a tale-teller nor confront anyone with improper remarks; he should speak slowly and not hurriedly; he should neither affect provincialisms in speech nor depart from recognised parlance.

At the end of the discourse a young man, **Subhūti**, is praised because he walked where calm dwelt.¹

¹ M. iii. 230-7; MA. ii. 977-8.

Araṇā Sutta.—On the Undeified. Preached in answer to a *deva*'s questions as to who are undeified and fit to receive homage from everyone. Monks, says the Buddha, are so worthy.¹

¹ S. i. 44-5.

Araṇi Sutta.—There are five indriyas: those of ease, discomfort, happiness, unhappiness and indifference. Just as from the rubbing together of two sticks warmth and heat are produced, so, from their separation, warmth and heat, thus born, are quenched; similarly from contact, experienced as agreeable, arises the faculty of ease (*sukhindriya*), etc.¹

¹ S. v. 211-13.

1. **Araṇemi.**—A brahmin teacher of a past age, given in a list of six teachers, who were *purohitas*.¹ They practised *ahiṃsā* and, abstaining from flesh, got rid of their lusts. As a result, they were born in the Brahmaloḥa. They had many disciples.

¹ A. iii. 373. The others being **Sunetta**, **Mūgapakkha**, **Kuddāḷaka**, **Haṭṭhipāla** and **Jotipāla**. In A. iv. 135 f. | a seventh name is added, **Araka**; see also Divy. 632.

2. **Araṇemi**.—Tibetan sources mention a king, **Araṇemi Brahmaddatta** of Sāvattthi, who was father of **Pasenadi**. He was exiled from his kingdom and lived in Campā.¹ But see **Mahākosaḷa**.

¹ Rockhill, pp. 16, 70.

1. **Arati Sutta**.—Once when **Vaṅgisa** was in Ālavī he noticed that his teacher, **Nigrodha Kappa**, never left his cell after his return from the alms-round. Disaffection arose in Vaṅgisa's heart and he was troubled by thoughts of lust. He composed several verses by way of self-admonition and uttered them to himself. These form the Arati Sutta.¹

¹ S. i. 186-7.

2. **Arati Sutta**.—Three evil states and the means of removing them.¹

¹ A. iii. 448.

Aratī.—One of the three daughters of **Māra**, the others being **Taṇhā** and **Ragā**.¹ Seeing their father disconsolate after his repeated attempts to foil Gotama's quest for Enlightenment, they offered to tempt the Buddha with their wiles. This was in the fifth week after the Enlightenment. With Māra's approval, they came to the Buddha in various forms and in various guises, as he sat at the foot of the **Ajapala** banyan tree, and danced and sang before him. In the end the Buddha told them that he was beyond temptation by the pleasures of the senses and they went back to their father.²

In the Saṃyutta account, they are said to have asked the Buddha questions regarding himself and his teachings. Aratī's question was how a man who had already crossed the five floods could cross the sixth.³

¹ In the *Buddha-Carita* (xiii.), their names are **Ratī**, **Prīṭī** and **Tṛṣṇā**; in the Lal. (353), **Ratī**, **Aratī** and **Tṛṣṇā**.

² S. i. 124-7; J. i. 78-80, 469; DhA. i. 201 f., iii. 196, 199; SN. v. 835.

³ For explanation see KS. i. 158, n. 3.

Arammā.—A tribe mentioned in a list of tribes.¹

¹ Ap. ii. 359.

Aravacchā.—One of the rivers crossed by **Kappina** on his way from his kingdom of **Kukkuṭavati** to see the Buddha at Sāvattthi. The river was one league deep and two leagues wide. No boat was available, but the king and his retinue crossed it on horseback by meditating on the Three Jewels and the supreme power of the Buddha.¹ Later Kappina's queen did likewise.²

¹ DhA. ii. 119-20.

² *Ibid.*, 124.

Aravāḷa.—A Nāga king, who lived in the **Aravāḷadaha** in Kasmīra-Gandhāra. He had been in the habit of destroying the crops of the people by causing hail-storms. When **Majjhantika** Thera was sent by Moggaliputtatissa's Council to convert Kasmīra-Gandhāra, the therā went to Aravāḷadaha and standing in the air above it showed himself to the Nāgas. Hearing of this the nāga king came out and tried to frighten the Elder with various terrors. When all his attempts had failed he acknowledged defeat and the therā preached to him. He and his 84,000 followers were established in the Refuge and the Five Precepts¹ (*v.l.* **Āravāḷa**).

¹ Sp. i. 65; Mhv. xii. 9-20.

Aravāḷadaha.—The lake in which **Aravāḷa** lived.

1. **Araham Sutta.**—Would an arahant by speaking of “ I ” and “ mine ” show thereby proneness to notions of self or soul ? The Buddha says “ No.” He would thereby only conform to common usage in such matters.¹ Buddhaghosa says that the question was asked by a forest *devatā* who had heard forest-dwelling arahants talk thus. She was worried by the question as to whether they had any “ *māna* ” at all.²

¹ S. i. 14-15.

² SA. i. 41.

2. **Araham Sutta.**—An arahant is one who has really seen the arising, ending, etc., of the five grasping groups (*upādānakkhandhā*).¹

¹ S. iii. 161.

3. **Araham Sutta.**—That noble disciple is released by perfect insight (*sammadaññā*) who has really seen the satisfaction in, the misery of, the escape from, the five *indriyas*.¹

¹ S. v. 194.

4. **Araham Sutta.**—The monk who has really seen the arising, the perishing, etc., as above.¹

¹ S. v. 194.

5. **Araham (or Buddha) Sutta.**—It is by the cultivation of the four *iddhipādā* that the Tathāgata is called Arahant or Fully Enlightened One.¹

¹ S. v. 257.

6. **Araham Sutta.**—Arahants, fully enlightened ones, have full understanding of the four Ariyan truths as they really are.¹

¹ S. v. 433.

7. **Arahāṇ Sutta.**—Six qualities requisite for arahantship.¹

¹ A. iii. 421.

1. **Arahatta Vagga.**—The eighth section of the Chakka Nipāta of the Aṅguttara Nikāya. It deals with the six qualities for realising arahantship and for living in complete peace.¹

¹ A. iii. 429-34.

2. **Arahatta Vagga.**—The seventh chapter of the Khandha Saṃyutta of the Saṃyutta Nikāya.¹

¹ S. iii. 73-81.

1. **Arahatta Sutta.**—Records a conversation between the Paribbājaka Jambukhādaka and Sāriputta. “What is arahantship?” “The destruction of lust, hatred and illusion.” “And the path thereto?” “The Noble Eightfold Path.”¹

¹ S. iv. 252.

2. **Arahatta Sutta.**—Six qualities requisite for arahantship.¹

¹ A. iii. 430.

Arahanta.—A Talaing monk, the preceptor and advisor of Anuruddhā. King of Burma. He made far-reaching reforms in the Burmese Saṅgha of his day.¹

¹ Bode, *op. cit.*, 12-13.

1. **Arahanta Vagga.**—The first chapter of the Brāhmaṇa Saṃyutta of the Saṃyutta Nikāya.¹

¹ S. i. 160-72.

2. **Arahanta Vagga.**—The seventh section of the Dhammapada.

Arahanta Sutta (2).—Of all the forms of becoming, the arahants have the best in all the worlds. They attain this by right insight with regard to the *saṅkhāras*.¹

¹ S. iii. 82-4.

1. **Arahā Sutta.**—Preached at Sāvatti to Rādhā. A monk who sees, in their true nature, the coming to pass and the passing away, the satisfaction of, misery in, and escape from, the five groups of grasping, is called an arahant.¹

¹ S. iii. 193.

2. **Arahā Sutta**.—Same as above, the six sense-faculties being substituted for the five groups of grasping.¹

¹ S. v. 205.

3. **Arahā Sutta**.—Same as above, the five *indriyas* (controlling faculties) being substituted for groups of grasping.¹

¹ S. v. 208.

Arikāri.—A monastery in Ceylon. It is not recorded by whom it was first built. **Udaya I.** found it in a dilapidated condition and had it repaired. He also built there a house for the distribution of food and added a *pāsāda*.¹

¹ Cv. xlix. 32.

1. **Ariṭṭha**.—A monk. He had been subjected by the Saṅgha to the *ukkhepanīyakamma* for refusal to renounce a sinful doctrine, namely, that the states of mind declared by the Buddha to be stumbling-blocks are not such at all for him who indulges in them.

Ariṭṭha left the Order and would not come back until the *ukkhepanīyakamma* was revoked.¹

He was a vulture-trainer (*gaddhabādhīputta*).²

His case is cited as that of a *pācittaya*-offence because he refused to give up a wrong doctrine even after the monks had three times requested him to do so.³

In spite of the *ukkhepanīyakamma* the **Chabbaggiya** monks kept company with Ariṭṭha, thereby committing a *pācittaya*-offence.⁴ We find the Buddha rebuking the nun **Thullanandā** for associating with Ariṭṭha after the *ukkhepanīyakamma*.⁵

In was Ariṭṭha's heresy that led to the preaching of the *Alagaddūpama Sutta*.⁶ In the Saṃyutta Nikāya,⁷ Ariṭṭha is mentioned as having said to the Buddha that he practised concentration in breathing and as having described how he did it. The Buddha, thereupon, instructs him as to how such concentration can be done perfectly and in every detail. In the Samanatapāsādikā Ariṭṭha is mentioned in a list of enemies of the *Sāsana*.⁸

¹ Vin. ii. 25-8.

² See note in VT. ii. 377.

³ Vin. iv. 135.

⁴ *Ibid.*, 137.

⁵ *Ibid.*, 218.

⁶ M. i. 130 ff.

⁷ S. v. 314-15.

⁸ Sp. iv. 874.

2. **Ariṭṭha**.—An *upāsaka* mentioned in the Aṅguttara Nikāya¹ in a list of householders and *upāsakas* who had seen and realised immortality and

¹ iii. 451.

were possessed of unwavering faith in the Buddha, the Dhamma and the Saṅgha. They practised Ariyan conduct and had won wisdom and liberty.

3. **Ariṭṭha**.—A Pacceka Buddha, mentioned in a list of Pacceka Buddhas.¹

¹ M. iii. 69; ApA. i. 106; also Netti, 143.

4. **Ariṭṭha**.—Nephew of **Devānampiyatissa**. See **Mahā Ariṭṭha**.

5. **Ariṭṭha**.—Son of the Nāga king, **Dhataratṭha**. See **Kāṇāriṭṭha**.

6. **Ariṭṭha**.—A messenger of **Vessavaṇa**, employed by him to take his proclamations and publish them.¹

¹ D. iii. 201.

Ariṭṭha Sutta.—Records a conversation—already referred to (*s.v.* **Ariṭṭha** 1)—between Ariṭṭha and the Buddha regarding concentration on breathing. The Buddha asks the monks whether they practise such concentration. Ariṭṭha says that he himself does and proceeds to explain his method. The Buddha, while not condemning it, explains to him how concentration could be made perfect in every detail.¹

¹ S. v. 314-15.

Ariṭṭhakā.—A class of *devas* who were present at the preaching of the *Mahāsamaya Sutta*. They were like azure flowers in hue (*ummāpupphanibhāsino*).¹

¹ D. ii. 260. Buddhaghosa, however, being the name of another class of *devas* explains “ummāpupphanibhāsina” as (DA. ii. 690).

Ariṭṭhajanaka.—Son of King **Mahājanaka**, whom he succeeded as King of **Mithilā**. His brother was **Polajanaka**, the viceroy, who later killed him and captured his kingdom. Ariṭṭhajanaka's son was the Prince **Mahājanaka**, who was the Bodhisatta.¹

¹ J. vi. 30-42.

Ariṭṭha-ṭhapita-ghara.—See **Sirivaḍḍhaghara**.

Ariṭṭhapabbata.—A mountain in Ceylon half-way between Anurādhapura and Pulatthipuva. It is identified with modern Riṭigala, and

is near the modern Habarane in the North-Central Province.¹ **Paṇḍu-kābhaya** lived there for seven years, awaiting an opportunity to make war on his uncles, and it was near there that he ultimately defeated them.² At the foot of the mountain, **Sūratissa** built the **Makulaka Vihāra**.³ **Lañjatissa** built a vihāra on the mountain and called it **Ariṭṭha Vihāra**.⁴

Jeṭṭhatissa occupied the mountain before his fight with **Aggabodhi III.**, and it was there that he organised his forces.⁵

Sena I. built a monastery on the mountain for the use of the **Pamsukulikas** and endowed it with large revenues.⁶

At the present day the place is extremely rich in ruins.⁷

¹ Mhv. trans. 72, n. 3.

⁵ Cv. xlv. 86.

² Mhv. x. 63-72.

⁶ *Ibid.*, l. 63.

³ *Ibid.*, xxi. 6.

⁷ See Hocart: *Memoirs of the Arch.*

⁴ *Ibid.*, xxxiii. 27.

Survey of Ceylon i. 44.

Ariṭṭhapura.—A city in the kingdom of **Sivi**, over which King **Sivi** reigned.¹ It was also the birthplace of **Ummadanti**.² It lay on the road from Mithilā to Pañcāla.³

¹ J. iv. 401.

² *Ibid.*, v. 212.

³ *Ibid.*, vi. 419.

Ariṭṭha Vihāra.—The monastery built by **Lañjakatissa** in **Ariṭṭha-pabbata**.¹

¹ Mhv. xxxiii. 27; Mhv. trans. 230, n. 6.

Arindama.—The Bodhisatta, born as King of Benares and son of the Magadha King of Rājagaha. During the time of **Sikhī** Buddha he held a great almsgiving for the Buddha and his monks; he presented to the Order a fully caparisoned elephant which he redeemed by giving suitable gifts to the height of an elephant.¹ He had as friend the chaplain's son, **Soṇaka**. They both studied in Takkaṣilā and at the conclusion of their studies they travelled about in search of experience. In the course of their travels Arindama was elected to succeed the King of Benares who had died childless, and Soṇaka became a Pacceka Buddha. Forty years later Arindama wished to see Soṇaka, but no one could tell him his whereabouts in spite of the offer of a large reward. Ten years later Soṇaka saw the king through the good offices of a lad of seven, who belonged to the harem and had learnt a song composed by the king expressing his desire to meet Soṇaka. At the meeting, however, the king failed to recognise him. Soṇaka, not revealing his identity, spoke to the king about the joys of renunciation, and disappeared through the

¹ J. i. 41; Bu. xxi. 9.

air. The king, moved by his words, decided to give up the throne and to follow the ascetic life. He appointed his eldest son **Dīghāvu** king in his stead, handed over to him all his possessions, and developing supernatural faculties was born in the Brahma world.²

Arindama is mentioned together with Mahājanaka as an example of a king who renounced a mighty kingdom to lead a hermit's life.³ The story also appears in the Mahāvastu,⁴ but the details given differ from those of the Jātaka version. There Arindama is spoken of as the King of Mithilā.

In both accounts Dīghāvu's mother, the king's chief queen, is spoken of as having died before the king's renunciation.

According to the Buddhavaṃsa Commentary,⁵ Arindama's capital was **Paribhuttanagara**. (*v.l.* **Arindamaka**.)

² J. v. 247-61.

⁴ iii. 449 ff.

³ *Ibid.*, iii. 489.

⁵ BuA. 203.

2. **Arindama**.—King in the time of **Sumana** Buddha. A great dispute had arisen at this time regarding *nīrodha* and all the inhabitants of many thousand world systems were divided into two camps. In order to settle their doubts, the disputants, with Arindama at their head, sought the Buddha. The Buddha sat on Mount **Yugandhara** while Arindama, with his ninety thousand crores of followers, sat on a golden rock, which by the power of his merit had sprung from the earth near **Sāṅkassa**. The Buddha preached to them, and at the end of the sermon they all became arahants.¹

¹ BuA. 128-9.

3. **Arindama**.—King of **Uttara**. When **Revata** Buddha visited his city the king went to see him, accompanied by three crores of people. The next day a great almsgiving was held for the Buddha and the monks, and also a festival of light covering a space of three leagues. The Buddha preached to the assembly, and one thousand crores of people realised the Truth.¹

¹ Bu. vi. 4; BuA. 133.

4. **Arindama**.—A king of forty-one kappas ago; a former birth of **Sannidhāpaka** Thera.¹

¹ Ap. i. 97.

5. **Arindama**.—King of **Haṃsavatī**. When the king, through carelessness, had lost his wealth, his *setthi* (**Jatukāṇṇika** in a former birth) made good the loss by giving him the seven kinds of jewels.¹

Ap. ii. 360.

6. **Arindama**.—The name given to the **Cakkavatti's** *cakkaratana* because it brings all his enemies into subjection.¹

¹ Mbv. 72.

Arimaddana.—The name given in the Pāli chronicles to the city of Pagan in Burma (**Rāmañña**).¹ During the time of **Parakkamabāhu I.** of Ceylon, the King of Arimaddana quarrelled with him, ill-treated his envoys, and seized by force a princess sent from Ceylon to Kamboja. Parakkama sent a punitive expedition under the **Damīlādhikāri Ādicca**, who reduced the country to subjection.²

Later **Vijayabāhu II.** of Ceylon entered into friendly negotiations with the ruler of Arimaddana, and wrote him a letter in the Māgadha language composed by himself. As a result, a friendly treaty was made between them which also resulted in closer contact between the monks of the two countries.³

According to some authorities, quoted by Minayeff,⁴ the city was full of learned women. The *Gandhavaṃsa*⁵ mentions a list of twenty-three teachers who wrote their works in Arimaddana. From this context it appears that Arimaddana was known also as **Pukkāma** (*Pukkāmasaṅkhāte Arimaddananagare*). This is supported by evidence from elsewhere.⁶ It was a minister in Arimaddana who wrote the **Nyāsappadīpa-ṭīkā**.⁷ Arimaddana was also the city of birth of the Thera **Chapaṭa**.⁸

¹ Bode: *op. cit.*, 14.

² Cv. lxxvi. 10-75.

³ *Ibid.*, lxxx. 6-8.

⁴ *Récherches sur Bouddhisme*, p. 70.

⁵ p. 67.

⁶ Forchhammer: *Jardine Prize Essay*, pp. 29, 32. *Ind. Ant.* 1893, p. 17

⁷ Svd. v. 1240.

⁸ *Ibid.*, 1247.

Arimaddavijayagāma.—A village and a tank. The **Somavatī** canal was built by Parakkamabāhu I. to connect the Arimaddavijayagāma with the **Kaddūravaḍḍhamāna** tank.¹

¹ Cv. lxxix. 56.

Arimanda.—A city in which the Bodhisatta was born as the Khattiya **Vijatāvī** in the time of the Buddha **Phussa**.¹

¹ BuA. 194.

1. **Ariya**.—A country and people in South India. **Palandīpa** was one of its divisions. It once had a king named **Viradeva** who led an expedition against **Jayabāhu I.** of Ceylon.¹

It was also the name of a dynasty, the Aryan dynasty of the Pāṇḍya (**Paṇḍu**) in South India.²

¹ Cv. lxi. 36 f.

² *Ibid.*, lxiii. 15; see also Cv. trans. i. 239, n. 1.

2. **Ariya.**—A fisherman of a settlement near the north gate of Sāvattthi. The Buddha, seeing his *upanissaya* for *sotāpatti*, passed with the congregation of monks close by the spot where he was fishing and stopped not far from him. Then the Buddha proceeded to ask the monks their names, and noticing that the fisherman himself expected to be questioned, he asked him his. On learning that it was Ariya, the Buddha suggested to him that he was unworthy of the name, because a real Ariya never injured any living thing. At the end of the discourse the fisherman became a *sotāpanna*.¹

¹ DhA. iii. 396-8.

3. **Ariya.**—A Pacceka Buddha mentioned in the list of the *Isigili Sutta*.¹

¹ M. iii. 70; also ApA. i. 107.

1. **Ariya Sutta.**—The seven *bojjhaṅgas*, if cultivated, lead to the Ariyan qualities which conduce to salvation (*ariyāṇiyyānikā*).¹

¹ S. v. 82.

2. **Ariya Sutta.**—The four *satipaṭṭhānas*, if cultivated, lead to the utter destruction of ill.¹

¹ S. v. 166.

Ariyakoṭṭi.—A monastery (probably in Ceylon), the residence of **Mahā Datta Thera**.¹

¹ MA. i. 131.

Ariyapariyesanā Sutta.—Preached in Sāvattthi in the hermitage of the brahmin **Rammaka**. Some monks expressed to Ānanda their desire to hear a discourse from the Buddha, as it was so long since they had heard one. He advised them to go to the hermitage of Rammaka where their wishes might be fulfilled. The noontide of that same day Ānanda spent with the Buddha at the **Pubbārāma** in the Migāramātupāsāda and in the evening, after the Buddha had bathed in the **Pubbakoṭṭhaka**, Ānanda suggested to him that he might go to Rammaka's hermitage. The Buddha assenting, they went together. The Buddha, finding the monks engaged in discussing the Doctrine, waited till their discussion was over. Having inquired the topic thereof, he praised them and proceeded to tell them of the two quests in the world—the noble and the ignoble. He described how he, too, before his Enlightenment, had followed the quest, apprenticing himself to various teachers, such as

Ājāva-Kālāma and **Uddaka Rāmaputta**, and how, on discovering that they could not give him what he sought, he went to Uruvelā and there found the consummate peace of Nibbāna.¹ The Sutta then proceeds to give an account of the Buddha's first reluctance to preach, of Sahampati's intervention, of the meeting with the Ājīvaka Upaka and the first sermon preached to the Pañcavaggiyas. Finally the sutta expounds the pleasures of the senses, the dangers therefrom and the freedom and confidence which ensue when one has overcome desire.²

In the Commentary³ the sutta is called **Pāsarāsi**, evidently because of the simile found at the end of the discourse where the pleasures of the senses are compared to baited traps.

The Atthasālinī quotes it.⁴

¹ This biographical account is also found in the *Mahā-Saccaka*, *Bodhirājakumāra* and *Saṅgārava Suttas*. It is in part repeated in the Vinaya and the Dīgha Nikāya.

² M. i. 160-75.

³ MA. i. 369 ff.

⁴ p. 35.

Ariyabālisika Vatthu.—The story of the fisherman **Ariya** given above, **Ariya 2**.

1. Ariyamagga Vagga.—The fifteenth chapter of the Dasaka Nipāta of the Aṅguttara Nikāya.¹ It consists of ten suttas on right views and wrong views and their train of consequences.

¹ A. v. 244-7.

2. Ariyamagga Vagga.—The nineteenth chapter of the Dasaka Nipāta of the Aṅguttara Nikāya.¹ It consists of ten suttas on the ten transgressions and the abstinence therefrom.

¹ A. v. 278-81.

Ariyamagga Sutta.—The Ariyan way consists of deeds neither dark nor bright with results neither dark nor bright.¹

¹ A. ii. 235 f.

Ariyamuni.—One of the monks who were sent to Ceylon by the King of **Ayodjhā**, at the request of **Kittisirirājasīha**, to re-establish the upasampadā Ordination in Ceylon. He is mentioned as second in order to **Upālī**, the leader of the delegation of Siamese monks.¹

¹ Cv. c. 95; also Cv. trans. ii. 282, n. 2.

1. **Ariyavaṃsa**.—A compilation, probably of the life-histories of men eminent in the Buddhist Order, made in Ceylon and read aloud publicly for the edification of the people. The reading of the Ariyavaṃsa seems once to have been a regular feature of gatherings in the Buddhist vihāras on feast days. King **Vohāraka-Tissa** made endowments for the giving of alms throughout Ceylon on the occasions when the Ariyavaṃsa was read.¹

A sutta called *Ariyavaṃsa Sutta* is mentioned in the Commentaries² as an example of a discourse preached by the Buddha on his own initiative (*attajjhāsaya*). This perhaps refers to the sermon on the four Ariyavaṃsā in the Aṅguttara Nikāya.³ See also **Mahā-Ariyavaṃsa**.

¹ Mhv. xxxvi. 38; Mhv. trans. 258, n. 6. ² DA. i. 50; MA. i. 14. ³ A. ii. 27.

2. **Ariyavaṃsa**.—A celebrated teacher and author of the fifteenth century. He came from Pagan and was a member of the **Chapaṭa** sect. He was a pupil of the famous Ye-din ("water-carrier") of Sagaing,¹ and with great zeal and enthusiasm learnt the *Abhidhammattha-vibhāvanī* from his teacher. Later, Ariyavaṃsa wrote a commentary on this work and called it the **Maṇisāramañjūsā**. A charming anecdote is related of how he read the work to his colleagues and readily accepted their corrections with gratitude.

Among his other works are the **Maṇidīpa**, a *ṭīkā* on the Atthasālinī, a grammatical treatise, the **Gandhābharṇa**, and a study of the Jātakas called the **Jātakavisodhana**.

Ariyavaṃsa spent only a part of his life at Sagaing and afterwards taught at Ava, where the king was sometimes among his listeners. He was among the first of Burmese *litterateurs* to write a metaphysical work in the vernacular—an Anuṭīkā on the Abhidhamma.² The Gandhavaṃsa³ attributes to him another work, the **Mahānissara** (Mahānissaya?), but no mention is made of it in the Sāsanavaṃsa.

¹ For an account of him see Bode, *op. cit.*, 41 f. ² Sās. p. 41 ff. ³ 64-5.

Ariyavaṃsālankāra.—A book written by **Ñāṇābhisāsanadhaja Mahā-dhammarājaguru** Thera of Burma, author of the **Peṭakālankāra** and other books.¹

¹ Sās. 134.

Ariyavasā Sutta.—The ten dwellings of Ariyans, past, present and future.¹

¹ A. v. 29.

1. **Ariyasāvaka Sutta**.—Preached at Sāvattī. The well-taught Ariyan disciple does not wonder as to the cause and effect of things, he knows

that it really is the arising and the passing away of the world. His is the knowledge of the trained man; he is possessed of the insight of revulsion, he stands knocking at the door of the deathless.¹

¹ S. ii. 77.

2. **Ariyasāvaka Sutta.**—Same as above, with a very slight variation in the final paragraph, in the wording, not in the sense.¹

¹ S. ii. 79.

Ariyā Sutta.—The four *iddhipādas*, if cultivated, conduce to the utter destruction of Ill. They are *ariyaniyyānikā*.¹

¹ S. v. 255.

Ariyākari.—A monastery in Rohaṇa in South Ceylon. **Dappula** gave it to the village of **Mālavatthu** and built therein an image house. He also had a valuable *uṇṇaloma* and a *hemapaṭṭa* made for the image there.¹

¹ Cv. xlv. 60-1.

Ariyālaṅkāra.—There were four theras of this name in Burma, all famous for their Pāli scholarship. The first (Ariyālaṅkāra of Ava) excelled in *dhātupaccayavibhāga*, i.e. was an accomplished grammarian.¹ His pupil, Ariyālaṅkāra the younger, is credited with exegetical works on the Atthasālinī, the Saṅkhepavamṇanā, the Abhidhammatthavi-bhāvanī and the Vibhaṅga. He also wrote a Pāli *ṭikā* called the **Sārat-thavikāsinī** on the Kaccāyanabheda, and he made in Burmese what amounted to a revised edition of Kaccāyana's grammar.²

The two others do not seem to have written any works which have been preserved.

¹ Sās. p. 106-12.

² *Ibid.*, 110-11; Bode, *op. cit.*, 52-3.

Aruka Sutta.—On the man whose mind is like an open sore, as opposed to one who is lightning-minded or diamond-minded.¹

¹ A. i. 123 f.

1. **Aruṇa.**—A khattiya, father of **Sikhī** Buddha and husband of **Pabhāvatī**.¹ Aruṇa's chief queen became the Therī **Abhayā** in the present age.² Another of his wives became, in her last life, the Therī **Somā**,³ who is perhaps to be identified with **Uppaladāyikā** of the Apadāna.⁴ In the Saṃyutta Nikāya⁵ he is called **Aruṇavā**.

¹ Bu. xxi. 15; J. i. 41; AA. i. 436.

² ThigA. 41.

³ ThigA. 66.

⁴ Ap. ii. 601 f.

⁵ S. i. 155.

2. **Arūpa**.—The Assaka¹ king of **Potali** in the **Assaka** country. The Kāliṅga king of that time, longing for a fight, but finding no one willing to accept his challenge, at last devised a plan. He sent his four beautiful daughters, in a covered carriage and with an armed escort to the various cities in the neighbourhood, proclaiming that any king, who took them as wives, would have to fight their father. No one was found willing to take the risk till they came to Potali in the Assaka country. Even the Assaka king at first merely sent them a present by way of courtesy, but his minister, **Nandisena**, fertile in expedients, urged the king to marry them, saying that he himself would undertake to face the consequences. The Kāliṅga king at once set out with his army. On his way to Potali, he came across the Bodhisatta, who was leading the ascetic life and, without revealing his identity, consulted him regarding his chances of success in the fight. The Bodhisatta promised that he would see Sakka about it the next day and, having done so, informed the king that the Kāliṅga forces would win. Nandisena heard of this prophecy but, nothing daunted, he gathered together the Assaka forces and all their allies; then, by a well-planned manœuvre, he managed to have the tutelary deity of Kāliṅga (who was fighting for the Kāliṅga king) killed by Assaka. Thereupon the Kāliṅga king was routed and fled. The Bodhisatta, finding that his prophecy had turned out false, sought Sakka in his distress; Sakka consoled him thus: “Hast thou never heard that even the gods favour the bold hero of intrepid resolve, who never yields?”

Later, at the suggestion of Nandisena, the Assaka king demanded of Kāliṅga’s ruler dowry for his four daughters, and the Kāliṅga king acceded to his request.²

¹ In the main story the king’s name is given as **Assaka**, but the scholiast says his real name was **Arūpa**.

² The story is told in the *Kāliṅga Jātaka* (J. iii. 3 ff.).

3. **Arūpa**.—The pleasaunce near **Anupama** where the Buddha **Vessabhū** first preached to his chief disciples, **Soṇa** and **Uttara**.¹

¹ Bu. xxii. 22, BuA. 205.

4. **Arūpa**.—The name of the lotus that grows in the Nāga world. It was one of **Uppalavaṇṇā**’s wishes to have a body of the colour of the Arūpa-lotus.¹

¹ Ap. ii. 554 (v. 39).

5. **Arūpa**.—A class of devas present at the preaching of the *Mahā-Samaya Sutta*. They were of diverse hue, of wondrous gifts, mighty powers, comely and with splendid following.¹

¹ D. ii. 260.

Aruṇaka.—Thirty-six kappas ago there were seven kings of the name of Aruṇaka, all previous births of the Thera **Vatthadāyaka**.¹

¹ Ap.i. 116.

Aruṇañjaha.—Seventy kappas ago there were sixteen kings of the name of Aruṇañjaha. They were all past births of **Asokapūjaka** Thera.¹

¹ Ap.i. 199.

Aruṇapāla.—A king of thirty-five kappas ago, a former birth of **Kanikārapupphiya** Thera (who is evidently identical with **Ujjaya**¹). In the *Theragāthā* Commentary² he is called **Aruṇabala**.

¹ Ap. i. 203.

² i. 119.

Aruṇapura.—A city in the time of the Buddha **Sikhī**. **Ambapālī** was born there in a brahmin family.¹ It is probably identical with **Aruṇavatī** (*q.v.*).

¹ Ap. ii. 613; ThigA. i. 213.

Aruṇabala.—See **Aruṇapāla**.

1. **Aruṇavatī.**—The city and the country of King **Aruṇavā**, and the birthplace of **Sikhī** Buddha.¹ It was from there that **Sikhī** and **Abhibhū** went to the Brahma-world to preach to Brahmā and his attendants.² At that time **Salalapupphiya** Thera was a confectioner in Aruṇavatī.³ See also **Aruṇapura**.

¹ Bu. xxi. 15.

² S.i. 155 f.

³ Ap.i. 218.

2. **Aruṇavatī.**—A vihāra in the village of **Itthakāvati** in Magadha. **Sāriputta** once lived there.¹

¹ PvA. 67.

Aruṇavatī Sutta.—Records the incident of the visit of **Abhibhū** to the Brahma-world.¹ **Abhibhū** chose as his theme action and energy, and the verses he uttered on that occasion, beginning “*Ārabhatha, nikkhamatha, yuñjatha buddhasāsane*” are often quoted.

Buddhaghosa² says that **Abhibhū** chose this theme out of all the doctrines to be found in the Tipiṭaka because he knew that the subject would commend itself to all his hearers, human and non-human.

Milakkhatissa Thera of Ceylon, hearing a novice in Pācīnapabbata recite the Aruṇavatī Sutta, listened to the stanzas, and feeling that they had been preached to encourage zealous monks like himself, he exerted

¹ S. i. 154 f., etc.; see *s.v.* **Abhibhū** (1).

² SA. i. 172-3.

himself and became an anāgāmi. Soon afterwards he became an arahant.³

The sutta is said to have been preached by the Buddha on the full-moon day of *Jeṭṭhamāsa*.⁴

³ AA. i. 21-2.

⁴ *Ibid.*, i. 436.

Aruṇavā.—See **Aruṇa** (1).

Arundhavatī.—See **Amaravatī** (2).

Aruppala.—One of the villages given by **Kittisirirājasīha** for the maintenance of the **Gaṅgārāma Vihāra**.¹

¹ Cv. c. 212.

Alakadeva.—A therā who accompanied **Majjhima** to Himavā.¹ He converted one of the five districts there and ordained 100,000 monks.² The *Dīpavaṃsa*³ gives his name as **Mūlakadeva**.

¹ Sp. i. 68.

² Mbv. 115.

³ viii. 10.

Alakā.—The town of the god Kubera,¹ evidently another name for **Ālakamandā**.

¹ Cv. lxxiv. 207; lxxx. 5.

Alakkhī.—The goddess of Ill-luck. She delights in men of evil deeds.¹

¹ J. v. 112-14.

Alaṅkāranissaya.—A scholiast on **Saṅgharakkhita's** *Subodhālaṅkāra*, written by a Burmese monk in A.D. 1880.¹

¹ Bode, *op. cit.*, 95.

Alagakkonāra.—An eminent prince of Ceylon in the time of **Vikkama-bāhu IV.** He was of the **Giri** family and lived in **Peraddoṇī** (modern Perādeniya). The *Cūlavāṃsa* does not recount much of him, save that he was full of virtue and piety and that he did many good deeds, such as the advancement of the Order; also that he was the founder of **Jaya-vaḍḍhanakoṭṭa**, which soon after became the capital of Ceylon.¹ The Sinhalese chronicles, however,² tell us a good deal about him, the most important fact being that he succeeded in breaking the power of the Jaffna king which was then at its height. Formerly it was believed that Alagakkonāra later became king under the name of **Bhuvaneka-bāhu V.**, but now that opinion has been given up.³

¹ Cv. xci. 3-9.

² See Cv. Trs. ii. 212, n. 4.

³ *Ibid.*, 213, n. 4, and the references given there.

Alagaddūpama Sutta.—Preached at Jetavana to **Ariṭṭha** concerning his heresy. Ariṭṭha held that according to the Doctrine, as he understood it, the states of mind, e.g. pleasures of sense, declared by the Buddha to be stumbling-blocks, are not such at all to the man who indulges in them. The Buddha questioned Ariṭṭha regarding this, and when Ariṭṭha acknowledged that such was his view, the Buddha rebuked him as having not even a spark of illumination regarding the Dhamma and the Vinaya.

Foolish persons, who have learned the Doctrine by heart but fail to study its import, quite miss the real meaning of their memorising and find no joy in it, using it solely as a means of stricture on others or of bandying verbal quotations; they are like a man who, finding a serpent, seizes it by its tail or coils and gets bitten, meeting thereby death or deadly hurt. But those, who comprehend all that the Doctrine embodies, resemble a man who pins a serpent securely down with a forked stick and grasps it firmly by its neck.

This sutta also contains the parable of the raft. The Doctrine is like a raft to be used in crossing the flood and then to be abandoned. Even good things must eventually be discarded, therefore, how much more bad things?

The last part of the sutta contains questions, chiefly on the mastery of self, asked by various monks, which the Buddha proceeds to explain.¹

The sutta is quoted by Buddhaghosa² as an example of a discourse of which the meaning is illustrated by a variety of similes (*atthena upamaṇ parivāretvā*). (v.l. **Alagadda Sutta**.)

¹ M. i. 130 ff.; MA. i. 321 ff.

MA. i. 136.

Alambusā.—The nymph sent by **Sakka** to tempt the sage **Isisīṅga**, as related in the *Alambusā Jātaka*. In the present age she was the wife of the monk with reference to whom the *Alambusā Jātaka* was related.¹ Her name appears in the *Vimānavatthu*² in a list of nymphs who minister with song and dance to Sakka and his queens.

¹ J. v. 152-61.

² p. 16, v. 10. See also CSB. 29, Pl. 15.

Alambusa Jātaka (No. 523).—**Isisīṅga**, son of the Bodhisatta and of a doe, who had drunk water into which the Bodhisatta's semen had fallen, lived the ascetic life like his father. He had been warned by his father about the wiles of women, and lived in the forest practising the most severe austerities. By virtue of the power of these austerities, Sakka's abode trembled, and Sakka, fearing his rivalry, sent down a beautiful celestial nymph, **Alambusā**, to tempt him and despoil him of his virtue.

This she succeeded in doing, and for three years he lay unconscious in her embrace. At last, realising what had happened, he forthwith forsook sensual desire, and developing mystic meditation, attained to jhāna. Alambusā pleaded for forgiveness, which was readily granted. The story was related in reference to the temptation of a monk by the wife he had had during his lay life.¹

In the *Dīgha Nikāya* Commentary² the name of the ascetic is given as **Migasiṅgi**, and the story is quoted as an instance of a wrong explanation of the cessation of consciousness.

¹ J. v. 152-61. See also the *Naḷinikā J.* (v. 193 f.) where Isisiṅga is tempted by **Naḷinikā**. story of Rṣyaśrṅga in the Rāmāyana (i. 9). The story is found in the Bharhut Tōpe (see Cunningham, CSB. 29, Pl. 15).

² ii. 370; see also Sp. i. 214. Cp. the

Alasaka.—The name of a disease, of which **Korakhattiya** died.¹ Rhys Davids translates it as “epilepsy” and suggests that its name is a negative of *lasikā*, the synovial fluid.²

¹ D. iii. 7.

² *Dial.* iii. 12, n. 2.

Alasandā.—A city in the land of the **Yonas**. There was a large Buddhist community there and it is said, in the *Mahāvamsa*,¹ that on the occasion of the foundation of the Mahā Thūpa by Dutthagāmaṇi, the thera **Yonaka Mahā Dhammarakkhita** came to **Anurādhapura** from Alasandā with 30,000 monks.

In the *Milindapañha*² Alasandā is mentioned in a list of places, among which are China, Benares and Gandhāra. Elsewhere in the same book,³ King Milinda is mentioned as saying that he was born in a village named **Kalasi** in Alasandā, but he speaks of Alasandā as an island. It was about two hundred leagues from **Sāgala**.

It is generally accepted⁴ that Alasandā was the name of an island in the Indus in the territory of Baktria. Geiger⁵ thinks that it is probably to be identified with the town founded by the Macedonian king in the country of Paropanisadae near Kabul.

In the Apadāna⁶ the Alasandakā are mentioned in a list of tribes.

¹ xxix. 40.

² p. 327.

³ 82, 83.

⁴ *E.g.*, in *Questions of King Milinda*, i., p. xxiii (see also CHI., p. 550).

⁵ Mhv. trs. 194, n. 3.

⁶ i. 359.

Alāta.—A minister and general of **Aṅgati**, King of **Videha**. He is described as wise, smiling, a father of sons and full of experience. When Aṅgati consulted his ministers as to ways and means of finding diversion for himself and his subjects, Alāta's counsel was that they should set out to battle with a countless host of men. The suggestion of another

minister, **Vijaya**, was that the king should visit some *samaṇa* or brahmin, and this idea it was that won the king's approval. Thereupon **Alāta** persuaded **Āṅgati** to visit the **Ājīvika Guṇa** of the *Kassapa* family, who evidently enjoyed **Alāta's** patronage. When **Guṇa** preached his doctrine that good and evil actions were alike fruitless, he was supported by **Alāta**, who stated that in a previous birth he had been **Piṅgala**, a cow-killing huntsman in Benares, and that he had committed many sins for which, however, he had never suffered any evil consequences.

Later, **Āṅgati's** daughter **Rujā** explains that **Alāta's** present prosperity is the result of certain past acts of righteousness and that time will eventually bring him suffering on account of his evil deeds. **Alāta** himself, she says, is not aware of this because he can remember only one previous birth, while she herself can recall seven.¹

Alāta was a previous birth of **Devadatta**.²

In the text he is sometimes³ also called **Alātaka**, perhaps for the purposes of metre.

¹ See the *Mahā Nārada-Kassapa Jātaka* (J. vi. 222 ff.).

² *Ibid.*, 255.

³ *E.g.*, pp. 221, 230.

Alīnacitta.—King of Benares; one of the lives of the Bodhisatta. He was so-called ("Win-heart") because he was born to win the hearts of the people. He was consecrated king at the age of seven. His story is related in the *Alīnacitta Jātaka*.

Alīnacitta Jātaka (No. 156).—Story of the Bodhisatta, when he was born as **Alīnacitta**, King of Benares.

An elephant, while walking in the forest, trod on a splinter of acacia wood left there by carpenters while felling forest trees for wood for buildings in Benares. In great pain he came to the carpenters and lay down before them. They removed the splinter and owing to their treatment the wound healed. The elephant, in gratitude, spent the rest of his life working for them, and, before his death, he enlisted his son, white in colour, magnificent and high-bred, in their service. One day a half-dry cake of the young one's dung was carried into the river by the flood,¹ and, floating down, stuck near the bathing place of the king's elephants in Benares. The royal elephants, scenting the noble animal, refused to enter the water and fled. Having discovered the reason for their behaviour, the king decided to obtain the animal for himself, and going up-stream in a raft, he saw the carpenters and the white elephant working for them. The merchants agreed to give him

¹ We are told that noble animals never dung or stale in water.

to the king, but the elephant refused to move till the carpenters were adequately compensated. The animal was taken in procession to the city and with his help the king became supreme ruler over India.

In course of time the Queen Consort bore a son to the king, but the king died before his birth. The Kosala king thereupon laid siege to Benares, but desisted from attack for seven days, astrologers having predicted that at the end of that time the child would be born. The men of Benares had agreed to surrender unless the baby proved to be a boy. After seven days the queen bore a son named **Alīnacitta**, and the inhabitants of Benares gave battle to the Kosala king. The queen, being told that they were in danger of defeat, dressed the baby and took him to the elephant for protection. The elephant had been kept in ignorance of the king's death, lest he himself should die of a broken heart. But, on hearing the news, he sallied forth into battle and soon brought back the Kosala king as captive.

Alīnacitta became, in due course, king over the whole of Jambudīpa.²

This story and that of the *Samvara Jātaka* were both related in connection with a monk who had become faint-hearted. For details see *s.v.* **Samvara**. The elephant of the *Jātaka* was the faint-hearted monk and the father-elephant was **Sāriputta**.

This *Jātaka* also was related by the Buddha, with reference to the Elder **Rādha** whom Sāriputta had taken under his special spiritual protection and guidance, in gratitude for a ladleful of food that Rādha, as layman, had once given him. The Buddha pointed out that this was not the first time that Sāriputta had shown his gratitude.³

² J. ii. 17-23.

³ DhA. ii. 106.

Alīnasattu.—The Bodhisatta, born as son of **Jayaddisa** (*q.v.*), King of **Uttarapañcāla** in **Kampilla**. When the boy grew up, fully instructed in all the arts, his father made him Viceroy. Later, Jayaddisa's life having become forfeit to the man-eating ogre (*porisāda*), Alīnasattu volunteered to offer himself in his father's place. The ogre, impressed by the prince's fearlessness and by the readiness with which he carried out his offer, refused to eat him and absolved him from his undertaking. Alīnasattu preached to him the five moral laws and, having discovered that the ogre was really a human being, offered him the throne, which, however, the latter would not accept.¹

In lists of births in which the Bodhisatta is mentioned as having practised *sīlapāramitā*, the Alīnasattu *Jātaka* is mentioned² (*v.l.* **Adīnasattu**, **Alīnasatta**, **Ālīnasatta**).

J. v. 22 ff.

² *E.g.*, J. i. 45.

Alomā (Alonā ?).—A poor woman of Benares. She saw the Buddha going on his begging round, and having nothing else to offer, gave him, with very pious heart, some dried flesh, old and saltless. She thought constantly of her gift, and after death was born in a vimāna in Tāvatisa, where **Moggallāna** came across her and heard from her her story¹ (*v.l.* **Alomā**).

¹ Vv. 39; VvA. 184.

1. **Aḷaka.**—A country on the banks of the **Godhāvarī** River. It was at a spot between the territories of the Aḷaka and the Assaka kings that **Bāvarī** lived.¹ To the north of Aḷaka was **Paṭiṭṭhāna**.²

¹ Sn. 977.

² Sn. 1011.

2. **Aḷaka.**—An Andhaka king of the Aḷaka country.¹ See **Aḷaka** (1).

¹ SnA. ii. 580-1.

Aḷakhiya-rāyara.—One of the Tamil generals who fought on the side of **Kulasekhara** against **Parakkama-bāhu I.**¹

¹ Cv. lxxvi. 145.

Aḷagvānagiri.—A locality in South India, captured by the forces of **Parakkama-bāhu I.**¹

¹ Cv. lxxvii. 12.

Aḷajanapada.—A district which the thera **Isidatta** visited on his return journey from a pilgrimage to the **Mahā-Vihāra**. The children of Aḷajanapada collected some fruit-rinds, which had been left behind by the fruit-gatherers, and gave them to Isidatta and his companion, **Mahāsoṇa**. It is said that this was the only meal they had for a week.¹

¹ VibhA. 447.

Aḷattūru.—Name of two **Damīla** chiefs in the army of **Kulasekhara**. They took part in various battles and were eventually conquered by the forces of **Parakkamabāhu I.**¹

¹ Cv. lxxvi. 140, 184, 214, 217, 220, 305.

Aḷandanāgarājamahesī.—The name occurs in the *Samantapāsādikā*,¹ in a discussion as to what is and what is not, *kappiya* for the monks. Monks should not accept or use a pond or any such thing, unless it has been properly gifted to them. But if the real owners of the pond, etc., or their heirs, or, if no heirs exist, the chief of the district, having dis-

¹ iii. 680.

covered that the pond was being used by monks, were to give it to the monks, then the gift becomes *kappiya*, "as in the case of the bucket of water taken by the monk of **Cittalapabbata** and **Alandanāgarājamaheśi**"—evidently meaning that the water was later given to the monk by the *maheśi*, thereby making it *kappiya*.

Alāra.—A landowner of **Mithilā**, described also as **Videha** and **Videhiputta**, an inhabitant of the Videha country.¹ While journeying on business, in a carriage, attended by five hundred waggons, he saw the Nāga king, **Saṅkhapāla**, being ill-treated by lewd men who had captured him and, feeling sorry for the Nāga, Alāra gave gifts to the men and their wives and thus obtained his release. Saṅkhapāla, thereupon, invited Alāra to the Nāga kingdom where, for a whole year, Alāra lived in all splendour. Later, realising that the Nāga's wonderful possessions were the fruit of good deeds done in the past, he became an ascetic in Himavā and afterwards took up his abode in the king's park in Benares. The king, seeing him on his begging-rounds, was pleased with his deportment and invited him to the palace. There, at the king's request, he told him the story of his encounter with Saṅkhapāla and his subsequent life and exhorted the king to do acts of piety.

Later he was born in the Brahma-world.²

Alāra was a previous birth of **Sāriputta**.³ (*v.l.* **Alāra**.)

¹ J. v. 166, 167.

² See the Saṅkhapala J. (v. 161 ff.).

³ *Ibid.*, 177.

Alāra Kālāma.—See **Alāra Kālāma**.

1. **Allakappa**.—A country near **Magadha**. When the **Bulis** of Allakappa heard of the Buddha's death, they sent messengers to the Mallas asking for a portion of the relics, claiming that they too, like the Buddha, were *khattiya*s. Having obtained them, they later built a thūpa over them.¹ Allakappa seems to have had a republican form of government, but its importance was not very great. According to the Dhammapada Commentary,² Allakappa was ten leagues in extent and its king was on intimate terms of friendship with the King of **Veṭṭhadīpaka**. They spent a great deal of their time together, so that the two countries must have been near each other.

¹ D. ii. 166-7; Bv. xxviii. 2.

² DhA. i. 161.

2. **Allakappa**.—The King of Allakappa and friend of King **Veṭṭhadīpaka**. They both renounced their kingdoms and became ascetics in the Himālaya. At first they lived in the same hermitage, but later separated and lived apart, meeting once a fortnight, on fast-days.

Veṭṭhadīpaka died and was born a mighty king of devas. Soon after, when visiting Allakappa, he learned that the latter's asceticism was being disturbed by wild elephants. Veṭṭhadīpaka gave him a lute with which to charm them, and spells whereby he might influence them. The lute had three strings; at the plucking of the first, the elephants ran away at once, of the second they ran away but looked back at each step, but when the third was plucked, the leader of the herd came and offered the player his back on which to sit.

Some time later, Allakappa met the Queen of **Parantapa**, King of **Kosambi**, with her son **Udena**, who had been born in the forest, the queen having been carried thither by a large bird of prey. Allakappa took them to the hermitage and looked after them, in ignorance of their high estate. He later lived with the queen as his wife. One day he perceived, by the occultation of Parantapa's star, that the king was dead; he told this to the queen who then confessed her identity and that of Udena, the legitimate heir to the throne. Allakappa gave to Udena the magic lute and taught him the spells that by their power he might gain his heritage. See *s.v.* Udena.

Avakaṇṇaka.—Given in the *Pārīttiya* rules¹ as an example of a low name (*hīnanāma*).

¹ Vin. iv. 6 ff.

1. **Avataphaliya Thera**.—An arahant. In a previous birth, ninety-four kappas ago, he gave an *avaṭa* (tāla ?) fruit to the Pacceka Buddha **Sataraṃsī**.¹ He is probably identical with **Sambula Kaccāyana**.²

¹ Ap. ii. 409.

² ThagA. i. 314.

2. **Avataphaliya Thera**.—His story is similar to that of (1) except that the name of the Pacceka Buddha seems to have been **Sahassaraṃsī** (or is this an epithet ?).¹ He is probably to be identified with **Meḷajina Thera**.²

¹ Ap. ii. 445.

² ThagA. i. 252.

Avataphaladāyaka Thera.—An arahant. Ninety-four kappas ago he had given a fruit without a stalk (*avaṇṭa*) to a Pacceka Buddha named **Sataraṃsī**.¹

¹ Ap. i. 294.

1. **Avanti**.—One of the four great monarchies in the time of the Buddha, the other three being **Magadha**, **Kosala** and **Vaṃsa** (or **Vatsa**). Avanti

is also mentioned among the sixteen great janapadas.¹ Its capital was **Ujjenī** (*q.v.*). But according to another account,² **Māhissati** is mentioned as having been, at least for some time, the capital of Avanti. It is quite likely that ancient Avanti was divided into two parts, the northern part having its capital at Ujjenī and the southern part (also called **Avanti Dakkhiṇāpatha**) at Māhissati (Māhiśmatī).³ This theory is supported by the fact that in the Mahābhārata,⁴ Avanti and Māhiśmatī are referred to as two different countries.

In the Buddha's time, the King of Avanti was **Pajjota**, a man of violent temper,⁵ and therefore known as **Caṇḍa Pajjota**. He wished to conquer the neighbouring kingdom of **Kosambī**, of which **Udena** was king, but his plans did not work out as he had anticipated. Instead, his daughter **Vāsuladattā** became Udena's wife and the two countries continued to be on friendly terms.⁶

The kingdom of **Assaka** is invariably mentioned in connection with Avanti. Even in the Buddha's life-time, Avanti became a centre of Buddhism. Among eminent monks and nuns who were either born or resided there, are to be found **Mahā Kaccāna**, **Nanda Kumāraputta**, **Soṇa Kuṭīkaṇṇa**, **Dhammapāla**, **Abhayarājakumāra**, **Isidatta** and **Isidāsī**.

It is said that when Pajjota heard of the Buddha's advent to the world, he sent his chaplain's son, **Kaccāna**, with seven others, to invite him to Avanti.

Having listened to the Buddha's teaching, the messengers became arahants, and when Kaccāna conveyed to the Buddha the king's invitation to Avanti, he was asked by the Buddha to return and represent him. Kaccāna returned to Avanti and converted Pajjota to the faith of the Buddha.⁷ Henceforward Mahā Kaccāna seems to have spent a good deal of his time in Avanti, dwelling in the city of **Kuraraghara** in the **Papāta Pabbata**.⁸

The religion thus introduced, however, does not seem to have spread to any extent until much later; for we find Mahā Kaccāna experiencing great difficulty in collecting ten monks, in order that Soṇa Kuṭīkaṇṇa might receive the higher Ordination; in fact it was not until three years had elapsed that he succeeded.⁹ Later, when Soṇa Kuṭīkaṇṇa visited the Buddha at Sāvattthi, he conveyed to the Buddha Mahā Kaccāna's request that special rules might be laid down for the convenience of the

¹ A. i. 213; iv. 252, 256, 260.

² D. ii. 235.

³ Bhandarkar: *Carmichael Lectures* (1918), p. 54.

⁴ ii. 31, 10.

⁵ Vin. i. 277.

⁶ The romantic story of this marriage

is given in DhA. i. 191 ff. For a summary see *s.v.* **Vāsuladattā**.

⁷ ThagA. i. 485.

⁸ S. iii. 9, 12; iv. 115-16; A. v. 46; also UdA. 307.

⁹ Vin. i. 195.

monks of Avanti Dakkhiṇāpatha and of other border countries.¹⁰ The Buddha agreed, and among the rules so laid down were the following: (1) The higher Ordination could be given with only four monks and a Vinayadhara. (2) Monks are allowed the use of shoes with thick linings (because in Avanti the soil is black on the surface, rough and trampled by cattle). (3) Monks are enjoined to bathe frequently (the men of Avanti attaching great importance to bathing). (4) Sheepskins, goat-skins, etc., could be used as coverlets. (5) Robes could be accepted on behalf of a monk who has left the district, and the ten days' rule with regard to such a gift will not begin until the robes have actually reached the monk's hands¹¹ (this, evidently, because of difficulty of access).

By the time of the Vesālī Council, however, Avanti had become one of the important centres of the orthodox school, for we find **Yasa Kākaṇḍa-kaputta** sending messengers to Avanti to call representatives to the Council, and we are told that eighty-eight arahants obeyed the summons.¹²

Among other localities in Avanti (besides those mentioned above) were **Ghanaselapabbata**, **Makkarakāṣa** and **Veḷugāma**, and, in Jaina works, we find mention also of **Sudarśanapura**.¹³

Even in the Buddha's day there were rumours of the King of Avanti making preparations to attack Magadha, but we are not told that he ever did so.¹⁴ Subsequently, however, before the time of Candagupta, Avanti became incorporated with Magadha. Before **Asoka** became King of Magadha he was the Magadha Viceroy of Avanti and ruled in Ujjeni, and it was in Ujjeni that **Mahinda** and **Sanghamittā** were born and grew up.¹⁵ But the country seems to have retained its name at least as late as the second century A.D., as may be seen from Rudradāman's Inscription at Junagadh.¹⁶

Avanti is now identified with the country north of the Vindhya Mountains and north-east of Bombay, roughly corresponding to modern Mālwa, Nimār and adjoining parts of the Central Provinces.¹⁷

In the *Milindapañha*¹⁸ Avanti is mentioned as one of the three maṇḍalas or great divisions of Jambudīpa, the other two being **Pācīna** and **Dakkhiṇāpatha**.

According to a late tradition recorded in the Buddhavaṃsa,¹⁹ the Buddha's mat (*nisīdana*) and rug were deposited, after his death, in Avanti.

It has sometimes been suggested that Avanti was the home of modern

¹⁰ *Ibid.*, 197-8.

¹¹ *Op.* the first *nissaggiya* rule (Vin. iii. 195-6).

¹² Vin. ii. 298-9.

¹³ Law: *Kṣatriya Tribes*, p. 148.

¹⁴ *E.g.*, M. iii. 7.

¹⁵ Mhv. xiii. 8 ff.

¹⁶ *Buddhist India*, p. 28.

¹⁷ Law: *Geography of Early Buddhism*, p. 22.

¹⁸ Trs. ii. 250, n. 1.

¹⁹ Bu. xxviii. 10.

Pāli.²⁰ It has further been suggested that the Avanti school of monks—founded by Mahā Kaccāna, who was considered the greatest analytical exponent of the Buddha's time—living in comparative isolation (as seen above) on account of difficulty of access,²¹ and laying special stress on *dhutavāda* practices²²—developed branches of knowledge dealing mainly with grammar and doctrinal interpretation by ways of exegetical analysis. The Pāli grammar ascribed to Kaccāyana and the *Netti-ppakaraṇa* were both works of this school.²³

Avanti was one of the parts into which the earth was divided by King Renu, with the help of his Great Steward, Mahā-Govinda. The King of Avanti at the time was Vessabhū and his capital Māhissati.²⁴

²⁰ E.g., in *Bud. India*, pp. 153-4.

²² Vin. ii. 299.

²¹ Avanti, however, lay on the road taken by Bāvari's ten disciples on their way from Paṭiṭṭhāna to Sāvatti.

²³ For a discussion of this see PLC. 181 ff.

²⁴ D. ii. 235-6.

2. Avanti.—King of Ujjeni in a past age. During his reign the Bodhisatta was born, under the name of Citta, in a Caṇḍāla village outside Ujjeni. His story is related in the *Citta-Sambhūta Jātaka*.¹

¹ J. iv. 390 ff.

Avantiputta.—King of Madhurā. His mother was the sister of Pajjota, King of Avanti, hence the name Avantiputta.¹ He once went in royal state to visit Mahā Kaccāna who was staying in the Gundā Grove in Madhurā. Their discussion is recorded in the *Madhura Sutta*.² It is said that after the interview Avantiputta became a follower of the Buddha's teaching.

¹ MA. ii. 738.

² M. ii. 83-90.

Avandiya.—A Damiḷa chief who fought on the side of Kulasekhara against Parakkamabāhu I.¹

¹ Cv. lxxvi. 146.

Avaruddhaka.—A yakkha. Having served Vessavaṇa for twelve years, he received, as his reward, permission to take the boy, who later became known as Ayuvaddhana. On the day destined for the boy's death, Avaruddhaka, coming to claim his possession, found the Buddha and his disciples there, reciting texts and taking other measures to avert his death. Avaruddhaka had to step back twelve leagues to make room for his superiors and had eventually to go away without getting the boy.¹

¹ DhA. ii. 237-8.

Avaroja.—A householder in the time of **Vipassī** Buddha; he had a nephew who was also called Avaroja after his uncle. When the uncle undertook to build a *gandhakūṭi* for the Buddha, the nephew wished to have a share in the work, but this the uncle would not allow. The former thereupon proceeded to erect a **Kuñjarasālā** (Elephant Hall), on the site opposite the *gandhakūṭi*, adorned with the seven kinds of precious minerals. In the centre of the Kuñjarasālā was a jewelled pavilion beneath which was a Preacher's Seat. At the foot of the seat were set four golden rams, of which there were two more under the foot-rest and six round the pavilion. At the festival of dedication, Avaroja invited the Buddha with sixty-eight thousand monks, giving alms to suffice for four months and various gifts to monks and novices.

This Avaroja, the nephew, became **Meṇḍaka**, the famous seṭṭhi of Benares, in the present age.¹

A story similar to that of the two Avarojas is told of **Aparājita**, uncle and nephew of the same name, who also were householders in the time of **Vipassī** Buddha. We are told that this nephew also became Meṇḍaka Seṭṭhi in his last birth.² We have here, evidently, a confusion of legends.

¹ DhA. iii. 364 ff.

² *Ibid.*, iv. 202-3.

Avavāḍakā.—A Licchavi girl. Her father was a Nigaṇṭha who had come to Vesālī to hold discussions and had there met a Nigaṇṭhī whom he married. Avavāḍakā had three sisters, **Saccā**, **Lolā** and **Paṭācārā** and one brother **Saccaka**. The children learnt from their parents one thousand theses for discussion, and on the death of the parents the sisters became Paribbājakas. In the course of their wanderings, whenever they entered a city, they would set up at the city-gate a jambu-twig, as a challenge to anyone who might wish to hold a philosophic discussion with them. In Sāvattthi, **Sāriputta** accepted the challenge, and at the end of the discussion he converted them. They later became arahants. The story of their past is given in the *Culla Kāṇḍa Jātaka*.¹

¹ J. iii. 1 ff.

Avāriya Jātaka (No. 376).—Once, when the Bodhisatta was an ascetic, at the invitation of the King of Benares, he dwelt in the royal garden, admonishing the king on the virtues of righteousness and compassion. Being pleased with him, the king wished to present him with a village of which the revenue was a thousand, but the ascetic declined the gift. For twelve years the ascetic lived in the park; then, desiring a change, he went away, and in the course of his wanderings, arrived at a ferry on the Ganges, where lived a foolish ferryman named **Avāriyapitā**. He

took the Bodhisatta across, on the latter's promising to tell him how to increase his wealth, his welfare and his virtue. On reaching the other side, the Bodhisatta advised the ferryman on the desirability of getting his fare before crossing if he wished to increase his wealth; he then proceeded to recite to him the stanzas on the virtue of compassion, which, for twelve years, he had daily recited to the king. Incensed at feeling that he had been cheated out of his money, the ferryman started striking the ascetic; his wife, coming along with his food, tried to stop him. Thereupon he struck her, upsetting the food and causing her womb to miscarry. He was brought before the king and punished.

Good advice is wasted on fools, like fine gold on beasts.

The story was told regarding a foolish ferryman of **Aciravatī**. When a certain monk came to him one evening to be taken across the river, the ferryman was annoyed and steered so badly that he wet the monk's robes and delayed him. The two ferrymen were the same.¹

¹ J. iii. 228-32.

Avāriya Vagga.—The first division of the *Chakka Nipāta* of the *Jātaka-katṭhakathā*.¹

¹ J. iii. 228-74.

Avāriyapitā.—The ferryman of the *Avāriya Jātaka*.

Avāriyā.—Daughter of **Avāriyapitā**.¹

¹ J. iii. 230.

Avikakkā (*v.l.* for **Adhikakkā**).

1. **Avijjā Vagga.**—The thirteenth chapter of the *Khandha Saṃyutta*.¹

¹ S. iii. 170-7.

2. **Avijjā Vagga.**—The sixth chapter of the *Salāyatana Saṃyutta*.¹

¹ S. iv. 30-5.

3. **Avijjā Vagga.**—The first chapter of the *Magga Saṃyutta*.¹

¹ S. v. 1-12.

1. **Avijjā Sutta.**—The ignorance of *puṭhujjanas* consists in not knowing the nature, the arising, the ceasing and the path thereto, of the five khandhas.¹

¹ S. iii. 162.

2. **Avijjā Sutta.**—In him who knows and sees the eye, objects, etc., as impermanent, ignorance vanishes and knowledge arises.¹

¹ S. iv. 30.

3. **Avijjā Sutta.**—When ignorance is abandoned, knowledge springs up. This state is reached by knowing, by seeing the eye, etc., as impermanent.¹

¹ S. iv. 49-50.

4. **Avijjā Sutta.**—When it is realised that nothing should be adhered to, that all phenomena are changeable and become otherwise, ignorance disappears and knowledge arises.¹

¹ S. iv. 50.

5. **Avijjā Sutta.**—The ninth sutta of the *Sāmaññaka Saṃyutta*.¹

¹ S. iv. 261-2.

6. **Avijjā Sutta.**—When ignorance leads the way, wrong views arise, wrong aims, etc.; the reverse happens with knowledge.¹

¹ S. v. 1.

7. **Avijjā Sutta.**—Ignorance is ignorance about Ill, its arising, its ceasing and the way thereto.¹

¹ S. v. 429.

Avijjāpaccaya Sutta.—Two suttas. Conditioned by ignorance, activities (*saṅkhārā*) come to pass, and so on for each factor of the *Paṭicca-samuppāda*.¹

¹ S. ii. 60-3.

1. **Avitakka Sutta.**—**Ānanda**, seeing **Sāriputta**, remarks on his calm demeanour and his translucent colour and asks him how they came about. **Sāriputta** explains that he had spent the day in the second jhāna, in single-pointedness of mind, apart from thought applied and sustained (*avitakka avicāra*).¹

¹ S. iii. 236.

2. **Avitakka Sutta.**—**Moggallāna** tells the monks how he had obtained the second jhāna with the assistance of the Buddha.¹

¹ S. iv. 263.

Avidūre Nidāna.—The story of **Gotama** the Buddha, from the time of his leaving the Tusita heaven until the attainment of his Enlightenment

at the foot of the Bodhi-tree, is called Avidūre Nidāna.¹ The whole of the story agrees word for word with the account given in the **Madhuratthavilāsini**, Buddhaghosa's Commentary on the Buddhavaṃsa; possibly they were both drawn from the same source.²

¹ J.i. 2; 47-77.

² PLC. 125-6.

Avihā.—A class of devas. Their world ranks among the five foremost of the *rūpa*-worlds, the **Suddhāvāsā**.¹ Anāgāmīs are born in Avihā and there attain arahantship.² Mention is made of seven persons who became arahants immediately after being born in the Avihā world: **Upaka, Palagaṇḍa, Pukkusāti, Bhaddiya, Kuṇḍadeva, Bāhudanti and Piṅgiya**.³ The name Avihā means "not falling from prosperity" (*attano sampattiyaṃ na hāyantīti Avihā*).⁴ The duration of life in Avihā is one thousand kappas.⁵ *Uddhaṃsotas* start their career from Avihā and end in **Akaniṭṭhā**.⁶

The Buddha once visited Avihā.⁷

¹ D.ii. 52; iii. 237; M. iii. 103.

² ItA. 40.

³ MA.ii. 999.

⁴ VibhA. 521; DA.ii. 480.

⁵ DA.iii. 740.

⁶ PsA. 319; DhA.iii. 289-90.

⁷ D.ii. 50-1.

Avihimsā Sutta.—See **Akodha Sutta**.

Avīci.—One of the eight great purgatories (*mahāniraya*).¹ It is ten thousand leagues in extent and forms part of a *cakkavāḷa*.²

The *Milindapañha* (p. 5), however, places it outside the sphere of the earth. Spence Hardy³ mentions a tradition which says that Avīci is seven hundred miles directly under the Bodhi Tree at Gayā. In later books, e.g. the Dhammapada Commentary, it is represented as being under the earth, for we are told that the earth opened wide to allow the flames of Avīci to escape and to drag down sinners into its bowels.⁴ It seems to have been specially designed for those who had committed very grievous crimes, among whom are **Devadatta; Cunda**, the pork butcher; **Ānanda**, who raped his cousin the Therī **Uppalavannā**; the ascetic **Jambuka**, who in a previous birth had insulted an arahant; the murderer of the Pacceka Buddha **Sunetta; Sivali**, who in a former birth had blockaded a city for seven years; **Suppabuddha**, who insulted the Buddha; **Mallikā**, because of her misbehaviour with a dog (she was only there seven days); **Ciñcā-Mānavikā**, because she falsely accused the Buddha; and **Kapila**, brother of **Sodhana**, for reviling pious monks.⁵

¹ J. v. 266.

² SnA. ii. 443.

³ *Manual of Buddhism*, p. 26.

⁴ E.g., DhA.i. 127, 147; iii. 181.

⁵ For details and references see under these names; see also Mil. 357.

According to Buddhaghosa, Avīci is often called Mahā Niraya.⁶ Descriptions of it are to be found in several places in the four Nikāyas.⁷ It is a quadrangular space, one hundred leagues each way, four-doored, walled all round and above with steel and with floor of incandescent molten steel.

The *Dhammapadattakathā* gives a description of the tortures that await the entrant to Avīci. When, for instance, Devadatta entered there, his body became one hundred leagues in height, his head, as far as the outer ear, entered into an iron skull; his feet sank up to the ankles in iron, an iron stake as thick as the trunk of a palmyra tree came from the west wall, pierced the small of his back and, penetrating his breast, entered the east wall. Other similar stakes came from the south and from the north and transfixed him.⁸

The fire of Avīci is so powerful that it destroys the eyes of anyone looking at it from a distance of one hundred leagues.⁹ It would destroy in a moment a rock as large as a gabled house, yet beings born there remain undestroyed, as though reposing in their mother's womb.¹⁰

Beings born in Avīci suffer for periods of varying lengths; thus, Mallikā, Pasenadi's queen, remained only for seven days,¹¹ while Devadatta is destined to pass there 100,000 kappas.¹² The Sutta Nipāta¹³ gives the names of various specified periods of suffering, which, according to Buddhaghosa,¹⁴ are to be spent in Avīci; they are **Abbuda, Nirabbuda, Ababa, Ahaha, Aṭaṭa, Kumuda, Sogandhika, Uppalaka, Puṇḍarika, and Paduma**, taken in a geometrical progression of twenty (*i.e.* twenty Abbudas = one Nirabbuda, etc.).

Another mode of suffering in Avīci is described as **Sarājita**.¹⁵

It is noteworthy that the word Avīci occurs only once in the four Nikāyas—namely, in a passage in the *Cakkavatti-Sīhanāda Sutta* of the *Dīgha Nikāya*¹⁶—but in this context there is no indication that the name refers to a purgatory. The word is not found in a list of purgatories given in the *Sutta Nipāta*¹⁷ and in the *Samyutta*.¹⁸ It is, however, found in a poem in the *Itivuttaka* (No. 89) which recurs both in the *Vinaya*¹⁹ and in the *Dhammasaṅgāṇi*;²⁰ and there it is specifically called a *niraya*.

In the *Dīgha* passage mentioned above, the reference to Avīci is in connection with a tremendous growth of population which will occur in Jambudīpa in a future age. Houses will be so close that a cock could fly from any one to the next, and one would think it Avīci (*avīci maññe*).

⁶ AA. i. 376.

⁷ *E.g.*, M. iii. 183; A. i. 141-2.

⁸ DhA. i. 148. ⁹ A. i. 142.

¹⁰ DhA. i. 127; Mil. 67.

¹¹ DhA. iii. 121.

¹² *Ibid.* i. 148. ¹³ p. 126.

¹⁴ SnA. i. 476.

¹⁵ SA. iii. 100.

¹⁶ D. iii. 75; repeated in A. i. 159.

¹⁷ pp. 126-31.

¹⁸ i. 152.

¹⁹ ii. 203.

²⁰ Section 1280.

Rhys Davids suggests²¹ that the word (which he translates as Waveless Deep) might have been originally used to denote density of population. Buddhaghosa²² explains it as “*nīrantara-pūrita*” perhaps in the sense that it is filled with fire. In the Visuddhimagga²³ the word appears to be a synonym for *jarā* (disintegration) and is used in connection with the disintegration of earth, water, mountains, sun, moon, etc.

Avīci is often referred to as the lowest point of the universe.²⁴ The chief suffering endured there is that of heat.²⁵

²¹ Dial. iii. 73, n. 1.

²² DA. iii. 855.

²³ ii. 449.

²⁴ Thus, e.g., Vsm. ii. 390, 486; Mbv. 57.

²⁵ MNidA., p. 8.

Avela.—One of the palaces used by the Buddha **Revata** in his last lay-life.¹

¹ Bu. vi. 17.

Avyākata Vagga.—The fourth chapter of the *Sattaka Nipāta* of the *Āṅguttara Nikāya*.¹ It contains ten suttas on various subjects such as the seven states of man (*purisagati*), *anupādā parinibbāna*, the knowledge Brahmas possess regarding *sa-upādisesa*- and *anupādisesa-nibbāna*, imparted to them by Moggallāna, the reason why the Dhamma will not last long, the seven kinds of wives who are like murderers, etc.

¹ A. iv. 67-98.

Avyākata Saṃyutta.—The forty-fourth section of the Saṃyutta Nikāya.¹

¹ S. iv. 37-43.

Avyādhika Thera.—An arahant. In a previous birth he built an *aggisālā* for Vipassī Buddha and a hospital and hot baths for the sick. Later, seven kappas ago, he was a king named **Aparājita**.¹

¹ Ap. i. 215.

Avyāpajjha Sutta.—The Buddha teaches the harmless and the path thereto.¹

¹ S. iv. 371.

Asaṅkiya Jātaka (No. 76).—The Bodhisatta was born as a brahmin in Benares and became an ascetic. In the course of his wanderings he once travelled with a merchant caravan. The caravan halted for the night, but while the merchants slept, the ascetic spent his time pacing up and down. Robbers, coming to plunder the caravan, were prevented from so doing by the watchfulness of the ascetic. The next day the merchants, discovering what had happened, asked him if he had felt no

fear at the sight of the robbers. "The sight of robbers causes what is known as fear only to the rich. I am penniless, why should I be afraid?" he answered.

After death he was born in the Brahma world.

The story was told to an *upāsaka* of Sāvattthi who had likewise prevented a caravan from being robbed. "In guarding himself a man guards others; in guarding others he guards himself."¹

¹ J. i. 332-4.

Asaṅkhata Saṃyutta.—Also called *Nibbāna Saṃyutta*. The forty-third section of the *Saṃyutta Nikāya*.¹

¹ S. iv. 359-73.

Asaṅkhata Suttas.—A group of suttas describing the way to the uncompounded (*asaṅkhata*).¹

¹ S. iv. 362 ff.

Asaññataparikkhāra-bhikkhu Vatthu.—The story of a monk who failed to keep his requisites in order. Exposed to rain, sun and white ants, they soon went to pieces. His conduct was reported to the Buddha, but when questioned about it, he did not show much concern, saying it was a mere trifle. The Buddha showed him the folly of his conduct and laid down a rule that no monk should fail to remove a bed which he had spread in the open air.¹

¹ DhA. iii. 15-16.

Asaññasattā.—Inhabitants of the fifth of the nine abodes of beings (*sattāvāsā*). These beings are unconscious and experience nothing.¹ As soon as an idea occurs to them they fall from their state.² Brahmin ascetics, having practised continual meditation and attained to the fourth jhāna, seeing the disadvantages attached to thinking, try to do away with it altogether. Dying in this condition, they are reborn among the *Asaññasattā*, having form only, but neither sensations, ideas, predispositions nor consciousness. They last only as long as their power of jhāna; then an idea occurs to them and they die straightaway.³

The **Andhakas** held that these devas were really only sometimes conscious, which belief the **Theravādins** rejected as being absurd.⁴

The Elder **Sobhita** was once born among the *Asaññasattā* and could remember that existence. These devas are long-lived.⁵

¹ A. iv. 401.

² D. i. 28.

⁴ Kvu. 262.

³ DA. i. 118.

⁵ ThagA. i. 291.

Asatthārāma.—The place where the Buddha **Piyadassī** died.¹

¹ Bu. xiv. 27.

1. **Asadisa**.—The Bodhisatta born as the son of **Brahmadatta**, King of Benares. **Brahmadatta** was also the name of Asadisa's brother. When the father died, the kingdom was offered to Asadisa, but he refused it and handed it over to his brother. Finding that his presence in the city was causing anxiety to the latter, he left Benares and entered into the service of another king, as archer. He attained great fame by his wonderful feats of archery. Once he brought down a mango with the downward shot of an arrow, which, in its upward flight, reached the realm of the **Cātummahārājikā**, whence it was turned back by another arrow, which, having accomplished its purpose, rose to Tavatimsa.

Later, on hearing that seven kings had beleaguered his brother's kingdom, Asadisa shot an arrow, bearing a message, into the dish from which the kings were eating, and they all fled.

He soon afterwards became an ascetic and at his death was born in the Brahma world.¹

¹ J. ii. 86-92.

2. **Asadisa**.—A brahmin village, the residence of **Sunettā** who gave milk rice to the Buddha **Siddhattha**.¹

¹ BuA. 185.

Asadisa Jātaka (No. 181).—The story of the prince **Asadisa**. It was told in reference to the Great Renunciation to show that in former lives also the Bodhisatta had renounced a royal state.¹ The latter part of the story is given in the *Mahāvastu* and is called the *Śarakaṣepana Jātaka*.² The story is figured in the Bharhut Stūpa³ and in the Sanchi Tope.⁴ King **Kittisiri** of Ceylon wrote a beautiful poem in Sinhalese based on this Jātaka.⁵

¹ J. ii. 86-92.

² Mtu. ii. 82-3.

³ Cunningham, p. 70, and Plate xxvii. 13.

⁴ Fergusson, *Tree and Serpent Worship*, p. 181, Plate xxxvi.

⁵ Cv. Supplement 101, vs. 13.

Asadisa Vagga.—The fourth section of the *Duka Nipāta* of the *Jātakatthakathā*.¹

¹ J. ii. 86-113.

Asadisadāna.—The celebrated almsgiving which **Pasenadi**, under the guidance and inspiration of **Mallikā**, held, in order to outdo his citizens in their generosity to the Buddha and the Order. The almsgiving was attended with unparalleled splendour, khattiya maidens fanning monks while elephants held white parasols over them and golden boats filled with perfumes and flowers were placed in the gay pavilion where the

monks were fed. Four gifts of priceless value were given to the Buddha, a white parasol, a couch whereon to rest, a stand and a footstool. These gifts were never after equalled by those of anyone else, each Buddha receiving these gifts only once in his lifetime.¹

The *Āditta*, the *Dasabrāhmaṇa* and the *Sivi Jātakas* were all preached in reference to the Asadisadāna.

¹ DA.ii. 653-4; DhA.iii. 183-6.

Asadisadāna Vatthu.—The story of the **Asadisadāna** and its sequel, the story of **Pasenadi's** two ministers **Kāla** and **Juṇha**.¹

¹ See s.v. **Kāla**.

Asaddha Sutta.—Like joins with (literally “flows together with”) like, unbelievers with unbelievers, the lazy with the lazy, etc.¹

¹ S.ii. 159.

Asaddhamūlakāpaṇa Sutta.—The same in its main features as the **Asaddha Sutta**.¹

¹ S.ii. 160-1.

Asanabodhiya Thera.—An arahant. In **Tissa** Buddha's time he planted the *Asana*-tree, which was the Buddha's Bodhi-tree, and tended it for five years. The Buddha was very pleased with him and foretold for him a glorious future. For thirty kappas he dwelt among the devas; seventy-seven kappas ago he was a cakkavatti named **Danḍasena**, and one kappa later he was seven times king under the name of **Samantanemi**. Twenty-five kappas ago he was a khattiya, **Puṇṇaka** by name.¹

¹ Ap.i. 110-11.

Asani Sutta.—What is the falling of a thunderbolt compared with the danger for a learner (*sekha*) arising from gains, favours and flattery?¹

The Commentary explains that a thunderbolt destroys one life-span only, while gains, etc., bring a man to infinitely prolonged misery.²

¹ S.ii. 229.

² SA.ii. 154.

Asandhimittā.—Chief queen of **Dhammāsoka**. He gave for her use one of the eight loads of water brought for him from **Anotatta**.¹ She was a faithful follower of the Buddha's teaching and died in the thirtieth year of Asoka's reign.² When preparations were being made to take the branch of the Bodhi-tree to Ceylon, she offered to the tree all kinds of ornaments and various sweet-scented flowers.³

¹ Mhv. v. 85; two says Sp. (i. 42).

² Mhv. xx. 2.

³ Mhv. 152.

Having learnt from the monks that the voice of the karavika bird was like that of the Buddha, she had a karavika given her by the king, and listened to his song. Thrilled with joy at the thought of the sweetness of the Buddha's voice, she attained to the First Fruit of the Path.⁴

She was called Asandhimittā because the joints in her limbs were visible only when she bent or stretched them.⁵

In a previous birth, when Asoka was born as a honey merchant and gave honey to the Pacceka Buddha, she was the maid who pointed out the honey-store to the Pacceka Buddha. She had then wished that she might become the queen consort of the King of Jambudīpa and be possessed of a lovely form with invisible joints.⁶

⁴ DA.ii.453; MA.ii.771.

⁵ MṬ. 136.

⁶ Mhv. v. 59-60.

1. **Asappurisa Sutta.**—The man who has wrong view, wrong aim, etc., is called “unworthy” (*asappurisa*); he who has the opposite qualities is “worthy.”¹

¹ S. v. 19.

2. **Asappurisa Sutta.**—The same as the first, with the addition of “the still more unworthy,” possessed also of wrong knowledge and wrong liberation, and “the still more worthy” having the opposite qualities.¹

¹ S. v. 20.

1. **Asama.**—The chief disciple of **Sobhita Buddha**.¹ He was the Buddha's step-brother, and it was to him and to his brother **Sunetta** that the Buddha preached his first sermon.²

¹ Bu. vii. 21; J. i. 35.

² BuA. 137.

2. **Asama.**—Father of **Paduma Buddha** and King of **Campā**.¹

¹ Bu. ix. 9; BuA. 146.

3. **Asama.**—Chief lay-supporter of **Paduma Buddha**¹; probably the same as his father. See **Asama** (2).

¹ Bu. ix. 23.

4. **Asama.**—A devaputta who once visited the Buddha at Veluvana, in the company of **Sahali**, **Nivika**, **Ākoṭaka**, **Veṭambari** and **Māṇava-Gāmiya**. They were disciples of different teachers and, standing before the Buddha, each uttered the praises of his own teacher. Asama eulogised **Pūraṇa-Kassapa**.¹ Perhaps Asama is the name of a class; See **Asamā** (1).

¹ S. i. 65.

Asamatta Sutta.—Association with the worthy, listening to the Dhamma, systematic reflection and living according to the precepts of the Dhamma—these things, if cultivated, lead to infinite insight.¹

This sutta should probably be called **Appamatta**; the text gives both names.

¹ S. v. 412.

Asamapekkhanā Sutta.—By not seeing the nature of body, etc., diverse opinions arise in the world. Preached at Sāvatti to the Paribbājaka **Vacchagotta**.¹

¹ S. iii. 261.

1. **Asamā.**—A class of devas, present at the preaching of the **Mahā Samaya Sutta**. They are mentioned together with the **Yama** twins.¹

¹ D. ii. 259.

2. **Asamā.**—Mother of **Paduma** Buddha and wife of King **Asama**.¹

¹ Bu. ix. 16; J. i. 36.

3. **Asamā.**—Chief woman-disciple of **Padumuttara** Buddha.¹

¹ Bu. xi. 25; DA. ii. 489; J. i. 37.

Asamāhita Sutta.—Like joins with like, e.g. the unconcentrated with the unconcentrated, because of some fundamental quality (*dhātu*) common to both.¹

¹ S. ii. 166.

Asampadāna Jātaka (No. 131).—The Bodhisatta was born in Rājagaha and became known as **Saṅkhasetthi**, worth eighty crores. He had a friend, **Piliyasetthi**, in Benares, equally wealthy. Piliya having lost all his wealth, sought the assistance of Saṅkha, who gave him one-half of all his possessions. Later, Saṅkha, himself becoming bankrupt, went with his wife to Benares to seek help from Piliya; the latter, however, dismissed him with half a quartern of pollard. On the way back Saṅkha was recognised by an erstwhile servant of his whom he had given to Piliya. This servant befriended Saṅkha and his wife, and with the help of his companions, brought to the king's notice Piliya's ingratitude. The king, having tried the case, wished to give all Piliya's wealth to Saṅkha, but at the latter's request restored to him only what he had, in days of prosperity, given to Piliya.

The story is related in reference to **Devadatta's** ingratitude.¹

¹ J. i. 465-9.

Asampadāna Vagga.—The fourteenth section of the *Eka Nipāta* of the *Jātakatthakathā*.¹

¹ J. i. 465-86.

Asayha.—A rich setṭhi of **Bheruva**. He gave generously to holy men and to the needy. After death he was born in Tāvatiṃsa. A former servant of **Aṅkura**, who had settled down as a tailor in Bheruva, used to show the way to those who sought the house of Asayha, and was, therefore, reborn as a powerful yakkha.¹ In the *Peta-Vatthu* stanzas Asayha is once spoken of as **Aṅgirasa**.²

¹ PvA. 112.

² p. 25, v. 23.

Asallakkhaṇā Sutta.—Preached to the Paribbājaka **Vacchagotta**. Through want of discernment of the nature of the body, etc., diverse opinions arise in the world.¹

¹ S. iii. 261.

Asātamanta Jātaka (No. 61).—The Bodhisatta was once a famous teacher in **Takkasilā**. A young brahmin of Benares came to study under him and, after completing his course, went back home. His mother, however, was anxious that he should renounce the world and tend **Aggibhagavā** in the forest. She accordingly sent him back to the Teacher that he might learn the “Asātamanta” (Dolour Text). The Teacher had a mother aged 120 years, on whom he himself waited. When the youth came back to learn the Asātamanta, he was asked to look after the old woman. She, falling in love with him, hatched a plot to kill her son.

The Bodhisatta, having been told of this plot, made a wooden figure and placed it in his bed. The mother, thinking to kill her son, struck it with an axe, and discovering that she had been betrayed, fell down dead. The youth, having thus learnt the Asātamanta, returned to his parents and became a hermit. **Kāpilānī** was the mother in the story, **Mahā Kassapa** the father and **Ānanda** the pupil.

This story, together with the **Ummadantī Jātaka**, was related to a passion-tossed monk to warn him of the evil nature of women.¹

¹ J. i. 285-9.

Asātarūpa Jātaka (No. 100).—Once the Bodhisatta was King of Benares. The Kossala king waged war on him, slew him and bore off his queen to make her his own wife. The king's son escaped through a sewer and later came back with a large army to give battle. His mother, hearing of his doings, suggested that he should blockade the city instead.

This he did, and the blockade was so close that on the seventh day the people cut off the head of the king and brought it to the prince.

It was this prince who became **Sivali** in the present age; the blockade was the reason for his remaining seven years in his mother's womb, and for her being seven days in bringing him forth. His mother was **Suppavāsā**, daughter of the **Koliya** king.

The story was related by the Buddha to explain to the monks the reason for Suppavāsā's long pregnancy.¹

¹ J. i. 407-10. This Jātaka appears, with variations in detail, in DhA. ii. 198 ff.

Asiggāha Silākāla.—See **Silākāla**.

1. **Asita**.—Often called the Buddhist Simeon, though the comparison is not quite correct. He was a sage and the chaplain of **Sihahanu**, father of **Suddhodana**. He was the teacher of the Suddhodana, and later his chaplain. He came morning and evening to see the king, Suddhodana, who showed him as great respect as he had while yet his pupil; this, we are told, is a characteristic of Sākya kings. With the king's leave, Asita renounced the world and lived in the king's pleasure. In due course he developed various *iddhi* powers. Thenceforward he would often spend the day in the *deva* worlds. Once, while in Tāvātimsa, he saw the whole city decked with splendour and the gods engaged in great rejoicing. On inquiry he learnt that **Siddhattha Gotama**, destined to become the Buddha, had been born. Immediately he went to Suddhodana's home and asked to see the babe. From the auspicious marks on its body he knew that it would become the Enlightened One and was greatly overjoyed, but realising that he himself would, by then, be born in an *Arūpa* world and would not therefore be able to hear the Buddha preach, he wept and was sad. Having reassured the king regarding the babe's future, Asita sought his sister's son, **Nalaka**, and ordained him that he might be ready to benefit by the Buddha's teaching when the time came. Later Asita was born in the *Arūpa* world.¹

According to Buddhaghosa,² Asita was so-called because of his dark complexion. He also had a second name, **Kaṇha Devala**.³ Other names for him were **Kaṇha Siri**,⁴ **Siri Kaṇha**⁵ and **Kāla Devala**.⁶

He is evidently to be distinguished from **Asita Devala** (*q.v.*), also called **Kāla Devala**.

The *Lalita Vistara* has two versions of Asita's prophecy, one in prose and one in verse, which, in their chief details, differ but slightly from

¹ Sn., pp. 131-36; SnA. ii. 483 ff.; J. i. 54 f.

² SnA. ii. 483.

³ *Ibid.*, 487.

⁵ SnA. 487.

⁴ Sn. v. 689.

⁶ J. i. 54.

the Pāli version. In the former his nephew is called **Naradatta**, and Asita himself is represented as being a great sage dwelling in the Himālaya but unknown to Suddhodana.

Here is evidently a confusion of his story with that of Asita Devala.

In the Mahāvastu version⁷ he is spoken of as the son of a brahmin of **Ujjeni**, and he lives in a hermitage in the Vindhyā mountains. It is noteworthy that in the Jātaka version he is called, not an *isi*, but a *tāpasa*, an ascetic practising austerities. And there we are told that when the king brought the boy, the future Buddha, and prepared to make him do reverence to the ascetic, the babe's feet turned up and placed themselves on the ascetic's head. For there is no one fit to be revered by a Bodhisatta, and had they put the babe's head at the feet of the ascetic, the ascetic's head would have split into seven pieces.

The *tāpasa* could see forty kappas into the past and forty kappas into the future.⁸

⁷ ii. 30 f.

⁸ J. i. 54-5. See *Thomas, op. cit.*, | pp. 38 ff., on the growth of the Asita legend.

2. **Asita**.—A Pacceka Buddha, mentioned in a list of Pacceka Buddhas.¹

¹ M. iii. 70; ApA. i. 107.

3. **Asita**.—A garland-maker in the time of **Sikhī** Buddha. While taking a garland to the palace, he saw the Buddha and offered it to him. As a result, twenty-five kappas ago he became a king named **Dvebhāra**. In the present age he was known as **Sukatāveliyya** Thera.¹

¹ Ap. i. 217.

1. **Asita Devala**.—A sage (*isi*). His story is given in the *Assalāyana Sutta*.¹ Once there were seven brahmin sages living in thatched cabins in the wilds. They conceived the view that the brahmins are the highest class of men and that they alone are the legitimate sons of Brahmā. Hearing of this, Asita Devala appeared before their hermitage in orange attire, with stout sandals and staff, and shouted for them. The brahmins cursed him with the intention of shrivelling him into a cinder, but the more they cursed the more comely and handsome grew Asita. Feeling that their austerities were evidently fruitless, they questioned Asita who urged them to discard their delusion. Having learnt his identity, they saluted him and wished to be instructed; Asita examined and cross-questioned them about their pretensions regarding

¹ M. ii. 154 ff.

their lineage and they could find no answer. They thereupon followed his advice and renounced their claims to superiority.

Buddhaghosa says that Asita Devala was the Bodhisatta.²

² MA.ii. 785.

2. Asita Devala.—More commonly called **Kāla Devala**, probably identical with (1) above, and mentioned in the *Indriya Jātaka*.¹ He was one of the seven chief disciples of the Bodhisatta **Sarabhaṅga** and lived with many thousand sages in **Avanti Dakkhināpatha**. He had a younger brother **Nārada**, also an ascetic, who lived in **Arañjara**. When Nārada became enamoured of a courtesan on the river-bank near Arañjara, Kāla Devala flew to him, and in due course brought **Sālissara**, **Meṇḍissara** and **Pabbatissara** to admonish him. When they, too, failed in their efforts to convert Nārada, Kāla Devala brought the master of all sages, Sarabhaṅga, who with their help persuaded Nārada to give up his love.

In this present age Kāla Devala became **Mahā Kaccāna**.²

¹ J. iii. 463 ff.

² *Ibid.*, 469.

Asitañjana.—A city in the **Kaṃsa** district in **Uttarāpatha** and capital of King **Mahākāṃsa** and the **Andhakaveṇhuḍāsaputtā**.¹ It was also the birthplace of the two merchants **Tapassu** and **Bhalluka**.²

¹ J. iv. 79; PvA. 111.

² AA.i. 207.

Asitañjala.—See **Amitañjala**.

Asitābhū.—Wife of Prince **Brahmadatta**. Her story is given in the *Asitābhū Jātaka*.

Asitābhū Jātaka (No. 234).—The Bodhisatta was once a holy ascetic living in the Himālaya. At that time the king of Benares, growing jealous of his son Prince **Brahmadatta**, banished both him and his wife, **Asitābhū**. They went to the Himālaya and lived in a hut of leaves. One day the prince, becoming enamoured of a Candakinnarī, followed her, forsaking his wife. Asitābhū went to the Bodhisatta and, having developed various superhuman powers, returned to her hut. Brahmadatta, having failed in his quest, returned to the hut where he found his wife poised in mid-air uttering songs of joy over her new-found freedom. When she left, he lived in solitude till, at his father's death, he succeeded to the throne.

The story was told in reference to a young girl, the daughter of a servitor of the two chief disciples. She was married, but finding her

husband neglectful of her, visited the two Chief Disciples. Under their instruction she attained the First Fruit of the Path and embraced the religious life, ultimately becoming an arahant.

She was Asitābhū in the previous birth.¹

The story is referred to in the Vibhaṅga Commentary² in connection with a King of Benares who, having gone into the forest with his queen to eat roast flesh, fell in love with a kinnarī and deserted his wife. When he returned to his queen he found her flying through the air away from him, having developed *iddhi* powers. A tree-sprite then uttered a stanza, citing the example of Asitābhū.

¹ J. ii. 229 ff.

² p. 470 f.

Asipattavana.—One of the tortures of purgatory. In the distance the grove appears as a mango grove, and when the inhabitants of purgatory enter, wishing to eat the mangoes, leaves which are sharp like swords fall on them, cutting off their limbs.¹

¹ Sn. v. 673; SnA., ii. 481.

Asibandhakaputta.—A *gāmaṇi* (headman). He came to the Buddha in the **Pārileyyaka** Mango Grove in Nālandā and asked him various questions, recorded in the *Samyutta Nikāya*.¹ One of these related to the custom among the **Pacchābhūmaka** (Westlander) brahmins (where, perhaps, he himself belonged) of lifting a man up when dead and carrying him out, calling him by name to speed him heavenward. Surely the Buddha who is an arahant, etc., could make the whole world go to heaven thus if he chose. To this the Buddha answers no, and explains, by various similes, that only a man's kamma can determine where he will be reborn. On another occasion, the Buddha tells him, in answer to a question, that the Buddha teaches the Dhamma in full only to certain disciples and not to others; just as a farmer sowing seed selects, first the best field, then the moderate, and lastly, the field with the worst soil.

Asibandhakaputta tells the Buddha that, according to Nigaṇṭha Nātaputta,² as a man habitually lives so goes he forth to his destiny. The Buddha points out the absurdity of this view and tells him that all Tathāgatas lay down definite rules for the guidance of their followers, so that they may attain development.

It is recorded³ that once, when Nālandā was stricken with famine, Asibandhaka visited Nigaṇṭha Nātaputta, who asks him to go and defeat the Buddha in debate. Asibandhaka is at first reluctant, but his teacher propounds to him a dilemma to put to the Buddha, and he agrees to go. Is it true that the Buddha extols compassion to clansmen? Why, then,

¹ iv. 312 ff.

² He is described as a *Nigaṇṭha-Sāvaka* (S. iv. 317).

³ *Ibid.*, 322 ff.

does the Buddha ask for alms in a place stricken with famine? The Buddha's answer is that there are eight ways of injuring clansmen, and that begging for alms is not one of them. And Asibandhakaputta, pleased with the answer, declares himself to be a follower of the Buddha.

Asibandhakaputta's conversation with the Buddha, in which the Buddha tells him that only a man's kamma can determine the state of his rebirth, is quoted in the *Nettipakaraṇa*.⁴

⁴ pp. 45-47.

Asilakkhaṇa Jātaka (No. 126).—In Benares was a brahmin who could tell, by smelling them, whether swords were lucky or not. One day, while testing a sword, he sneezed and cut off the tip of his nose. The king had a false tip made and fastened to his nose so that no one could tell the difference.

The king had a daughter and an adopted nephew, who, when they grew up, fell deeply in love with each other. They wished to marry, but the king, having other plans, kept them apart. The prince bribed an old woman to get his beloved for him. The old woman reported to the king that his daughter was under the influence of witchcraft and that the only way of curing her was to take her to the cemetery under armed escort, where she must be laid on a bed under which was a corpse, and there she must be bathed for the purpose of exorcism.

The prince was to impersonate the corpse, being provided with pepper in order that he might sneeze at the right moment; the guard were warned that if the exorcism succeeded, the dead body would sneeze, rise up and kill the first thing it could lay hold of. The plot succeeded, the guard taking to their heels when the prince sneezed. The two lovers were married and were forgiven by the king. Later, they became king and queen.

One day the sword-testing brahmin was standing in the sun when the false tip of his nose melted and fell off. He stood hanging his head for very shame. "Never mind," laughed the king, "sneezing is bad for some, but good for others. A sneeze lost you your nose, but a sneeze won for me both my throne and my queen."

The story was related in reference to a brahmin of the kingdom of Kosala who tested swords by smelling them. He accepted bribes and passed the swords only of those who had won his favour. One day an exasperated dealer put pepper on his sword so that when the brahmin smelt it he sneezed, slitting his nose. The monks were once talking about him when the Buddha entered and told them the story of the past.

The two brahmins were one and the same man in different births.¹

¹ J. i. 455-8.

Asisūkarika Sutta.—Records the incident of **Moggallāna** seeing a Peta while on the way, with **Lakkhaṇa**, from Giijhakūta to Rājagaha. The Peta travelled through the air which was bristling with sword blades. The swords kept rising and falling directly on his body, while he uttered cries of pain.¹

¹ S. ii. 257.

Asīti Nipāta.—The twenty-first section of the *Jātakatṭhakathā*.¹

¹ J. v. 333-511.

1. **Asubha Sutta.**—There are four modes of progress with reference to a monk who lives contemplating the unloveliness of the body, the repulsiveness of food, etc. His attainment, however, may be sluggish if his five indriyas (of faith, energy, etc.) are dull.¹

¹ A. ii. 150 f.

2. **Asubha Sutta.**—The idea of the foul, if cultivated, leads to great profit.¹

¹ S. v. 132.

Asubhakammika Tissa Thera.—Referred to in the *Majjhima Commentary*¹ as an example of a monk in whom lustful desires ceased because he dwelt on the Impurities and associated only with worthy friends. He was an arahant.

¹ MA. i. 228; J. iii. 534; see also MT. 401.

Asura.—In Pāli Literature the Asuras are classed among the inferior deities together with the *supannas*, *gandhabbas*, *yakkhas*,¹ *garuḷas* and *nāgas*.² Rebirth as an Asura is considered as one of the four unhappy rebirths or evil states (*apāyā*), the others being *niraya*, *tiracchānayoni* and *pettivisaya*.³ The fight between the Devas and the Asuras is mentioned even in the oldest books of the Tipiṭaka and is described in identical words in several passages.⁴ A chief or king of the Asuras is often referred to as **Asurinda**,⁵ several Asuras being credited with the rôle of leader, most commonly, however, **Vepacitti**⁶ and **Rāhu**.⁷ Besides these we find

¹ DA. i. 51.

² Mil. 117.

³ E.g., It. 93; J. vi. 595; J. v. 186; Pv. iv. 11.

⁴ E.g., D. ii. 285; S. i. 222; iv. 201 ff.; v. 447; M. i. 253; A. iv. 432; also S. i. 216 ff.

⁵ Sakka was also called **Asurinda** and

Asurādhipa; see, e.g., J. i. 66 (*Asurindena pavitṭhadevanagaram viya*) and J. v. 245, where we are told that from the time he conquered the Asuras he was called **Asurādhipa**.

⁶ E.g., S. i. 222; iv. 201 ff.; J. i. 205

⁷ A. ii. 17, 53; iii. 243.

Pahārāda⁸ (*v.l.* **Mahābhadda**), **Sambara**⁹, **Verocana**,¹⁰ **Bali**,¹¹ **Sucitti**¹² and **Namuci**.¹³

The Asuras are spoken of as dwelling in the ocean after having been conquered by **Vajira-hattha** (Indra¹⁴) and are called **Vāsava's** brethren, of wondrous powers and of great glory. They were present at the preaching of the *Mahā Samaya Sutta*.¹⁵ Buddhaghosa¹⁶ says that they were all descendants of an Asura maiden named **Sujātā**.

There were evidently several classes of Asuras, and two are mentioned in the Piṭakas, the **Kālakañjakas** and the **Dānaveghasas**. The **Dānaveghasas** carried bows in their hands.¹⁷ The **Kālakañjakas** were of fearsome shape,¹⁸ and were considered the lowest among the Asuras.¹⁹

Once the Asuras dwelt in **Tāvatiṃsa** together with the devas. When **Magha Mānavaka** was born as Sakka, he did not relish the idea of sharing a kingdom with others, and having made the Asuras drunken, he had them hurled by their feet on to the steep of **Sineru**. There they tumbled into what came to be known as the **Asurabhanava**, on the lowest level of **Sineru**, equal in extent to **Tāvatiṃsa**. Here grew the **Cittapātali** tree, and when it blossomed the Asuras knew they were no longer in the deva-world. Wishing to regain their kingdom, they climbed **Sineru**, "like ants going up a pillar." When the alarm was given, Sakka went out to give battle to them in the ocean, but being worsted in the fight, he fled in his **Vejayantaratha**. Fearing that his chariot hurt the young **Garuḷas**, he had it turned back. The Asuras, thinking that Sakka had obtained reinforcements, turned and fled right into the **Asurabhavana**. Sakka went back to his city and in that moment of victory, the **Vejayantapāsāda** sprang up from the ground. To prevent the Asuras from coming back again, Sakka set up as guard in five places **Nāgas**, **Garuḷas**, **Kumbhaṇḍas**, **Yakkhas** and the Four Great Kings. Everywhere were images of **Indra** bearing the thunderbolt in his hand.²⁰

The Asuras are sometimes called **Pubbadevā**²¹ and their kingdom is 10,000 leagues in extent.²²

⁸ A. iv. 197, 200.

⁹ S. i. 227.

¹⁰ S. i. 225; probably another name for **Rāhu** (see DA. ii. 689).

¹¹ D. ii. 259.

¹² *Ibid.*

¹³ *Ibid.*

¹⁴ Elsewhere (J. v. 139) called **Asurapamaddana**.

¹⁵ See DA. ii. 689.

¹⁶ This cannot be the **Sujātā**, **Vepacitti's** daughter, whom Sakka married (J. i. 205-6). See also **Dānavā**.

¹⁷ See *s.v.*

¹⁸ D. ii. 259.

¹⁹ D. iii. 7; see also *s.v.* **Kālakañjaka** and **Vepacitti**.

²⁰ J. i. 202-4; DhA. i. 272-80; the same story, differing slightly in details, is found in SnA. 484-5. There it is said that when Sakka was born among them, the Asuras received him with great cordiality; see also the various incidents of the Asura war mentioned in the *Samyutta Nikāya* I. 216 ff.

²¹ SnA. 484.

²² *Ibid.*, 485; elsewhere, in the same page, it is given as 100,000 leagues.

In Buddhaghosa's time, the bygone lustre of the word *Asura* (as equivalent to *Ahura*) seems to have faded. His explanation²³ of the name is interesting. When Sakka was born with his followers in the *Asura*-world (which later became *Tāvātimsa*) the *Asuras* prepared a drink called *gaṇḍapāna*. Sakka warned his companions not to drink it, but the *Asuras* became drunk and were thrown down *Sineru*. Halfway down they regained consciousness and made a vow never to drink intoxicants (*surā*) again; hence their name *Asura*.

The *Aṅguttara Commentary*²⁴ defines *Asura* as *bībhaccha*, awful, vile. They had a drum called **Ālambara** (*q.v.*), made of a crab's claw. They left it behind in their flight from Sakka, and since then Sakka has the use of it.²⁵

²³ SA. i. 260.²⁴ ii. 526.²⁵ J. ii. 344.

Asura Vagga.—The tenth chapter of the *Catukka Nipāta* of the *Aṅguttara Nikāya*. It consists of ten suttas containing the classification of four kinds of individuals to be found in the world, with more or less detailed descriptions of them.¹

¹ A. ii. 91-101.

Asura Sutta.—The first of the *Asura Vagga*. Four individuals exist in the world: the *asura* (*a*) with a retinue of *asuras*, (*b*) with a retinue of *devas*; the *deva* (*a*) with a retinue of *devas*, (*b*) with a retinue of *asuras*. The first is himself immoral, as is his company, and so on correspondingly with the others.¹

¹ A. ii. 91.

Asurinda (Asurindaka) Sutta.—Recounts an interview between the Buddha and **Asurinda Bhāradvāja** in Veluvana. When Asurinda heard that **Bhāradvāja** (probably the chief of the clan) had entered the Order, he was greatly vexed, and going up to the Buddha he abused him. The Buddha remaining silent, Asurinda thought that he acknowledged defeat. But the Buddha enlightened him, saying that the worse of the two is he who, when reviled, reviles back; he who does not so revile wins a twofold victory: he seeks the good both of himself and of the other.¹

¹ S. i. 163 f.; SA. i. 178.

Asurindaka Bhāradvāja.—One of the **Bhāradvājas**. His interview with the Buddha is described above, in the *Asurinda Sutta*. He was the third of the *Bhāradvāja* brothers, all of whom eventually became followers of the Buddha.¹ "The name (demon-chief) is so pagan for a brahmin"

¹ MA. ii. 808.

says Mrs. Rhys Davids,² and "the Buddha's reply so suggestive of Sakka's (in *Samyutta* i. 221) that a bifurcated or transferred legend seems fairly plausible."

² KS. i. 203, n. 2.

Asela.—Son of **Muṭasiva**, and youngest brother of **Devānampiyatissa**. When the two **Damīlas**, **Sena** and **Guttaka**, conquered **Sūratissa** and captured the throne, Asela defeated them and reigned in **Anurādhapura** for ten years (155-145 B.C.).¹ He was ultimately conquered by **Elāra**.²

Asela was one of nine brothers, the others being **Abhaya**, **Devānampiyatissa**, **Uttiya**, **Mahāsiva**, **Mahānāga**, **Mattābhaya**, **Sūratissa** and **Kira**.³

He built a cetiya in the **Asokamālaka**.⁴

¹ Mhv. xxi. 11; Cv. lxxxii. 20; Epy. | ² Mhv. xxi. 13.
Zeyl. iii., Intro., p. 5, n. 1. | ³ MT. 303.

⁴ *Ibid.*, 253.

1. **Asoka.**—King of Magadha. He was the son of **Bindusāra**. Bindusāra had sixteen wives who bore him 101 sons. The Pāli Chronicles (*Dīpavaṃsa* and *Mahāvāṃsa*)¹ mention only three of the sons, viz. **Sumana** (**Susīma** according to the northern legends) the eldest, **Asoka**, and **Tissa** (uterine brother of Asoka) the youngest. The *Mahāvāṃsa Tīka*² gives the name of his mother as **Dhammā** and calls her Aggamaheśī (Bindusāra's chief queen); she belonged to the **Moriyavaṃsa**. The preceptor of Dhammā's family was an Ājīvaka called **Janasāna**.³

In his youth Asoka was appointed Governor of **Avanti** with his capital at **Ujjeni**.⁴ When Bindusāra lay on his death-bed, Asoka left Ujjeni and came to **Pāṭaliputta** where he made himself master of the city and possessor of the throne. He is stated in the *Mahāvāṃsa*⁵ to have killed all his brothers except Tissa that he might accomplish his purpose, and to have been called **Caṇḍāsoka** on account of this outrage.⁶ It is impossible to say how much truth there is in this account of the accession. Asoka's Rock Edicts seem to indicate that he had numerous brothers, sisters and relations alive at the time they were written in Pāṭaliputta

¹ The chief Pāli sources of information regarding Asoka are *Dīpavaṃsa* (chaps. i., v., vi., vii., xi., etc.), *Mahāvāṃsa* (v., xi., xx., etc.), *Samantapāsādikā* (pp. 35 ff.). Other sources are the *Divyāvadāna paśsim*, and the *Avadānaśataka* ii. 200 ff. For an exhaustive discussion of the sources and their contents see Przylski, *La Légende de l'Empereur Asoka*.

² p. 125; Mbv. 98. In the northern

tradition (e.g., *Asokāvadānamālā*) she is called **Subhadrāṅgī**, daughter of a brahmin of Campā.

³ Which probably explains Asoka's earlier patronage of the Ājīvakas.

⁴ The Divy. says he was in **Takkasilā** with headquarters in **Uttarāpatha**, where he superseded **Susīma** and quelled a rebellion.

⁵ v. 20; Mbv. 98. ⁶ Mhv. v. 189.

and other towns.⁷ His brother Tissa he appointed as his *uparāja*,⁸ but Tissa (*q.v.*) became a religious devotee attaining arahantship. The *Theragāthā* Commentary⁹ refers to another younger brother of Asoka, **Vitāsoka**, who also became an arahant.

Asoka had several wives. His first wife was the daughter of a merchant of **Vedisagiri**, whom he met when stopping at the merchant's house on his way to Ujjeni.¹⁰ Her name was **Devī**, also called **Vedisa-Mahādevī**, and she was a Sākyan, descended from a Sākyan family who migrated to Vedisa to escape from **Viḍūḍabha**.¹¹ Of Devī were born a son **Mahinda**, and a daughter **Saṅghamittā**, who became the wife of **Aggibrahmā** and mother of **Sumana**. Devī evidently did not follow Asoka to Pāṭaliputta, for his *aggamahesī* there was **Asandhamittā**.¹² Asandhamittā died in the thirtieth year of Asoka's reign, and four years later he raised **Tissa-rakkhā** to the rank of queen.¹³

According to Mahāvamsa,¹⁴ Asoka's accession was 218 years after the Buddha's death and his coronation was four years later. The chronicles¹⁵ contain various stories of his miraculous powers. His command spread a yojana into the air and a yojana under the earth. The devas supplied him daily with water from the Anotatta Lake and with other luxuries from elsewhere. Yakkhas, Nāgas and even mice and karavīka birds ministered to his comfort, and thoughtful animals came and died outside his kitchen in order to provide him with food.

At first Asoka maintained the alms instituted by his father, but soon, being disappointed in the recipients, he began looking out for holy men. It was then that he saw from his window, his nephew, the young novice **Nigrodha**. Owing to their friendship in a past birth,¹⁶ Asoka was at once drawn to him and invited him into the palace. Nigrodha preached to him the *Appamādavagga* and the king was greatly pleased. He ceased his benefactions to other religious orders and transferred his patronage to Nigrodha and members of the Buddhist Order. His wealth, which, according to the *Samantapāsādikā* (i. 52), amounted to 500,000 pieces

⁷ See Mookherji, *Asoka*, pp. 3-6.

⁸ Mhv. v. 33.

⁹ i. 295 f. The northern works give quite a different account of his brothers. See Mookherji, p. 6.

¹⁰ Mhv. xiii. 8 ff.

¹¹ Mbv., pp. 98, 116.

¹² Mhv. v. 85.

¹³ *Ibid.*, xx. 1-3. The Allahabad Pillar Inscription mentions another queen, **Kāruvākī**, mother of **Tivara**. The Divy. (chap. xxvii.) gives another, **Padmāvati**,

Kunāla's mother. Besides the children mentioned above, names of others are given: **Jalauka**, **Cārumatī** (Mookherji, p. 9).

¹⁴ v. 21, 22.

¹⁵ *Ibid.*, 22 ff.

¹⁶ Asoka, Devanampiyatissa and Nigrodha had been brothers, traders in honey, and they gave honey to a Pacceka Buddha. Asandhamittā had been the maiden who showed the honey-shop to the Pacceka Buddha. The story is given in Mhv. v. 49 ff.

daily, he now spent in doing acts of piety—giving 100,000 to Nigrodha to be used in any manner he wished, a like sum for the offering of perfumes and flowers at the Buddha's shrines, 100,000 for the preaching of the Dhamma, 100,000 for the provision of comforts for members of the Order, and the remainder for medicines for the sick. To Nigrodha, in addition to other gifts, he sent sets of robes three times each day, placing them on the back of an elephant, adorned by festoons of flowers. Nigrodha gave these robes to other monks.¹⁷

Having learnt from **Moggaliputta-Tissa** that there were 84,000 sections of the Dhamma, he built in various towns an equal number of vihāras, and in Pāṭaliputta he erected the **Asokārāma**. With the aid of the Nāga king **Mahākāla**, he created a life-size figure of the Buddha, to which he made great offerings.

His two children, Mahinda and Saṅghamittā, aged respectively twenty and eighteen, he ordained under Moggaliputta-Tissa and **Dhammapālā**, in the sixth year of his reign.¹⁸ This raised him from a *paccadāyaka* to a *sāsanadāyādin*.

In order to purge the Order of undesirable monks and heretical doctrines, Moggaliputta-Tissa held the Third Council under the king's patronage. It is said that the pious monks refused to hold the uposatha with those they considered unworthy. The king, desirous of bringing about unity in the Saṅgha, sent a minister to restore amity, but the minister, misunderstanding his orders, beheaded many holy monks, being at last stopped by the king's brother Tissa, who was then a monk.¹⁹

At the conclusion of the Council, held in the seventeenth year of his reign,²⁰ Asoka sent forth theras to propagate the Buddha's religion: **Majjhantika** to **Kasmīra** and **Gandhāra**, **Mahādeva** to **Mahisamaṇḍala**, **Rakkhita** to **Vanavāsa**, **Yona Dhammarakkhita** to **Aparantaka**, **Mahārakkhita** to **Yona**, **Majjhima** to the **Himālaya** country and **Soṇa** and **Uttara** to **Suvannabhūmi**; **Mahinda** with **Itṭhiya**, **Uttiya**, **Sambala** and **Bhaddasāla** he sent to **Lankā**.²¹ In the eighteenth year of his reign he sent to **Lankā**, at Devanampiyatissa's request, Saṅghamittā, with a branch of the great Bodhi Tree at **Buddhagayā**.²² A little earlier he had sent by his grandson Sumana, some relics of the Buddha and the Buddha's alms-bowl to be deposited in the thūpas of **Lankā**.²³

¹⁷ MA. ii. 931.

¹⁸ *Ibid.*, v. 197, 209.

¹⁹ *Ibid.*, vs. 240 ff.

²⁰ *Ibid.*, 280; in the northern texts Moggaliputta-Tissa's name is given as **Upagutta**. It was for this Council that the *Kathāvatthu* (q.v.) was written.

²¹ *Ibid.*, xii. 1-8. For particulars of

these missions and identification of the places mentioned, see under the different names; this list appears also in the *Samantapāsādikā*, where further interesting details are given. For a discussion on them see Mookherji, pp. 33 ff.

²² Mhv. xx. 1.

²³ *Ibid.*, xvii. 10 ff.

Asoka reigned for thirty-seven years.²⁴ In his later life he came to be called **Dhammāsoka** on account of his pious deeds.²⁵ The *Dīpavaṃsa* gives his name in several places as **Piyadassi**.²⁶

The Chronicles state that Asoka and Devanāmpiya Tissa of Ceylon had been friends—though they had never seen each other—even before Mahinda's mission to Ceylon. Tissa had sent him, as a friendly gesture, various gifts, and Asoka had returned the courtesy. He sent an embassy of his chosen ministers, bearing gifts marvellous in splendour, that Tissa might go through a second coronation ceremony, and the messengers were directed to give this special message to the king: "I have taken refuge in the Buddha, Dhamma and Saṅgha and declared myself a follower of the religion of the Sākya-putta. Seek then, even thou, oh best of men, converting thy mind with believing heart, refuge in these best of gems."²⁷

The *Milindapañha*²⁸ mentions an encounter of Asoka with a courtesan of Pāṭaliputta, **Bindumati**, who, in order to show the king the power of an Act of Truth, made the waters of the Ganges to flow back. According to the *Petavathu Aṭṭhakathā*²⁹ there was a king of **Suratṭha**, called **Piṅgala**, who used to visit Asoka in order to give him counsel. Perhaps he was an old friend or tutor of the king.

Asoka is called a *dīpacakkavatti* as opposed to *padesarājās* like Bimbisāra and **Pasenadi**.³⁰

²⁴ *Ibid.*, xx. 6. ²⁵ *Ibid.*, v. 189.

²⁶ *E.g.*, vi. 1, 2, 25. The title Devānāmpiya used by Asoka in his inscriptions was also used by Tissa, Asoka's contemporary in Ceylon, and by Asoka's grandson **Dasaratha** (Nāgarjunī Hill Cave Inscription). It was used also by other

kings in Ceylon: **Vaṅkanāsika Tissa**, **Gajabāhukagāmini** and **Mahallaka-Nāga** (Ep. Zeyl. i. 60. f).

²⁷ Mhv. xi. 18-36.

²⁸ p. 121.

²⁹ 244 ff.

³⁰ Sp. ii. 309.

2. Asoka.—See **Kālāsoka**.

3. Asoka.—See **Vitāsoka**.

4. **Asoka**.—A brahmin in the time of **Kassapa Buddha**. He provided eight meals daily for the monks and entrusted the distribution of them to his serving-woman **Biraṇi** (*q.v.*).¹

¹ Mhv. xxvii. 11.

5. **Asoka**.—Attendant to **Vipassī Buddha**.¹ He was once ill and was cured by a doctor who, in this age, was **Tikicchaka** (**Tekicchakāṇi**) Thera.²

¹ J. i. 41; Bu. xx. 28.

² Ap. i. 190; ThagA. i. 442.

6. **Asoka**.—The chief disciple of the future Buddha **Metteyya**.¹ According to the *Mahāvamsa*² he should be identified with **Duṭṭhagāmaṇi**.

¹ *Anāgatavaṃsa*, v. 97.

² xxxii. 81.

7. **Asoka**.—A monk of **Ñātikā**. Once when the Buddha was staying at **Ñātikā** in the **Gijjakāvasatha**, Ānanda mentions to the Buddha that **Asoka Thera** had died, and asks where he had gone. The Buddha tells him that **Asoka** was an arahant and had realised Nibbāna.¹

¹ S. i. 358.

8. **Asoka**.—See **Anoma** (7).

9. **Asoka**.—A mountain near **Himavā**. There, in the time of **Sumedha** Buddha, **Vissakamma** built a hermitage.¹

¹ Ap. ii. 342.

Asokapūjaka Thera.—An arahant. Ninety-four kappas ago he was the king's park-keeper in **Tivarā** and offered an **Asoka** flower to the Buddha **Paduma**. Seventy kappas ago he became king sixteen times under the name **Aruṇaṇṇajaha**.¹

¹ Ap. i. 199.

Asokamālaka.—One of the spots in the **Mahāsāgara** garden, north of the **Nāgamālaka**, where the Buddha **Kassapa** preached to the assembled populace on his visit to Ceylon. Four thousand people were converted.¹ Later King **Asela** erected a cetiya there.²

¹ *Mhv.* xv. 153 ff.

² *MT*, 253.

Asokamālā.—The wife of Prince **Sāli**. She was a *caṇḍālā* woman of exceedingly great beauty, and the prince married her, thus renouncing his right to the throne.¹ The two had been husband and wife, named **Tissa** and **Nagā**, in a previous existence and had lived in **Munḍagaṅgā** in Ceylon. One day the husband received a pig from a hunter in payment of some smith's work he had done. Having prepared the animal for food, he expressed the wish that eight holy monks might come to accept alms from him. His wife joining him in this wish, they decorated the house, prepared eight seats, strewed the village path with sand and awaited the guests. **Dhammadinna** Thera of **Piyaṅgudīpa**, having divined the man's wish, came to the village with seven colleagues. After they had eaten, they gave thanks and went away. The man was born as

Sāli the son of **Duṭṭhagāmaṇi**, but his wife was born as a *caṇḍāla* as punishment for an offence in another existence. She had been the youngest of seven daughters of a carpenter and was one day scolded by her mother for untidiness. In anger she used to her mother the same abusive terms as had been hurled at her. This undutiful behaviour caused her to be born as the daughter of a *caṇḍāla*.²

² MT. 606 f.

1. **Asokā**.—A nun of **Nātikā**. When **Ānanda** announces her death to the Buddha at **Nātikā** in the Giṇḍakāvasatha, and inquires where she had been born, the Buddha says that she had been reborn spontaneously in the **Suddhāvāsā**, there to pass away, destined never to return.¹

¹ S. v. 358.

2. **Asokā**.—One of the two chief women disciples of **Maṅgala Buddha**.¹

¹ Bu. iv. 24; J. i. 34.

Asokārāma.—A monastery in **Pāṭaliputta**, built by **Asoka** and finished in three years. It was there that the king's brother **Tissa** was ordained. When the monks had refused for seven years to hold the uposatha ceremony, Asoka sent his minister to summon them to the Asokārāma. There the misguided minister beheaded several theras who refused to obey his orders. It was there that **Moggaliputta Tissa** held the Third Council and made a compilation of the Dhamma.¹

Asoka used to feed 60,000 monks daily at the Asokārāma.

On the day of the foundation of the **Mahā Thūpa** in Anurādhapura, sixty thousand monks under **Mittinṇa** came from Asokārāma.² There, too, lived **Dhammarakkhita**, the teacher of **Nāgasena**.³

Indagutta Thera was appointed by the king to superintend the building of the vihāra.⁴

It was from Asokārāma that **Mahinda** set out on his mission to Ceylon.⁵

¹ Mhv. v. 80, 163, 174, 236, 276.

³ Mil. 16-18.

² *Ibid.*, xxix. 36.

⁴ Sp. i. 48-9.

⁵ *Ibid.*, 69.

Assa Sutta.—Once **Assa**, the “Jockey” (*assāroha*) of **Rājagaha** came to the Buddha to ask if it were true that a horse-trainer, if he exerted himself in the performance of his duties, would be born among the **Sarañjita** devas? The Buddha tells him that such a view is a perverted one and that its result is rebirth either in purgatory or as an animal. Assa expresses his consternation and declares himself thenceforth a follower of the Buddha.¹

¹ S. iv. 310.

1. **Assaka**.—A king mentioned in the *Nimi Jātaka*, in a list of kings, such as **Dudīpa**, **Sāgara**, **Sela**, etc., who, in spite of all their great sacrifices, were not able to go beyond the Peta-world.¹

¹ J. vi. 99.

2. **Assaka**.—King of **Potali** in the kingdom of **Kāsi**. His queen consort **Ubbarī** was very dear to him, and when she died he was plunged into grief. He put her corpse in a coffin, placed it under his bed and lay thereon, starving for seven days. The Bodhisatta was then an ascetic in the Himālaya, and just at this time he visited Potali. There, in the royal park, the king came to see him because he was told that the ascetic would show him Ubbarī. The Bodhisatta showed him Ubbarī now reborn as a dung-worm in the park, because, being intoxicated with her own beauty, she had done no good deeds. Seeing the king incredulous, the ascetic made her speak, and she declared that she cared much more for the dung-worm, who was now her mate, than for Assaka who had been her husband in her previous life. Assaka went back to the palace, had the body disposed of, married another queen and lived righteously.¹

¹ J. ii. 155-8.

3. **Assaka**.—King of **Potanagara** in the **Assaka** country, soon after the Buddha's death. He was the father of **Sujāta** and had two wives. He bequeathed his kingdom to the son of the younger wife.¹

See also **Aruṇa** (2).

¹ VvA. 259-60.

4. **Assaka**.—The country of Assaka is one of the sixteen *Mahājana-padas* mentioned in the *Āṅguttara Nikāya*.¹ It does not, however, occur in the list of twelve countries given in the *Janavasabha Sutta*.² The Assakas are said to have had settlements on the **Godāvarī**, and **Bāvarī's** hermitage³ was in their territory, in close proximity to the **Aḷaka** or **Muḷaka** (the district round Paithan).⁴

The country is mentioned with **Avanti**⁵ in the same way as **Aṅga** with **Magadha**, and its position in the list between **Sūrasena** and **Avanti** makes it probable that when the list was drawn up, its position was immediately to the north-west of **Avanti**. It is probable, in that case, that the **Godāvarī** settlement, in the **Dakkhiṇāpatha**, was a later colony.

In the *Assaka Jātaka*⁶ mention is made of a king Assaka whose realm was in the kingdom of **Kāsi**. It is significant, in this connection, that the

¹ A. i. 213; iv. 252, 256, 260.

² *qv*.

³ Sn. v. 977.

⁴ Law, *Early Geography*, 21.

⁵ J. v. 317.

⁶ *Ibid.*, ii. 155.

capital of Assaka, variously called **Potana**⁷ or **Potali**,⁸ is not mentioned in the reference to the Godāvārī.

According to the *Culla Kālīṅga Jātaka*,⁹ at one time the King of Assaka (**Aruṇa**) accepted the challenge of King **Kālīṅga** of **Dantapura** to war, and defeated him. Later Assaka married Kālīṅga's daughter and the relations between the two countries were amicable. In the Hāthigumphā Inscription of Khāravela it is related that Khāravela, regardless of King Sātakarṇī, sent a large army to the west (*pachime disam*) to strike terror into Assaka (or Asika) nagara. Law¹⁰ thinks that the Assaka of the Culla Kālīṅga Jātaka, the Asikanagara of the Hāthigumphā Inscription and the Assaka of the Sutta Nipāta are one and the same place. This would probably be correct if Potana and Potali were regarded as two different cities, capitals of two different settlements having the same name.

Sanskrit authors speak of both **Aśmakā** and **Aśvakā**. It is not possible to say whether these represent two distinct tribes or whether they are variant names for the same people. Asaṅga mentions **Aśmaka** in his *Sūtrālaṅkāra* as a territory on the basin of the Indus. This would make it identical with the Assakenus of Greek writers, that is to the east of the Sarasvati, about twenty-five miles from the sea on the Swat valley. Pāṇini mentions the **Aśmakas**.¹¹ The *Mārkaṇḍeya Purāṇa* and the *Brhat Saṃhitā* place Assaka to the north-west. The Assaka capital, Potana, it has been suggested, is the Paudanya of the Mahābhārata.¹² In the Commentary to Kauṭilya's Arthaśāstra, Bhaṭṭasvāmi identifies **Aśmaka** with **Mahārāṣṭra**.¹³

Soon after the Buddha's death, a King Assaka was the ruler of Potali, and he and his son **Sūjata** were converted by **Mahā Kaccānā**.¹⁴

In the time of King Reṇu, the Assaka king of Potana was **Brahmadatta**.¹⁵

In the Buddha's time the Assaka king is described as an **Andhakarājā**. He took a thousand for the plot of land sold for Bāvarī's hermitage.¹⁶

⁷ *E.g.*, D. ii. 235; J. iii. 3.

⁸ *E.g.*, J. ii. 155.

⁹ *Ibid.*, iii. 3-5.

¹⁰ *Op. cit.*, p. 21.

¹¹ *iv.* 173.

¹² *i.* 77, 47.

¹³ Law, *op. cit.*, 22.

¹⁴ VvA. 259-67.

¹⁵ D. ii. 236.

¹⁶ SnA. ii. 581.

Assaka Jātaka (No. 207).—The story of King **Assaka** (2). It was related to a monk who was distracted by the recollection of a former wife. He was Assaka in the previous birth.¹

¹ J. ii. 158.

Assakaṇṇa.—One of the mountains round **Sineru**.¹ It is higher than **Vinataka**, and between these two flows the **Sidantara Samudda**.²

¹ SnA. ii. 443; Sp. i. 119.

² J. vi. 125.

Assagutta Thera.—A dweller in the **Vattaniya** hermitage. **Nāgasena's** teacher sent him to Assagutta to spend the rainy season with him. There was an old woman, a devout follower of the Faith, who had for thirty years or more looked after Assagutta; it was while preaching to her that Nāgasena became a **Sotāpanna**.¹

When Nāgasena had completed his course, Assagutta sent him on to **Pāṭaliputta** to **Dhammarakkhita**.² It was Assagutta who interceded with Sakka to persuade **Mahāsena** to leave the deva-world and be born in the world of men as Nagasena. He was evidently the leader of the Saṅgha at the time, for it was he who summoned an assembly at **Yugandhara** to discuss the danger caused by Milinda's controversies.³ In the Commentaries⁴ he is quoted as an example of a *kaḷyāṇamitta*, full of compassion, association with whom leads to the destruction of ill-will.

¹ She, too, became a *sotāpanna* (Mil. 16).

² *Ibid.*

³ *Ibid.*, 6.

⁴ DA. ii. 779; AA. i. 28; VibhA. 272.

1. **Assaji Thera.**—The fifth of the **Pañcavaggiya** monks. When the Buddha preached the *Dhammacakkappavattana Sutta*, he was the last in whom dawned the eye of Truth, and the Buddha had to discourse to him and to **Mahānāma** while their three colleagues went for alms.¹ He became an arahant, together with the others, at the preaching of the *Anattalakkhaṇa Sutta*.² He was responsible for the conversion of **Sāriputta** and **Moggallāna**. Sāriputta, in the course of his wanderings in search of Eternal Truth, saw Assaji begging for alms in Rājagaha, and being pleased with his demeanour, followed him till he had finished his round. Finding a suitable opportunity, Sāriputta asked Assaji about his teacher and the doctrines he followed. Assaji was at first reluctant to preach to him, because, as he said, he was but young in the Order. But Sāriputta urged him to say what he knew, and the stanza which Assaji uttered then, has, ever since, been famous, as representing the keynote of the Buddha's teaching:

“*ye dhammā hetuppabhavā tesaṃ hetuṃ Tathāgato āha
tesaṃ ca yo nirodho, evaṃvādī Mahāsamaṇo.*”

¹ Vin. i. 13. He became a *sotāpanna* on the fourth day of the quarter (AA. i. 84).

² Vin. i. 14; J. i. 82.

Sāriputta immediately understood and hurried to give the glad tidings to Moggallāna that he had succeeded in his quest.³

Sāriputta held Assaji in the highest veneration, and we are told that from the day of this first meeting, in whatever quarter he heard that Assaji was staying, in that direction he would extend his clasped hands in an attitude of reverent supplication, and in that direction he would turn his head when he lay down to sleep.⁴

One day when Assaji was going about in Vesāli for alms, the Nigaṇṭha **Saccaka**, who was wandering about in search of disputants to conquer, saw him, and questioned him regarding the Buddha's teaching because he was a well-known disciple (*ñātaññātara-sāvaka*). Assaji gave him a summary of the doctrine contained in the Anattalakkhaṇa Sutta. Feeling sure that he could refute these views attributed to the Buddha, Saccaka went with a large concourse of **Licchavis** to the Buddha and questioned him. This was the occasion for the preaching of the *Cūla-Saccaka Sutta*.⁵ The Commentary⁶ tells us that Assaji decided on this method of exposition because he did not wish to leave Saccaka any loophole for contentious questioning. The *Samyutta Nikāya*⁷ records a visit paid by the Buddha to Assaji as he lay grievously sick in **Kassapārāma** near Rājagaha. He tells the Buddha that he cannot enter into jhāna because of his difficulty in breathing and that he cannot win balance of mind. The Buddha encourages him and asks him to dwell on thoughts of impermanence and non-self.

³ Vin. i. 30 ff.; the incident is related in the DhA (i. 75 ff.) with slight variations as to detail.

⁴ DhA. iv. 150-1.

⁵ M. i. 227 ff.

⁶ MA. i. 452.

⁷ S. iii. 124 ff.

2. **Assaji**.—One of the leaders of the **Assaji-Punabbasukā** (*q.v.*), the other being **Punabbasu**. He was one of the **Chabbaggiyā**, the others being **Mettiya**, **Bhummajaka**, **Paṇḍuka** and **Lohitaka**.¹

¹ J. ii. 387; MA. ii. 668.

Assaji Sutta.—Records the incident, mentioned above, of the Buddha's visit to Assaji (1).¹

¹ S. iii. 124-6.

Assaji-Punabbasukā.—The followers of **Assaji** and **Punabbasu**. They lived in **Kiṭṭagiri**, between Sāvattthi and Ālavi, and were guilty of various evil practices. They used to grow flowers, make wreaths and garlands, and send them to girls and women of respectable families and also to slave girls, to lie with such women, and disregard the precepts regarding

the eating of food at the wrong time, using perfumes, visiting shows, singing and playing games of various sorts.¹ Their abandoned ways of life won popularity for them, and virtuous monks, who did not belong to their group, were not welcomed by the people of the neighbourhood.

The Buddha heard of their nefarious doings from a monk who had been sojourning in the district, and having convened a meeting of the Saṅgha, sent **Sāriputta** and **Moggallāna**, together with a number of other monks, (for the recalcitrants were passionate and violent), to carry out the *Pabbājaniyakamma* (Act of Banishment) against them. The deputation of the Saṅgha went to Kiṭāgiri and made an order that the Assaji-Punabbasukā should no longer dwell there, but the latter, instead of obeying the injunction, abused the monks, accusing them of partiality, and not only departed from Kiṭāgiri, but also left the Order. When the matter was reported to the Buddha he had the *Pabbājaniyakamma* revoked ("because it had served no purpose").²

In the *Dhammapada* Commentary³ we are told that Assaji and Punabbasu had originally been disciples of Sāriputta and Moggallāna, and that when the two Aggasāvakas admonished them and their followers on the wickedness of their conduct, some of them reformed themselves and a few retired to the householder's life.

The Assaji-Punabbasukas seem to have had a special dislike for Sāriputta and Moggallāna. Once the Buddha, on his way somewhere from Sāvattthi, accompanied by Sāriputta, Moggallāna and five hundred others, sent word to the Assaji-Punabbasukas to prepare sleeping places for them. They sent answer that the Buddha was very welcome, but not Sāriputta and Moggallāna, because "they were men of sinful desires and influenced by such desires."⁴

But elsewhere⁵ even the Buddha is represented as having been lightly regarded by them. When it was reported to them that the Buddha lived on only one meal a day and found that it made him well and healthy, their reply was that they themselves ate in the evening and the early morning and at noon and outside prescribed hours, and that they found this quite agreeable and saw no reason for changing their mode of life. It is true, however, that even on this occasion when the Buddha sent for them, they came dutifully and listened patiently to his admonition on the necessity of implicit obedience to a teacher in whom they had faith, and we are told that they were "even gladdened in their hearts" after hearing the Buddha. There is, however, no evidence that they reformed after hearing him.

¹ They violated eighteen precepts (Sp. iii. 625).

² Vin. ii. 9-13, 14, 15.

³ ii. 109.

⁴ Vin. ii. 171.

⁵ Kiṭāgiri Sutta (M. i. 473 ff.).

In the Commentaries⁶ the Assaji-Punabbasukā are mentioned as an example of those who paid no heed to precepts great or small, which they had undertaken to observe.

The *Samantapāsādikā*⁷ mentions that Kīṭāgiri was chosen by them as residence because it was watered by both monsoons, produced three crops, and had suitable sites for buildings.

They were five hundred in number.

⁶ E.g., DA. ii. 525.

⁷ iii. 614.

Assaji-Punabbasuka-Vatthu.—The story of the visit of the Aggasāvakas to the **Assaji-Punabbasukā**, mentioned above.¹

¹ DhA. ii. 108-10.

Assatara.—A tribe of Nāgas present at the preaching of the *Mahāsamaya Sutta*.¹ Buddhaghosa² says they lived at the foot of **Sineru** and were so powerful that they could resist even the **Supaṇṇas**.²

They were among the Nāgas assembled by **Dhataratṭha** to help him in winning **Samuddajā**.³ They are always mentioned with the **Kambala** Nāgas.

¹ D. ii. 259.

² DA. ii. 688.

³ J. vi. 165.

Assapāla.—The second son of King **Esukāri**'s chaplain. He was born in the world of men at Sakka's request. His father had him brought up among the keepers of horses (*assapālā*) so that he might not wish to renounce the world. His brothers were **Hatthipāla**, **Gopāla** and **Ajapāla**. He followed Hatthipāla into the ascetic life and lived on the banks of the Ganges.¹

He was Sāriputta in the present age.²

¹ J. iv. 476 ff.

² *Ibid.*, 491.

Assapura.—A city in the kingdom of **Aṅga**. It was here that the *Mahā Assapura* and *Cūla Assapura* Suttas were preached by the Buddha.¹

According to the *Cetiya Jātaka*, Assapura was built by the second of the five sons of King **Upacara** of **Ceti**, on the spot where he saw a pure white horse. It lay to the south of **Soththivatī**, Upacara's capital.²

¹ M. i. 271 ff.; *ibid.*, 281 ff.; MA. i. 483.

² J. iii. 460.

Assapura Suttas.—See **Mahā Assapura** and **Cūla Assapura**.

1. **Assamaṇḍala**.—A ford on the **Mahāvālukagaṅgā** in Ceylon.¹ Geiger refers to a legend which connects this with **Kacchakatittha**, in which case it should be near the **Mahāgantota**, east of Polonnaruva.²

¹ Cv. lxxii. 27.

² Cv. Trs. ii. 321, n. 5.

2. **Assamaṇḍala**.—One of the spots included in the area marked off by **Devānampiyatissa** for the **Sīmā** of the **Mahāvihāra**.¹

¹ Mv. xv. 15 in Appendix B to Geiger's Edition.

Assamukha.—One of the four rivers that flow out of the **Anotatta** Lake. Many horses are found on its banks.¹

¹ SnA. ii. 438; UdA. 301.

Assalāyana.—A young brahmin, sixteen years old, of **Sāvatti**, very learned in the Vedas and allied subjects. Five hundred brahmins staying in the city asked him to hold a discussion with the Buddha and refute his views. He agreed only after repeated requests, because, he said, Gotama was a thinker with views of his own and, therefore, difficult to defeat in controversy. He visits the Buddha and asks what he has to say concerning the claims of the brahmins to be the only superior class, the legitimate sons of **Brahmā**. The Buddha points out to him that such pretensions are baseless, and that virtue, which alone leads to purity, can be cultivated by any of the four classes. Assalāyana sits silent and upset at the end of the discourse, but when the Buddha relates to him a story of the past where **Asita Devala** had defeated brahmins who held these same views, Assalāyana feels relieved and expresses his admiration of the Buddha's exposition. He declares himself a follower of the Buddha.¹ Buddhaghosa² tells us further that Assalāyana became a devoted follower of the faith and built a cetiya in his own residence for worship, and that all his descendants, down to Buddhaghosa's day, built similar cetiyas in their houses.

Assalāyana is probably to be identified with the father of **Mahākoṭṭhita**, (*q.v.*), his wife being **Candavati**. There is, however, one difficulty connected with this theory: Mahākoṭṭhita says that he was won over to the faith after hearing the same sermon of the Buddha as converted his father (*yadā me pitaraṃ Buddho vinayī sabbasuddhiyā*).³ It is unlikely, if the identification be correct, that this refers to the *Assalāyana Sutta*, because at the time of that Sutta, Assalāyana was only sixteen years old; but there exists no record of any other sutta preached to Assalāyana, dealing with "*sabbasuddhi*."

¹ M. ii. 147 ff.

² MA. ii. 785.

³ ThagA. i. 31; Ap. ii. 480.

Assalāyana's name occurs in a list of eminent brahmins found in the *Sutta-Nipāta* Commentary.⁴

⁴ i. 372.

Assalāyana Sutta.—Records the conversation between the Buddha and Assalāyana when the latter went to visit him.¹

¹ M. ii. 147 ff.

Assārāma.—The place of death of Sikkhī Buddha.¹ The *Buddhavaṃsa*² calls it **Dussārāma**.

¹ BuA. 204.

² Bu. xxi. 28.

Assāroha.—Probably a nickname for the horse-trainer whose visit to the Buddha is recorded in the **Assa Sutta**. He is described as a *gāmaṇi* (head man of a village).¹

¹ S. iv. 310.

Assāsa Sutta.—A conversation between Sāriputta and the Paribbājaka Jambukhādaka as to what constitutes comfort (*assāsa*) and how it might be won.¹

¹ S. iv. 254.

Assu Sutta.—Preached at Sāvatti. The tears shed by a person faring in Saṃsāra, as a result of various sorrows, are greater in quantity than the waters of the four oceans. One should therefore feel repulsion for all things of this world.¹

¹ S. ii. 179-80.

Assutavata Sutta.—The untaught might well be repelled by the body, seeing its decay, but not by the mind or consciousness, which is like a monkey letting go of one thing only to grasp another. The well-taught disciple is repelled not only by the body but by all the *khandhas* and wishes to be free from them.¹

¹ S. iv. 94.

Assutavā Sutta.—From the adjusted friction of two sticks fire is born; if there is no friction there is no fire. Similarly, from contact feeling is born: if contact ceases feeling ceases. The well-taught disciple knows this and attains freedom.¹

¹ S. iv. 95.

Ahaha.—One of the purgatories mentioned in the *Sutta-Nipāta* list.¹ It is the name given to a period of suffering in **Avīci** and is equivalent in duration to twenty **Ababā**.²

¹ p. 126.² SnA. ii. 476; S. i. 152.

Ahiṃsaka.—The earlier name of **Aṅgulināla** (*q.v.*).

Ahiṃsaka Sutta.—Records the interview between the Buddha and **Ahiṃsaka Bhāradvāja**.¹

¹ S. i. 164.

Ahiṃsaka Bhāradvāja.—One of the Bhāradvāja brothers. He came to the Buddha at Sāvattthi and the Buddha suggested to him the desirability of living up to his name by practising *ahiṃsā*. It is said that later he became an arahant.¹ Buddhaghosa² is uncertain as to the reason for the name which he says was given to him by the Recensionists. He suggests that he was so called, either because his actual name was such, or because of the nature of the discussion between him and the Buddha.

¹ S. i. 164.² SA. i. 179.

Ahiṅḍika Jātaka (No. 365.)—The story of a snake-charmer in Benares who had also a tame monkey. Once, during a festival, he left the monkey with a corn-factor (the Bodhisatta) and set out to earn money by making sport with the snake. The monkey was well looked after by the Bodhisatta. Seven days later the snake-charmer returned drunk and ill-treated the monkey. When the man was asleep the monkey escaped and refused to come back in spite of his former owner's fine words.

The story was told with reference to a novice who was ordained by a distinguished Elder. The Elder ill-treated the lad who, in exasperation, left the Order. The Elder persuaded him to return, but when this had happened twice again, the lad refused to come back.¹ The novice is identified with the monkey of the story.

¹ J. iii. 197-9.

Ahicchatta.—A king of the Nāgas. He lived in the heap of sand which was made by **Aggidatta** (*q.v.*) and his followers, who had made a vow to bring from somewhere a jar of sand and empty it at an agreed spot whenever a sinful thought occurred to them. When **Moggallāna** visited Aggidatta and asked him for a lodging, Aggidatta refused to give him one, but Moggallāna, in spite of his protests, occupied the sandhill. Moggallāna

overcame the power of the Nāga king by his iddhi-power, and when Aggidatta and his followers visited him the next morning, they found Ahicchatta standing with his hood over Moggallāna's head as protection for him from the sun.¹

¹ DhA. iii. 241 ff.

Ahidīpa.—The old name for **Kāradīpa**, near **Nāgadīpa**. **Akitti** spent some time there.¹

¹ J. iv. 238.

Ahinda Sutta.—For self-protection one should practise amity for the four royal families of snakes: **Virūpakkha**, **Erāpatha**, **Chabyāputta** and **Kaṇhā-gotamaka**. It was preached when a monk was bitten by a snake at Sāvattthi.¹

¹ A. ii. 72. Cp. Vin. ii. 109; SA. ii. 144.

Ahipāraka.—Commander-in-chief and friend and counsellor of **Sivi**, King of **Ariṭṭhapura**.—They had been to **Takkasilā** together and were friends from boyhood. Ahipāraka's wife was **Ummadantī** of ravishing beauty. Their story is given in the *Ummadantī Jātaka*.¹ In the present age he was **Sāriputta**.²

¹ J. v. 209 ff.

² *Ibid.*, 227.

Ahipeta.—Seen by **Moggallāna** as he came from Gijjhakūta to Rājagaha in the company of **Lakkhaṇa**. He revealed the peta's story in the presence of the Buddha. In the long past men had erected a bower of leaves and grass on the banks of the river near Benares for a Pacceka Buddha. Here residents from the city would visit him morning and evening with offerings. On the way they had to pass a field, which in their many journeyings they trampled and damaged. The farmer tried in vain to prevent them. One day, in exasperation, when the Pacceka Buddha was away, the farmer burnt his bower, destroying everything in it. When he confessed his guilt the followers of the Pacceka Buddha beat him to death. He suffered in Avīci till the earth was elevated one league, and was thereafter born a peta, twenty-five leagues in length, his body enveloped in flames.¹

¹ DhA. ii. 64 ff.; see also S. ii. 254.

1. **Ahirika Sutta.**—A man who is void of faith, virtue and shame is destined to be born in hell.¹

¹ A. ii. 227.

2. **Ahirika Sutta.**—The man who is shameless destroys his welfare, the man who has shame works his weal.¹

¹ A. ii. 229.

“**Ahrikamūlakā cattāro**” **Sutta.**—Four suttas based on the fact that like coalesces with like, the shameless with the shameless, etc.¹

¹ S. ii. 162 f.

Ahogaṅgā.—A mountain in North India, on the Upper Ganges. There, for some time, lived the thera **Sambhūta Sānavāsī**, and it was there that **Yasa Kākaṇḍaputta** saw him. The meeting of arahants to discuss what measures should be taken against the **Vesālī** monks was also held there, and at the meeting were present monks from the Western country and from **Avanti-Dakkhiṇāpatha**.¹ **Moggaliputta** lived in Ahogaṅgā all alone for seven years, prior to the Third Council for which he was awaiting the right time.² The Mahāvamsa describes it as being “further up the Ganges” (*uddham Gaṅgāya*).

Moggaliputta Tissa came from Ahogaṅgā to **Pāṭaliputta** on a raft.³

¹ Vin. ii. 298-9.

² Mhv. v. 233; see also Vin. Texts, ii. 146, n. 1. (The Mbv., p. 106, says *upari Gaṅgāya*; see also Sp. i. 57).

³ Sp. i. 57.

Ā

Ākaṅkha Vagga.—The eighth chapter of the *Dasaka Nipāta* of the *Aṅguttara Nikāya*. It consists of ten suttas on such subjects as the “thornless” life, the obstacles to desired things, **Migasālā’s** questions on the future life of individuals, the likeness of a bad monk to a crow, the qualities of the **Ñigaṇṭhas**, etc.¹

¹ A. v. 131-51.

1. **Ākaṅkheyya Sutta.**—The sixth sutta of the *Majjhima Nikāya*, preached at **Jetavana**. A monk must conform to the *sīla*, the *pāṭimokha* and the *sikkhāpadas*, whatever be his yearnings, whether to be beloved of his fellows, to be given robes etc., to gain the four *jhānas*, to make an end of *dukkha* or to be possessed of such powers as *dībbacakkhu*, etc.¹ This sutta is often mentioned² as an example of a discourse preached by the Buddha of his own accord (*attano ajjhāsayen’eva*).

¹ M. i. 33-6.

² E.g., DA. i. 50; MA. i. 13.

2. **Ākaṅkkheyya Sutta.**—Preached to the monks at **Jetavana** on the ambitions that should stir a monk's heart.¹

¹ A. v. 131-3.

1. **Ākāsa Sutta.**—A conversation between **Sāriputta** and **Ānanda** at **Sāvattthi** on the attainment of and dwelling in the sphere of the infinity of space.¹ The full title of the Sutta should be **Ākāsānañcāyatana**.

¹ S. iii. 237.

2. **Ākāsa Sutta.**—Just as divers winds blow in the sky, in different directions—hot, cool, dustless, etc.—so in the body arise divers feelings.¹

¹ S. iv. 218.

3. **Ākāsa Sutta.**—**Moggallāna** tells the monks how he won the power of dwelling in the realm of infinite space (*ākāsānañcāyatana*).¹

¹ S. iv. 266.

4. **Ākāsa Sutta.**—Just as divers winds blow in the sky, so when a monk cultivates the Noble Eightfold Path, the *satipaṭṭhānas*, the *sammappa-dhānas*, the *iddhipādas*, the *indriyas*, the *balas* and the *bojjhaṅgas* reach fulfilment.¹

¹ S. v. 49.

1. **Ākāsagaṅgā.**—The river that flows southward from the **Anotatta** Lake receives, in its different stages, various names. That part of it which flows sixty leagues through the air is called **Ākāsagaṅgā**.¹ The Buddha's discourse on various topics (*pakiṇṇakakathā*) is like the downward flow of the **Ākāsagaṅgā**²; so also is the eloquence of clever preachers.³

The fine clay to be found in the area (thirty yojanas in extent) over which the **Ākāsagaṅgā** falls to earth, is called, on account of its fineness, "butter clay" (*navanīta-mattikā*). This clay was brought by arahant *sāmaṇeras* to be spread over the foundation of the **Mahā Thūpa** in **Anurādhapura**.⁴ The spot where it is found is called **Tintasisakola**.⁵

¹ SnA. ii. 439; MA. 586, etc.

⁴ Mhv. xxix. 5 f.

² AA. i. 94; DhA. iii. 360.

⁵ MT. 515.

³ E.g., DhA. iv. 18; J. ii. 65.

2. **Ākāsagaṅgā.**—A vast channel built by **Parakkamabāhu I.** to bring water from the **Kāragāṅgā** to the **Parakkamasamudda**.¹

¹ Cv. lxxix. 25.

Ākāśagotta.—A physician of **Rājagaha** who lanced the fistula of a monk. Meeting the Buddha, he told him of the lancing, trying to make fun of it. The Buddha, having made inquiries, declared the performance of such an operation a *thullaccaya* offence.¹

¹ Vin. i. 215-16.

Ākāśacetiya.—A cetiya in **Rohaṇa** in South Ceylon, not far from **Cittalapabbata Vihāra**, so named because it is situated on the summit of a rock. It is not known when and by whom it was built. King **Kākavaṇṇa-Tissa** fixed to it stone slabs, to make it easier of ascent.¹

There were probably two cetiyas of the same name, one being in **Rohaṇa** and the other to the east of **Anurādhapura**. It is the latter which is mentioned in the thirty-third chapter of the *Mahāvamsa*.²

Vaṭṭagāmaṇi, going up with his queen to the **Ākāśacetiya**, saw his minister, **Kapisisa**, who had just come down from the cetiya, where he had been sweeping the courtyard, sitting by the road; because he did not fling himself down before the king, the latter slew him in anger.

This **Ākāśacetiya** was near **Acchagalla Vihāra**, which, according to the *Mahāvamsa Tīkā*,³ was to the east of **Anurādhapura**.

It may be that **Ākāśacetiya** was a common name for any vihāra built on the summit of a rock, for the Commentaries⁴ speak also of an **Ākāśacetiya** at **Sumanagiri (Sumanakūṭa)** at which the Tamil general **Dīghajantu** offered a red silken robe.

¹ Mhv. xxii. 26.

³ MT. 302.

² Vers. 68-9.

⁴ AA. i. 375; MA. ii. 955.

Ākāśānañcāyatanūpagādevā.—A class of devas born in the Realm of Infinite Space (*ākāśānañcāyatana*¹). They belong to the **Arūpa** world and their life term is twenty thousand kappas.² Their mind arises and ceases moment by moment.³ In the description of the *Arūpāvacara-bhūmi*, these devas represent the lowest limit, the highest being the **Neva-saññānāsaññā**.⁴

¹ M. iii. 103.

³ Kvu. i. 207-8.

² A. i. 267; AbhS., p. 23.

⁴ Ps. i. 84.

Ākāśukkipiya Thera.—An arahant. In a previous birth he had offered a lotus flower to the Buddha **Siddhattha** and had thrown another up into the sky above him. Thirty-two kappas ago he was a king named **Antalikkhacara**.¹

¹ Ap. i. 230.

1. **Ākiñcañña Sutta.**—A conversation between **Sāriputta** and **Ananda** on the sphere of Nothingness (**ākiñcaññāyatana**).¹

¹ S. iii. 237.

2. **Ākiñcañña Sutta.**—**Moggallāna** tells the monks how he entered on and dwelt in the realm of Nothingness.¹

¹ S. iv. 267.

Ākiñcāyatanūpagādevā.—A class of devas born in the *Ākiñcāyatana*, the third Arūpa world.¹ Their life term is sixty thousand kappas.²

¹ M. iii. 103.

² AbhS. 23.

Ākoṭaka.—A deva who visited the Buddha at **Veluvana** accompanied by **Asama**, **Sahali**, **Niñka**, **Veṭambari** and **Māṇava-Gāmiya**. **Ākoṭaka** spoke before the Buddha in praise of various teachers of other schools: **Pakuddha-Kāṭiyāna** (*sic.*), **Nigaṇṭha**, **Makkhalī** and **Pūraṇa**. **Veṭambari** made rejoinder to **Ākoṭaka**, speaking disparagingly of the teachers he had mentioned.¹

¹ S. i. 65.

Āgantuka.—A banker of **Sāvatti**. He was rich, but he neither enjoyed his wealth himself nor gave it to others; he ate rice-dust with sour gruel, wore coarse clothes and went about in an old chariot with a parasol of leaves over his head. After death he was born in **Roruva-niraya**. He died heirless and it took seven days and seven nights for the king's men to remove his wealth to the royal treasury.

In reply to a question of **Pasenadi**, the Buddha revealed why **Āgantuka** had been a miser: in a past birth, while going to the king's court, he had met the Pacceka Buddha **Tagarasikhī** begging for alms and had ordered his servant to give the food prepared for himself (**Āgantuka**) to the Pacceka Buddha. On his way back, seeing the Pacceka Buddha returning with the excellent food from the merchant's house in his alms-bowl, he wished he had distributed it among his own servants instead, as they would have done some work in return.¹

The reason for **Āgantuka** being heirless is related in the *Mayhaka Jātaka*.

¹ J. iii. 299-300.

Āgantuka Sutta.—Like to a guest-house into which come folk from all quarters to take up their residence, a monk, who develops the Noble Eightfold Path, realises those states (the five *upādānakkhandhā*) that

should be realised, abandons those (*avijjā and bhavaṭaṇhā*) that should be abandoned and cultivates *samatha* and *vipassanā*.¹

¹ S. v. 51-2.

Agāra Sutta.—Like a guest-house to dwell in which come folk from all quarters, noblemen and brahmins, commoners and serfs, so, in the body, divers feelings arise, pleasant, painful and neutral, carnal (*sāmisa*) and non-carnal.¹

¹ S. iv. 219.

Āghāta Vagga.—The seventeenth chapter of the *Pañcaka Nīpāta* of the *Āṅguttara Nikāya*. It contains ten suttas on various topics, including a dispute between **Sāriputta** and **Udāyi**.¹

¹ A. iii. 185-202.

1. **Āghāta Sutta.**—On nine things which cause enmity to be born.¹

¹ A. iv. 408.

2. **Āghāta Sutta.**—On the nine ways of getting rid of feelings of enmity.¹

¹ A. iv. 408-9.

1. **Āghātavinaya Sutta.**—The five ways of repressing ill-will: by producing *mettā*, *karuṇā* and *upekkhā*, by getting rid of forgetfulness and by reflecting on the power of kamma¹.

¹ A. iii. 185-6.

2. **Āghātavinaya Sutta.**—A sermon by **Sāriputta** to the monks on the way in which ill-will arises in men, and the methods by which it may be overcome. These methods are illustrated by various similes.¹

¹ A. iii. 186-90.

Ācāmadāyikā.—A family in **Rājagaha** was afflicted with plague and all its members died except one woman. She broke through a wall¹ and went and lived in the backyard of another house. The inmates of the house, having compassion on her, gave her the remnants of their food. One day, **Mahā Kassapa**, rising after seven days and nights from *nīrodha-samāpatti*, knowing that he could be of use to the poor woman, appeared before her asking for alms. Having nothing but rice-water to give him,

¹ That being the customary method of avoiding infection.

she asked him to go elsewhere, but the Elder showed his desire to accept her gift and refused alms offered to him by **Sakka** and by the inmates of the house behind which the woman lived. With great joy she gave him the rice-water, and the Elder then told her that three births earlier she had been his mother. That same night she died and was born in a *vimāna* among the **Nimmānarati** gods. Her story forms the basis of the *Ācāma-dāyikā-Vimāna Vatthu*.²

² Vv. p. 17; VvA. 99 ff.

Ācāravittigāma.—A village three leagues to the north-east of **Anurādhapura**. When **Duṭṭhagāmaṇi** was seeking for materials for the building of the **Mahā Thūpa**, nuggets of gold, from a span to a finger's breadth in size, appeared in the village.¹

¹ Mhv. xxviii. 13-15.

Ājañña Jātaka (No. 24.)—Once, when **Brahmadatta** was ruling in Benares, seven kings laid siege to the city. A warrior sent by Brahmadatta harnessed two horses (brothers) and, sallying forth from the city, overcame six camps and captured six kings. Just then the elder horse (who was the Bodhisatta) was wounded. The charioteer unfastened the horse's armour as he lay on his side, and started to arm another horse. The Bodhisatta addressed the charioteer and said that as an Ājañña horse he must fight on. The charioteer set him on his feet again and, with his help, captured the seventh camp and its king.

The Bodhisatta, having counselled the victorious king to show mercy to his captives, died, and his body was burnt with all honours.

The story was told to a monk who had given up striving.¹

¹ J. i. 181-2.

1. **Ājañña Sutta.**—Like a king's thoroughbred horse possessed of beauty, strength, speed and good proportions, a monk worthy of offerings should have beauty (of life), strength (of character), speed (of insight) and good proportions (of necessities).¹

¹ A. ii. 250-1.

2. **Ājañña Sutta.**—Same as above, but speed of insight in a monk is depicted as ability to enter into the four jhānas.¹

¹ A. ii. 251-2.

3. **Ājañña Sutta.**—On eight qualities that a horse should possess in order to be worthy of being used by the king, and on eight similar qualities essential in the ideal monk.¹

¹ A. iv. 188 ff.

1. **Ājāni Sutta.**—The five qualities of a thoroughbred horse in the service of the king and the similar qualities of a good monk.¹

¹ A. iii. 248.

2. **Ājāni Sutta.**—Three suttas giving six similar qualities.¹

¹ A. iii. 282-4.

Ājāniya Sutta.—Three discourses identical, in the main, with the **Ājañña Sutta** (1), but the fourth quality (good proportions) is omitted. The suttas differ from one another in the definition of “speed” in the case of the monk.¹

¹ A. i. 244.

Ājivaka Sutta.—A conversation between **Ananda** and a householder, a follower of the **Ājivakas**. The householder questions **Ananda** as to whose doctrine is well taught, who are the rightly conducted and who are the welfarers in the world. **Ananda** tells him the characteristics which are helpful in arriving at a decision on these questions, without praising one's own creed or decrying another's. The man expresses great satisfaction.¹

¹ A. i. 217 ff.

Ājivakā.—A class of naked ascetics (see, e.g., Vin. i. 291), followers of **Makkhali Gosāla**, regarded, from the Buddhist point of view, as the worst of sophists. Numerous references to the **Ājivakas** are to be found in the *Piṭakas*, only a few of them being at all complimentary. Thus in the *Mahā Saccaka Sutta*¹ they are spoken of as going about naked, flouting life's decencies and licking their hands after meals. But they never incurred the guilt of obeying another man's command, of accepting food specially prepared for them, of accepting food from people while eating, from a pregnant woman, or nursing mother, or from gleanings in time of famine; they would never eat where a dog was already at hand, or where hungry flies were congregated. They never touched flesh, fish or intoxicants, and they had a rigid scale of food rationing. It is mentioned that they did not always find it possible to adhere to this rigid code of conduct.

¹ M. i. 238; see also S. i. 66, where a *deva* praises Gosāla as a man who had attained to perfect self-control by fasting and austere practices. He had abandoned speech and wordy strife with any person, was equable, a speaker of truth, a doer of no evil. That the life of the **Ājivakas** was austere may be gleaned from their condemnation of monks carrying parasols (Vin. ii. 130).

It is stated in the *Tevijja Vacchagotta Sutta*² that far from any Ājivaka having put an end to sorrow, the Buddha could recall only one Ājivaka during ninety-nine kappas who had even gone to heaven, and that one too had preached a doctrine of *kamma* and the after-consequences of actions. Elsewhere³ they are spoken of as children of a childless mother. They extol themselves and disparage others and yet they have produced only three shining lights: **Nanda Vaccha**, **Kisa Saṅkiecca** and **Makkhali Gosāla**. A fourth leader, **Paṇḍuputta**, of wagon-building stock, is mentioned in the *Anaṅgana Sutta*⁴; there is also the well-known **Upaka** (q.v.).

There is no doubt that the Ājivakas were highly esteemed and had large followings of disciples.⁵ They had eminent followers such as high court officials,⁶ and that, for centuries at least, they retained an important position, is shown by their being thrice mentioned in the Asoka Edicts as receiving royal gifts.⁷

The doctrines held by the Ājivakas are mentioned in several places, but the best known account is in the *Sāmaññaphala Sutta* where they are attributed to Makkhali Gosāla by name.⁸ He maintained that there is no cause or reason for either depravity or purity among beings. There is no such thing as intrinsic strength, or energy or human might or endeavour. All creatures, all beings, everything that has life, all are devoid of power, strength and energy; all are under the compulsion of the individual nature to which they are linked by destiny; it is solely by virtue of their birth in the six environments (*chaḷabhijātiyo*) that they experience their pleasure or pain. The universe is divided into various classes of beings, of occupations and methods of production. There are eighty-four hundred thousand periods during which both fools and wise alike, wandering in transmigration, shall at last make an end of pain. The pleasures and pain, measured out as it were with a measure, cannot be altered in the course of transmigration; there can be neither increase nor decrease thereof, neither excess nor deficiency.

The fundamental point in their teaching seems, therefore, to have been “*saṃsāra-suddhi*,” purification through transmigration, which probably meant that all beings, all lives, all existent things, all living substances attain and must attain, perfection in course of time.

According to Buddhaghosa,⁹ in the classification of the Ājivakas, “all beings” (*sattā*) meant all kinds of animals, camels, cows, asses, etc.; “all lives” (*pāṇā*) comprised all sensitive things and sentient creatures divided into those with one sense (*ekendriya*), those with two senses and so forth;

² M. i. 483. ³ M. i. 524. ⁴ M. i. 31.

⁶ Vin. ii. 165; iv. 71.

⁵ See, e.g., **Paśenadi's** evidence in S. i. 68, apart from **Ajātasattu's** visit mentioned in the *Sāmaññaphala Sutta*; also S. iv. 398.

⁷ Hultsch: *Asoka Inscriptions*, see Index.

⁸ D. i. 53-4. See also M. i. 516 f.

⁹ DA. i. 161.

“ all existent things ” (*bhūtā*) denoted all living beings divided into generic types—viz., those produced from an egg, or born from the womb, or sprung from moisture, or propagated from seed; and “ all living substances ” (*jīvā*) denoted rice, barley, wheat, etc.

The division of men into six classes (*chaḷabhijātiyo*) is noteworthy. Buddhaghosa describes these as being *kaṇha*, *nīla*, *lohita*, *halidda*, *sukka* and *paramasukka*. This closely resembles the curious Jaina doctrine of the six Leśyas.¹⁰ In the Aṅguttara Nikāya¹¹ a similar doctrine is attributed to **Pūraṇa Kassapa**.

Gosāla's theory¹² of the divisions of the universe into fourteen hundred thousand principle states of birth—(*paṃukkhayoniyo*) and into various methods of regeneration—viz., seven kinds of animate (*saññigabbhā*) production, i.e. by means of separate sexes; seven of inanimate (*asaññigabbhā*), such as rice, barley, etc.; seven of production by grafting (*nigaṇṭhigabbhā*), propagating by joints, such as sugar cane, etc.—seems to show that the Ājīvakas believed in infinite gradations of existence, in the infinity of time, and also in the recurrent cycles of existence. Each individual has external existence, if not individually, at least in type. In the world as a whole everything comes about by necessity. Fate (*nigati*) regulates everything, all things being unalterably fixed. Just as a ball of string when cast forth spreads out just as far as, and no farther than it can unwind, so every being lives, acts, enjoys and ultimately ends, in the manner in which it is destined (*sandhavitvā*, *samsarivā dukkhassantaṃ karissanti*). The peculiar nature (*bhāva*)¹³ of each being depends on the class or species or type to which it belongs.

Among the views of the *Puthusamaṇas* (other teachers), the Buddha regarded the doctrine of the Ājīvakas as the least desirable. It denied action (*kiriya*), endeavour (*viriya*), and result of action (*kamma*), and was therefore despicable (*paṭikkhitto*).¹⁴ The Buddha knew of no other single person fraught with such danger and sorrow to all devas and men as was Makkhali; like a fish-trap set at a river mouth, Makkhali was born into the world to be a man-trap for the distress and destruction of men.¹⁵

According to Buddhaghosa,¹⁶ **Pūraṇa**, by propounding a theory of the passivity of soul, denied action; **Ajita**, by his theory of annihilation, denied

¹⁰ Given, e.g., in the *Uttarādhyaṇa Sūtra* (Jacobi's *Jaina Sūtras* ii. 213). This seems to involve a conception of mind which is originally colourless by nature. The different colours (*nīla*, etc.) are due to different habits or actions. The supreme spiritual effort consists in restoring mind to its original purity.

Cp. with this the Buddha's teaching in A. iii. 384 ff. and M. i. 36.

¹¹ iii. 383-4.

¹² D. i. 54; see also S. iii. 211.

¹³ DA. i. 161.

¹⁴ A. i. 286.

¹⁵ A. i. 33.

¹⁶ DA. i. 166.

retribution, whereas **Makkhali**, by his doctrine of fate, denied both action and its result.

It has been suggested¹⁷ that Makkhali Gosāla's doctrine of the eight developmental stages of man (*aṭṭha purisabhūmi*) was a physical antecedent of the Buddha's doctrine of the eight higher spiritual ranks (*aṭṭha purisapuggalā*). Buddhaghosa¹⁸ gives the eight stages as follows: *manda*, *khiddā*, *vīmaṃsana*, *ujugata*, *sekha*, *samaṇa*, *jina* and *panna*.

The first stage extends from the first day of birth to the seventh. In the second stage those who have come from evil states cry constantly, those from happy conditions smile, remembering their past lives. The third stage is marked by the infant beginning to walk with the help of others. The time of his being able to walk alone is the *ujugata-bhūmi*. The period of study is *sekha-bhūmi*, of leaving household life, *samaṇa-bhūmi*; the period of knowledge (*viñāṇana*), of constant association with teachers, is the *jina-bhūmi* and the last stage when the jina remains silent (*panna*), is called the *pannaka-bhūmi*. This seems to indicate a development of the mental and spiritual faculties, side by side with physical growth, an interaction of body and mind.

There seems to have been a great deal of confusion, even at the time of the compilation of the Nikāyas, as to what were the specific beliefs of the Ājīvakas. Thus in the *Mahāli Sutta* of the *Samyutta Nikāya*¹⁹ some of Gosāla's views (*natthi hetu*, *natthi paccayo sattānam saṅkilesāya*) are attributed to Pūraṇa Kassapa. The Āṅguttara Nikāya in one place²⁰ apparently confounds Makkhali Gosāla with Ajita Kesakambala, while elsewhere²¹ Pūraṇa Kassapa's views regarding the *chalabhiṇjāti* are represented as being those of Makkhali.

There was a group of Ājīvakas behind Jetavana. The monks saw the Ājīvakas perform various austerities, such as squatting on their heels, swinging in the air like bats, scorching themselves with five fires, and they asked the Buddha whether these austerities were of any use. "None whatever," answered the Buddha, and then proceeded to relate the *Naṅgutṭha Jātaka*.²²

The Ājīvakas used to be consulted regarding auspicious days, dreams, omens, etc.²³

There was a settlement of Ājīvakas in **Anurādhapura**, and **Paṇḍukābhaya** built a residence for them.²⁴

¹⁷ E.g. Barua: *Pre-Buddhist Indian Philosophy*, p. 314.

¹⁸ DA. i. 162; see also Hoernle's *Uvāsaga-Dasāo*, ii. p. 24, where *paṇṇaka* is given for *panna*. cp. J. iv. 496-7 (*mandadasaka*, *khiddā-dasaka*, *aṇṇa-dasaka*, etc.).

¹⁹ iii. 69.

²⁰ i. 286.

²¹ iii. 383-4.

²² J. i. 493 f.

²³ See, e.g., J. i. 287 and MT. 190.

²⁴ Mhv. x. 102.

Thomas,²⁵ following Hoernle, thinks that the term (Ājivaka) was probably a name given by opponents, meaning one who followed the ascetic life for the sake of a livelihood. Hence we cannot infer that the name which was found as late as the thirteenth century always refers to the followers of Makkhali Gosāla. This point is certainly worth investigating.

²⁵ *Op. cit.*, p. 130. But see DhA. i. account of the Ājivakas see Hoernle's 309, where the different kinds of religieus Article in *E.R.A.* and Barua's paper in the are distinguished as *acelaka*, *ājivaka*, *Calcutta University Journal of the Dept. niganṭha* and *tāpasa*. For a detailed of Letters, vol. ii.

Āṭānāṭā.—A city in **Uttarakuru**, mentioned with **Kusināṭā**, **Parakusināṭā** and **Nāṭāpuriyā**.¹

¹ D. iii. 200.

Āṭānāṭiya Sutta.—The thirty-second sutta of the *Dīgha Nikāya*, preached at the **Gijjhakūṭa**.¹

The Four Great Kings having set a guard over the four quarters, visited the Buddha. Having saluted him and sat down with hosts of other yakkhas, **Vessavaṇa** told the Buddha that the yakkhas did not, for the most part, believe in the Buddha for the reason that they did not find it pleasant or agreeable to abstain from the things which he declared to be evil—such as the taking of life, theft, etc. And in order that the Buddha's disciples, haunting lonely and remote parts of the forest where the yakkhas dwelt, might find protection from them, Vessavaṇa suggested that the Buddha might learn the Āṭānāṭiya word-rune (*rakkha*). The Buddha agreeing, Vessavaṇa proceeded to recite it.

It opens with a salutation to the seven Buddhas, beginning with **Vipassī**. The remainder contains a list of the gods and other superhuman beings, the Four Great Kings heading the list; these last are described at some length; forty-one other gods are mentioned as a kind of appendix or afterthought, all mentioned one after another with no attempt at group division and without any details, in what are, apparently, mnemonic doggerels.

A part of the *Mahāsamaya Sutta* (sections 10-20) looks very much like an improved and enlarged edition of this list of bare names.

The Buddha learnt the word-rune and taught it to the monks.

The Āṭānāṭiya Sutta is now regarded as a *Paritta*, and its influence pervades a hundred million world systems.² In Ceylon, for instance, it is recited with great fervour at the conclusion of the Paritta ceremonies, particularly in times of illness, in order to ward off evil spirits.

It is included in the list of Parittas found in the *Milinda-pañha*.³

¹ D. iii. 194 ff.

² VibhA. 430.

sutta in the history of India, see Rhys

³ p. 151; on the importance of this Davids, *Buddhist India*, pp. 219-37.

Āṇājasappāya Sutta.—Preached to the monks, with **Ānanda** at their head, by the Buddha at **Kammasadhamma** in the Kuru country. It deals with real Permanence (*āṇājasappāya*) and with the various ways of meditating on impassibility and the attainments and true release. True deathlessness is only the heart's deliverance (*anupādā cittassa vimokkho*), and there are several stages of the paths that lead to it.¹ Buddhaghosa² says that this sutta described the arahantship of the *Sukkhavipassakā*. Arahantship is mentioned in nine different connections in the sutta, which is therefore praised as being well taught (*sukathitam*).

¹ M. ii. 261 ff.

² MA. ii. 851.

Āṇi Sutta.—Like the **Ānaka** drum of the **Dasārahas**, in which the drum-head vanished, leaving only the framework of pegs, even so is it with the Suttantas of the Tathāgata which are deep in meaning. They lie neglected and forgotten while men will turn their attention to the Suttantas of poets and the utterances of disciples, full of words; these they will learn and master instead of the Buddha's own teachings.¹

¹ S. ii. 266-7.

Āṇimaṇḍavya.—See **Ānimandavya**.

1. **Ātappa Sutta.**—By him who sees not and knows not decay, death, etc., as they really are, energy must be shown.¹

¹ S. ii. 132.

2. **Ātappa Sutta.**—On the occasions on which ardent energy (*ātappa*) should be exerted.¹

¹ A. i. 153.

Ātuma Thera.—The son of a seṭṭhi in **Sāvatthi**. When he grew up his mother proposed to find him a wife, but on account of his *upanissaya*, he left the world and was ordained. His mother tried to entice him back but he declared his great determination and, developing insight, became an arahant.¹

In **Vipassī's** time he had been a householder and had made offering to Vipassī of perfumed water and fragrant powder.

Thirty-one kappas ago he was a king named **Sugandha**. Ātuma is probably identical with **Gandhodakiya** Thera of the Apadāna.²

¹ Thag. v. 72; ThagA. i. 160.

² Ap. i. 157-8.

Ātumā.—A town that lay between **Kusinārā** and **Sāvatti**. Once the Buddha, with a large company of bhikkhus, visited the town. At that time there dwelt in it a monk who had been ordained late in life (a *buddhapabbajita*, identified by Buddhaghosa¹ with the *buddhapabbajita Subhadda*) and had formerly been a barber. He had two sons, handsome, elegant and well versed in the barber's art. When the monk heard of the Buddha's coming, he sent his sons from house to house to collect salt and oil and rice and meal. The young men, using all their powers of persuasion, collected a large quantity of each of these things, and when the Buddha arrived in Ātumā and went to stay in the **Bhūsāgāra**, they made ready rice-gruel and offered it to him. The Buddha, however, would not accept it as the monk, who had had the food collected, had been guilty of an unlawful act in that one monk had begged for others.

It was on this occasion that it was declared to be a *dukkata* offence for a monk, who had formerly been a barber, to carry about with him a barber's equipment.²

In the *Mahā Parinibbāna Sutta*³ the Buddha tells **Pukkusa** of another occasion on which he was staying in the Bhūsāgāra in Ātumā. There was a thunderstorm and two peasants (brothers) and four oxen were struck by lightning. A large number of people having gathered at the place, one of them asked the Buddha if he were aware of the accident. But the Buddha had been in a state of concentration and had neither seen nor heard anything of it. Such was the state of calm of his mind.

¹ DA. ii. 599.

² Vin. i. 249-50.

³ D. ii. 131-2.

Ādāsamaṇḍapa.—One of the numerous buildings erected by **Parakkama-bāhu I.** in the **Dīpuyyāna** in **Pulattipura**. It was so called because its walls were made of mirrors.¹

¹ Cv. lxxiii. 119.

Ādāsamukha.—The Bodhisatta born as the King of Benares. He was the son of **Janasandha** (also called **Dasaratha**), and because his face was resplendent with beauty like a well-polished golden mirror, he was called Ādāsamukha. His father died when he was seven years old, and the courtiers tested the boy in various ways before crowning him king.

Reports of his wisdom soon spread abroad and once, when an old servant of his father's (**Gāmaṇi Caṇḍa**) was being brought to the court to answer various charges, fourteen problems were entrusted to him by different inhabitants of the kingdom to be placed before the king for solution. The king solved them all and ruled righteously. The story is given in the *Gāmaṇi Caṇḍa Jātaka*.¹

¹ J. ii. 297-310.

Ādicca.—Another name for **Suriya**, the Sun.¹ Buddhaghosa explains the name as meaning **Aditi's** son (*Aditīyā putto*). Ādicca was also the gotta-name of the Sākyaans who were called the **Ādiccā**.² Buddhaghosa³ gives it as a gotta-name of the Khatthiyas, together with **Koṇḍañña-gotta**.

See also below, *s.v.* **Ādiccabandhu**.

¹ D. iii. 196.

² Sn. v. 423.

³ VibhA. 466.

Ādicca Damilādhikāri.—A distinguished official of public accounts, one of the ministers of **Parakkamabāhu I**. He asked for and was given the leadership of the successful expedition against **Rāmañña**.¹ He appears to have died soon after the campaign.²

¹ Cv. lxxvi., vers. 39, 63-4; for details see under Parakkamabāhu I.

² See Cv. *Trs.* ii. p. 69, n. 3.

Ādicca Sutta.—Just as dawn is the harbinger of the arising of the sun, so is friendship with the good (*kalyāṇamittatā*) the harbinger of the arising of the seven bojjhaṅgas.¹

¹ S. v. 101; *cp.* S. v. 29.

1. **Ādiccabandhu.**—An often-used epithet of the Buddha.¹ The *Vimānavatthu* Commentary² says that **Ādicca** (the Sun) belonged to the **Gotamagotta**, as did also the Buddha, hence his epithet Ādiccabandhu; other explanations are given in the same context: the Buddha is born in the same *ariyā jātī* and is the descendant of the Sun (*taṃ paṭicca tassa ariyāya jātīya jātattā*), or the Sun is the Buddha's kinsman because the Sun is the Buddha's *orasaputta* (breast-born son) inasmuch as the Sun is the Buddha's disciple. It is in this sense that in the *Samyutta Nikāya*³ the Buddha speaks of the sun as "*mama pajā*," which Buddhaghosa⁴ explains as meaning disciple and spiritual son.

Ādicca is described as *tapataṃ mukhaṃ* (chief of heat-producing things).⁵

¹ *E.g.*, D. iii. 197; Sn. v. 1128; Thag. 26, 158, 417, etc.

² p. 116.

³ S. i. 57.

⁴ SA. i. 86.

⁵ MA. ii. 783.

2. **Ādiccabandhu.**—A Pacceka Buddha who was instrumental in enabling the author (son of the King of Benares) of the twentieth verse of the *Khagga-visāna Sutta* to become a Pacceka Buddha. Ādiccabandhu saw that the young prince, who had renounced the world and was living in his father's park near the city, did not, on account of the visits of his parents and others, have sufficient peace of mind to develop his power of meditation.

He, therefore, visited the prince and persuaded him to go into the forest by showing him how real *pabbajitas* lived. The first two lines of the *Sutta Nipāta* verse (No. 54) were uttered by Ādiccabandhu.¹

¹ Sn. v. 54; SnA. i. 104-5; see also ApA. i. 105, 152.

Ādiccupaṭṭhāna Jātaka. (No. 175).—The story of a monkey who used to visit the hermitage of some ascetics whose leader was the Bodhisatta; when they were away in the village, he upset everything he could lay hands on, and did much damage generally. When the ascetics were about to return from the village to the hermitage after the rainy season, the people brought them various foods, and the monkey, thinking to get some for himself, stood outside their hut worshipping the sun. The people, impressed by the monkey's holy demeanour, started praising his virtues, whereupon the Bodhisatta revealed to them his true character.¹

The story was related concerning a rogue.

¹ J. ii. 72-3.

Āditta Jātaka (No. 424).—Once the Bodhisatta was born as **Bharata**, King of **Roruva**, in the country of **Sovīra**. He was very righteous and much beloved, and his chief queen, **Samuddavijayā**, was wise and full of knowledge.

The king, wishing to give alms to Pacceka Buddhas instead of to others far less holy, consulted the queen, and acting on her advice, made proclamation to his people that they should keep the precepts. He himself observed all holy days and gave great gifts in charity. One day he offered flowers to the eastern quarter, and making obeisance, wished that any Pacceka Buddha in that quarter might come to accept his alms. His wish not being fulfilled, he repeated, on the following days, the same ceremony to the other quarters till, on the fourth day, seven Pacceka Buddhas came to him from the north where they lived in **Nandamūla-pabbhāra**. The king and queen fed them for seven days and gave them robes and all the other requisites of an ascetic. The Pacceka Buddhas departed one by one, each expressing his thanks in a stanza and exhorting the king and queen to lead pure lives.

The story was related in reference to **Pasenadi's Asadisadāna**, to show that wise men of old also gave gifts to holy men, with discretion.¹

This is evidently the story referred to as the *Sucīra Jātaka* in the introduction to the *Dasa Brāhmaṇa Jātaka*² and again as the *Sovīra Jātaka* in the introductory story of the *Sivī Jātaka*.³

¹ J. iii. 469-74.

² J. iv. 360.

³ *Ibid.*, 401.

Āditta Vagga.—The fifth chapter of the *Devatā Saṃyutta* of the *Saṃyutta Nikāya*.¹

¹ S. i. 31-6.

1. **Āditta Sutta.**—Spoken before the Buddha at **Jetavana** by a deva who visited him. Like a man who rescues what he can from his burning house, let the wise man enjoy his possessions and give them away with discernment. Thus will he attain to happiness hereafter.¹

¹ S. i. 31.

2. **Āditta Sutta.**—All the *khandhas* are on fire. Seeing this, the Ariyan disciple feels revulsion from them and, through knowledge, attains to freedom.¹

¹ S. iii. 71.

3. **Āditta Sutta.**¹—Same as the **Ādittapariyāya Sutta**. (See below.)

¹ S. iv. 19.

Ādittapariyāya Sutta.—The name given to the discourse preached by the Buddha at **Gayāsīsa** in **Gayā**, after his conversion of the **Tebhātikajaṭṭilā (Uruvela Kassapa, Nadi Kassapa and Gayā Kassapa)**.

Everything is burning: the eye, the eye-consciousness (*cakkhuvīññāna*), and the contact of the eye with objects (*cakkhu-samphassa*), and the sensations that arise therefrom. It is the same with the other senses: they are aflame with lust, anger, ignorance and the anxieties of birth, decay, death, etc.; knowing this, the follower of the Noble Eightfold Path feels revulsion towards them and divests himself of passion for them and ultimately attains supreme freedom.

At the end of the discourse the thousand monks, erstwhile *jaṭṭilas*, who had been listening, became arahants.¹

It is said that the *Ādittapariyāya* was preached on the **Piṭṭhipāsāna** at **Gayāsīsa**.² This is the third recorded address of the Buddha. It is also called the **Āditta Sutta**. (See **Āditta Sutta** 3).

¹ Vin. i. 34-5; J. i. 82; iv. 180.

² AA. i. 166; ThagA. i. 435.

“**Ādittena ” Sutta.**—It were a good thing if the sense organs were seared with a red-hot iron, for then there would be no grasping of marks or details of objects cognizable by the senses. It were a good thing to be asleep, for then the mind would not be applied to evil ends. But it were better to ponder on the impermanence of the sense organs, their sensations, the

consciousness and the contacts connected with them and all that has to do with the mind, because that pondering would produce repulsion and dispassion, freedom and realisation of freedom.¹

¹ S. iv. 168 f.

Ādipādakajambu.—A locality in Ceylon where the **Ādipāda Vikkamabāhu** defeated **Mānābharāṇa** and his brothers.¹

¹ Cv. lxi. 15.

Ādipādapunnāgakhanda.—A locality in **Rohaṇa** in the south of Ceylon. It was in the district of **Guttasāla**. Here an encounter took place between the forces of **Parakkamabāhu I.** and those of the rebels in **Rohaṇa**.¹

¹ Cv. lxxv. 14.

Ādimalaya.—One of the generals of **Vijayabāhu I.** He openly rebelled against the king and came with his troops to the village of **Andu**, near **Pulatthipura**. The king went out against him and destroyed him.¹

¹ Cv. lix. 4-6.

Ādiya Sutta.—Preached at **Jetavana** to **Anāthapiṇḍika** on the five uses (**ādiyā**) of possessions legitimately obtained: one enjoys them oneself; entertains with them one's friends and relations; uses them in times of need; employs them in the discharge of one's duties to the king, to religion, to one's relations, both living and dead; and in doing good deeds which will bring happiness in future lives.¹

¹ A. iii. 45 f.

Ādhārādāyaka Thera.—An arahant. He gave a stool (**ādhāraka**) to **Sikhī Buddha**. Twenty-seven kappas ago he became king four times under the name of **Samantavarūṇa**.¹

¹ Ap. i. 207.

Ādhīpateyya Sutta.—The three "mandates" which should guide a monk: the self, the world, the Dhamma.¹

¹ A. i. 147 f.; on the significance of the sutta see Mrs. Rhys Davids, *J.R.A.S.*, April 1933, pp. 329 ff.

Ānaka (*v.l.* **Āṇaka**).—A *mutiṅga* (kettle-drum) belonging to the **Dasārahas**. As it grew old and began to split, they fixed in another peg, and this process was continued, until, at last, the original drumhead vanished,

leaving only the framework of pegs.¹ The origin of the drum is related in the *Kakkata Jātaka*. When the Golden Crab, there mentioned, was trampled to death by the elephants, his two claws broke away from his body and lay apart in the **Kuliradaha**, where he lived. During the floods the water flowed from the Ganges into this lake, running back again when the floods subsided. The two claws were thus carried into the Ganges. One of them reached the sea, and the **Asuras**, picking it up, made thereof the drum named **Ālambara**. The other was picked up by the Ten Royal Brothers (evidently the Dasārahas mentioned above) while playing in the river, and they made of it the little drum **Ānaka**.²

In the *Samyutta* Commentary³ it is said that the drum was like molten wax in colour, because the crab's claw had been dried by wind and sun. The sound of the drum was heard for twelve leagues, and it was, therefore, used only on festive occasions. On hearing it, the people assembled hurriedly, in various conveyances, decked with splendour. It was called **Ānaka** because it brought the people together as if summoning them (*mahājanaṃ pakkositvā viya āneti ti Ānako*). Later, when the original drumhead had vanished, it could hardly be heard even inside a hall.

The **Ānaka** drum is used as a simile in the **Āpi Sutta**.⁴

¹ S. ii. 266.

³ ii. 167-8.

² J. ii. 344; the *Jātaka* is quoted in SA. ii. 167-8, with several variations in detail.

⁴ S. ii. 266-7; see also KS. ii. 178, n. 4.

Ānañcāyatana Sutta.—On the three infinite spheres: infinite space, infinite consciousness, and sphere of nothingness.¹

¹ A. i. 267.

Ānañjasappāya Sutta.—See **Ānañjasappāya Sutta**.

1. **Ānanda**.—One of the principal disciples of the Buddha. He was a first cousin of the Buddha and was deeply attached to him.

He came to earth from **Tusita** and was born on the same day as the Bodhisatta, his father being **Amitodana** the Sākyan, brother of **Suddhodana**.¹ **Mahānāma** and **Anuruddha** (*q.v.*) were therefore his brothers (or probably step-brothers).

Ānanda entered the Order in the second year of the Buddha's ministry, together with other Sākyan princes, such as **Bhaddiya**, **Anuruddha**, **Bhagu**,

¹ According to the Mtu. (iii. 176), the brother of **Devadatta** and **Upadhāna**. Ānanda was the son of **Śuklodana** and His mother was **Mrgī**.

Kimbila and **Devadatta**, and was ordained by the Buddha himself,² his *upajjhāya* being **Belatṭhasisa**.³ Soon after, he heard a discourse by **Puṇṇa Mantāniputta** and became a *Sotāpanna*.⁴

During the first twenty years after the Enlightenment, the Buddha did not have the same personal attendants all the time. From time to time various monks looked after him, among them being **Nāgasamāla**, **Nāgita**, **Upavāna**, **Sunakkhatta**, the novice **Cunda**, **Sāgata**, **Rādha** and **Meghiya**. We are told that the Buddha was not particularly pleased with any of them. At the end of twenty years, at an assembly of the monks, the Buddha declared that he was advanced in years and desired to have somebody as his permanent body-servant, one who would respect his wishes in every way.⁵

All the great disciples offered their services, but were rejected by the Buddha. Ānanda alone was left; he sat in silence. When asked why he did not offer himself, his reply was that the Buddha knew best whom to choose. When the Buddha signified that he desired to have Ānanda, the latter agreed to accept the post on certain conditions. The Buddha was never to give him any choice food or garment⁶ gotten by him, nor appoint for him a separate "fragrant cell" (residence), nor include him in the invitations accepted by the Buddha. For, he said, if the Buddha did any of these things, some would say that Ānanda's services to the Buddha were done in order to get clothes, good fare and lodging and be included in the invitations. Further he was to be allowed to accept invitations on behalf of the Buddha; to bring to the Buddha those who came to see him from afar; to place before the Buddha all his perplexities, and the Buddha was to repeat to him any doctrine taught in his absence. If these concessions were not granted, he said, some would ask where was the advantage of such service. Only if these privileges were allowed him would people trust him and realise that the Buddha had real regard for him. The Buddha agreed to the conditions.

Thenceforth, for twenty-five years,⁷ Ānanda waited upon the Buddha, following him like a shadow, bringing him water and toothpick, washing

² Vin. ii. 182.

³ ThāgA. i. 68; also DA. ii. 418 ff.; Vin. i. 202; iv. 86.

⁴ In S. iii. 105 Ānanda acknowledges his indebtedness to **Puṇṇa** and gives an account of Puṇṇa's sermon to him.

⁵ The Buddha says that sometimes his attendants would not obey him, and on certain occasions had dropped his bowl and robe and gone away, leaving him.

⁶ Ānanda did, however, accept one of

the two robes given by **Pukkusa** the Mallan to the Buddha (D. ii. 133); Buddhaghosa explains this by saying that Ānanda's period of service had now come to an end, and also he wished to be free from the accusation that even after having served the Buddha for twenty-five years, the Buddha had never made him any gift. It is further stated that Ānanda offered the robe to the Buddha later (DA. ii. 570).

⁷ Thag. v. 1039.

his feet, accompanying him everywhere, sweeping his cell and so forth. By day he was always at hand, forestalling the Master's slightest wish; at night, stout staff and large torch in hand, he would go nine times round the Buddha's Gandha-kuṭi in order to keep awake, in case he were needed, and also to prevent the Buddha's sleep from being disturbed.⁸

Many examples are given of Ānanda's solicitude for the Buddha, particularly during the Buddha's last days, as related in the *Mahā Parinibbāna Sutta*. Ānanda was the Buddha's equal in age (having been born on the same day), and it is touching to read of this old and most devoted attendant ministering to his eminent cousin, fetching him water, bathing him, rubbing his body, preparing his bed, and receiving last instructions from him on various matters of importance. It is said that when the Buddha was ill, Ānanda became sympathetically sick.⁹ He was aware of every change that occurred in the Buddha's body.¹⁰

Once, when acting on the instructions of **Devadatta**, the royal mahouts let loose **Nālāgiri**, maddened with drink, on the Buddha's path, so that he might trample the Buddha to death, Ānanda, seeing the animal rushing towards them, immediately took his stand in front of the Buddha. Three times the Buddha forbade him to do so, but Ānanda, usually most obedient, refused to move, and it is said that the Buddha, by his *iddhi*-power, made the earth roll back in order to get Ānanda out of the elephant's path.¹¹ Sometimes, the extreme zealotry of Ānanda drew on him the Buddha's rebuke—e.g., when he prepared *tekaṭuka* gruel (gruel with three kinds of pungent substances) for the Buddha when he was suffering from wind in the stomach. The gruel was prepared from food kept indoors and was cooked by Ānanda himself, indoors; this was against the rules, but Ānanda knew that the gruel would cure the Buddha.¹²

Ānanda was most efficient in the performance of the numerous duties attached to his post. Whenever the Buddha wished to summon the monks or to send a message to anyone, it was to Ānanda that he entrusted the task.¹³

⁸ The account here given is summarised from AA. i. 159 ff. and from ThagA. ii. 121 ff. On the boons see J. iv. 96, where Ānanda had asked for boons in the past too. The Tibetan sources give a different and interesting version of Ānanda's entry into the Order. See Rockhill. *Life of the Buddha*, 57-8.

⁹ D. ii. 99.

¹⁰ E.g., the brightening of his features after **Janavasabha's** visit (D. ii. 204); and the fading of his complexion just before death, which was apparent when the

Buddha put on the robe given by **Pukkusa** (*ibid.*, 133).

¹¹ J. v. 335-6; it was in this connection that the *Cūḷavaṃsa Jātaka* was preached to show that Ānanda had, in previous births also, renounced his life to save that of the Buddha; see also DhA. i. 119. The *Cullavagga* account of the Nālāgiri incident makes no mention of Ānanda's past (Vin. ii. 195).

¹² Vin. i. 210-11.

¹³ See, e.g., D. ii. 199; 147; Vin. i. 80; M. i. 456.

He reported to the Buddha any news which he heard and thought interesting.¹⁴ Laymen and laywomen, wishing to give alms to the Buddha and the monks, would often consult him in their difficulties, and he would always advise them.¹⁵ When the monks came to him expressing their desire to hear the Buddha preach, he did his best to grant their wish.¹⁶ Sometimes when Ānanda felt that an interview with the Buddha would be of use to certain people, he would contrive that the Buddha should talk to them and solve their doubts; thus, for instance, he arranged an interview for the **Nigaṇṭha Saccaka**¹⁷ and the brahmins **Saṅgārava** and **Rammaka**.¹⁸ Similarly he took **Samiddhi** to the Buddha when he found that Samiddhi had wrongly represented the Buddha's views.¹⁹ When he discovered that **Kimbila** and a large number of other monks would greatly benefit if the Buddha would preach to them on *ānāpānasati*, he requested the Buddha that he should do so.²⁰

Again, when at Vesālī, as a result of the Buddha's talks to the monks on *asubha*, a large number of them, feeling shame and loathing for their bodies, committed suicide, Ānanda suggested to the Buddha that he might teach the monks some method by which they might obtain insight (*aññā*).²¹

In order that people might still worship the Buddha when he was away on tour, Ānanda planted the **Ānanda-Bodhi** (*q.v.*).

Ānanda was, however, careful that people should not weary the Buddha unnecessarily. Even when he told the Buddha about the suicide of the monks (mentioned above), he was careful to wait till the Buddha had finished his fortnight's solitude, because he had given orders that he should not be disturbed.

When **Subhadda** wanted to see the Buddha as he lay on his death-bed, Ānanda refused to let him in until expressly asked to do so by the Master.²² That same day when the **Mallas** of **Kusinārā** came with their families to pay their last respects to the Buddha, Ānanda arranged them in groups, and introduced each group so that the ceremony might be gone through without delay.²³

¹⁴ *E.g.*, the death of **Nigaṇṭha Nātaputta**, of which he learnt from **Cunda Samaṇudesa** (D. iii. 118; M. ii. 244); also Devadatta's conspiracy to harm the Buddha (Vin. ii. 198).

¹⁵ *E.g.*, the **Andhakavinda Brāhmaṇa** (Vin. i. 220-1); **Roja** the **Malla** (*ibid.*, 248); see also *ibid.*, 238 f.

¹⁶ *E.g.*, when the Buddha retired into the **Pārileyya** forest (S. iii. 95; DhA. i. 50 f.).

¹⁷ M. i. 237.

¹⁸ S. i. 163; M. i. 161.

¹⁹ M. iii. 208.

²⁰ S. v. 323. Ānanda's requests were, however, not always granted. Once, for instance, though he asked the Buddha three times to recite the *Pāṭimokkha*, the Buddha refused to do so until an offending monk had been removed (Vin. ii. 236 f.).

²¹ S. v. 320 f.

²² D. ii. 149.

²³ *Ibid.*, 148.

He often saved the Buddha from unpleasantness by preventing too pious admirers from trying to persuade the Buddha to do what was against his scruples.²⁴

Among Ānanda's duties was the task of going round to put away anything which might have been forgotten by anyone in the congregation after hearing the Buddha preach.²⁵

Ānanda was often consulted by colleagues on their various difficulties. Thus we find **Vaṅgisa**²⁶ confiding to him his restlessness at the sight of women and asking for his advice. Among others who came to him with questions on various doctrinal matters were **Kāmabhū**,²⁷ **Udāyi**,²⁸ **Channa**,²⁹ and **Bhadda**.³⁰ Nor were these consultations confined to his fellow-monks, for we find the brahmins **Ghosita**³¹ and **Uṇṇābha**,³² the **Licchavis Abhaya** and **Paṇḍitakumāraka**,³³ the paribbājakas **Channa**³⁴ and **Kokanuda**,³⁵ the *upāsikā* **Migasālā**,³⁶ a householder of **Kosambi**³⁷ and **Pasenadi Kosala**,³⁸ all coming to him for enlightenment and instruction. Sometimes the monks, having heard a brief sermon from the Buddha, would seek out Ānanda to obtain from him a more detailed exposition, for he had the reputation of being able to expound the Dhamma.³⁹

It is said that the Buddha would often deliberately shorten his discourse to the monks so that they might be tempted to have it further explained by Ānanda. They would then return to the Buddha and report to him Ānanda's exposition, which would give him an opportunity of praising Ānanda's erudition.⁴⁰ In the *Sekha Sutta*⁴¹ we are told that after the Buddha had preached to the Sākyans of **Kapilavattu** till late at night, he asked Ānanda to continue the discourse while he himself rested. Ānanda did so, and when the Buddha awoke after his sleep, he commended Ānanda on his ability. On another occasion, the Buddha asks Ānanda to address the monks on the wonders attendant on a Buddha's birth, and the **Acchari-**

²⁴ *E.g.*, **Bodhirājakumāra**, when he asked the Buddha to walk over the carpets in his mansion, **Kokanada** (Vin. ii. 128; M. ii. 94).

²⁵ DhA. i. 410.

²⁶ S. i. 188; Thag. vers. 1223-6.

²⁷ S. iv. 165-6.

²⁸ S. v. 166-8; A. iv. 449.

²⁹ S. iii. 133-4.

³⁰ S. v. 171-3; ThagA. i. 474; he could not, however, be of use to his fellow-celibate **Bhaṇḍu** (*q.v.*).

³¹ S. iv. 113.

³² S. v. 272.

³³ A. i. 220.

³⁴ A. i. 215.

³⁵ A. v. 196.

³⁶ A. iii. 347, and again A. v. 137.

³⁷ A. i. 217.

³⁸ M. ii. 112. It was on this occasion that Pasenadi presented Ānanda with a valuable piece of foreign material which had been sent to him by **Ajātasattu**.

³⁹ A. v. 225; S. iv. 93.

⁴⁰ MA. i. 81; for such praise see, *e.g.*, A. v. 229. It is said that once when a certain landowner asked the Buddha how he could show honour to the Dhamma, the Buddha told him to show honour to Ānanda if he wished to honour the Dhamma (J. iv. 369).

⁴¹ M. i. 353 ff.

yabbhuta-Dhamma Sutta is the result. The Buddha is mentioned as listening with approval.⁴²

Sometimes Ānanda would suggest to the Buddha a simile to be used in his discourse, e.g. the *Dhammayāna* simile⁴³; or by a simile suggest a name to be given to a discourse, e.g. the *Madhupindika Sutta*⁴⁴; or again, particularly wishing to remember a certain Sutta, he would ask the Buddha to give it a name, e.g. the *Bahudhātuka Sutta*.⁴⁵

Several instances occur of Ānanda preaching to the monks of his own accord⁴⁶ and also to the laity.⁴⁷ The *Sandaka Sutta* records a visit paid by Ānanda with his followers to the paribbājaka **Sandaka**, and describes how he won Sandaka over by a discourse. Sometimes, as in the case of the *Bhaddekaratta Sutta*,⁴⁸ Ānanda would repeat to the assembly of monks a sermon which he had previously heard the Buddha preach. Ānanda took the fullest advantage of the permission granted to him by the Buddha of asking him any question he desired. He had a very inquiring mind; if the Buddha smiled he would ask the reason (M. ii. 45, 50, 74; A. iii. 214 f.; J. iii. 405; iv. 7).

Or if he remained silent, Ānanda had to be told the reason (S. iv. 400). He knew that the Buddha did nothing without definite cause; when **Upavāna**, who stood fanning the Buddha, was asked to move away, Ānanda wished to know the reason, and was told that Upavāna prevented various spirits from seeing the Buddha (D. ii. 139). The Buddha was always willing to answer Ānanda's questions to his satisfaction. Sometimes, as in the case of his question regarding the dead citizens of **Nāṭikā** (D. ii. 91 ff.),⁴⁹ a long discourse would result.⁵⁰

Most often his consultations with the Buddha were on matters of doctrine or were connected with it—e.g., on *nirodha* (S. iii. 24); *loka* (S. iv. 53); *suñña* (S. iv. 54; M. iii. 104-24); *vedanā* (S. iv. 219-21); *iddhi* (S. v. 282-4; 286); *ānāpānasati* (S. v. 328-34); *bhava*, etc. (A. i. 223 f.); on the *chalaḥbhijāti* of Pūraṇa Kassapa (q.v.); the aims and purposes of *sīla* (A. v. 1 f., repeated in v. 311 f.); the possibilities of *samādhi* (A. v. 7 f., repeated in v. 318 and in A. i. 132 f.); on *saṅghabheda* (A. v. 75 ff.); the qualities requisite to be a counsellor of monks (A. iv. 279 ff.); the power of carrying possessed by a Buddha's voice (A. i. 226 f.); the conditions necessary for a monk's happi-

⁴² M. iii. 119 ff.

⁴³ S. v. 5.

⁴⁴ M. i. 114; cp. **Upavāna** suggesting the name for the *Pāsādika Sutta* (D. iii. 141).

⁴⁵ M. iii. 67.

⁴⁶ E.g., A. ii. 156 f.; v. 6.

⁴⁷ E.g., A. ii. 194.

⁴⁸ M. iii. 189 f.

⁴⁹ In this case the discourse concluded with a description of the *Dhammāḍāsa* (Mirror of Truth) to be used for all time; see also S. v. 356-60.

⁵⁰ The *Pabbajjā Sutta* (Sn. 72 ff.), was preached because of Ānanda's request that the Buddha should give an account of his renunciation (SnA. ii. 381); see also *Pubbayogāvacara Sutta* (SnA. i. 47).

ness (A. iii. 132 f.); the different ways of mastering the elements (M. iii. 62 f.); the birthplace of "noble men" (DhA. iii. 248); and the manner in which previous Buddhas kept the Fast-day (DhA. iii. 246). To these should be added the conversations on numerous topics recorded in the *Mahā-parinibbāna Sutta*. Some of these questions—e.g., about earthquakes (D. ii. 107 ff.; A. iv. 312 ff.) and the different kinds of spirits present at the death of the Buddha (D. ii. 139 f.)—seem to have been put into Ānanda's mouth in order that they might be used as pegs on which to hang beliefs connected with them which were current among later-day Buddhists.

Not all the Suttas addressed to Ānanda are, however, the result of his questions. Sometimes he would repeat to the Buddha conversations he had had with others and talks he had overheard, and the Buddha would expound in detail the topics occurring therein.

Thus, for instance, a conversation with Pasenadi Kosala on *Kalyāṇamittatā* is repeated and the Buddha explains its importance (S. i. 87-9; v. 2-3); Ānanda tells the Buddha about his visit to the **Paribbajakārāma** in **Kosambi** and what he there heard about a bhikkhu being called *niddasa* after twelve years of celibacy. The Buddha thereupon expounds the seven *niddasavatthu* (A. iv. 37 ff.). The account conveyed by Ānanda of **Udāyī** preaching to a large crowd leads to an exposition of the difficulties of addressing large assemblies and the qualities needed to please them (A. iii. 184). A conversation between Udāyī and the carpenter **Pañcakaṅga** on feelings is overheard by Ānanda and reported to the Buddha, who gives a detailed explanation of his views on the subject (S. iv. 222 f.; M. i. 397 f.). The same thing happens when Ānanda mentions to the Buddha talks he had heard between **Sāriputta** and the *Pāribbājakas* (S. ii. 35-7) and between the same Elder and **Bhūmiya** (S. ii. 39-41). Sometimes—as in the case of the upāsikā **Migasālā** (A. iii. 347; v. 137)—Ānanda would answer questions put to him as best he could, and seek the Buddha's advice and corrections of his interpretation of the Doctrine.

When the monks asked Ānanda whether the Buddha's predictions regarding the results of Devadatta's crimes were based on actual knowledge, he furnished them with no answer at all until he had consulted the Buddha (A. iii. 402). Similarly, when **Tapussa** questions him as to why household life is not attractive to laymen, Ānanda takes him straight away to the Buddha, who is spending his siesta in the **Mahāvana** in **Uruvelakappa** (A. iv. 438 f.). Once Ānanda fancies that he knows all about causation, and tells the Buddha how glad he is that he should understand this difficult subject. The Buddha points out to him that he really knows very little about it and preaches to him the *Mahānidāna Sutta* (D. ii. 55 ff.; S. ii. 92-3).

When Ānanda realises that the Buddha will die in a short while, with childlike simplicity, he requests the Buddha to make a last pronouncement regarding the Order (D. ii. 98 ff.; S. v. 152-4).

On several occasions it is news that Ānanda brings to the Buddha—*e.g.*, about the death of the Nigaṇṭha Nātaputta, and about Devadatta's plots, already mentioned—which provoke the Buddha to preach to him: **Phagga** has died, and at his death his senses seemed very clear; so they would, says the Buddha, and proceeds to speak of the advantages of listening to the Dhamma in due season (A. iii. 381 f.). Or again, **Girimānanda** is ill and would the Buddha go and see him? The Buddha suggests that Ānanda should go and tell Girimānanda about the ten kinds of **saññā** (*aniccasaññā*, etc.), and the patient will recover (A. v. 108 f.). Ānanda desires to retire into solitude and develop zeal and energy; would the Buddha tell him on which topics to meditate? And the Buddha preaches to him the doctrine of impermanence (S. iii. 187; iv. 54-5).

The Buddha, however, often preached to Ānanda without any such provocation on various topics—*e.g.*, on the nature of the *saṅkhāra* (S. iii. 37-40); on the impossibility of the monk without faith attaining eminence in the *sāsana* (A. v. 152 ff.); on the power the Buddha has of knowing which doctrines would appeal to different people and of preaching accordingly (A. v. 36 f.); on immorality and its consequences (A. i. 50 f.); on the admonitions that should be addressed to new entrants to the Order (A. iii. 138 f.); on the advice which should be given to friends by those desiring their welfare (A. i. 222).

The various topics on which the Buddha discoursed to Ānanda as recorded in the *Mahā Parinibbāna Sutta*, have already been referred to. Some of them—*e.g.*, on the eight assemblies, the eight positions of mastery, the eight stages of deliverance (D. ii. 112)—seem to be stereotyped later additions. On the other hand, with regard to the accounts of the honours to be paid to a Buddha's dead body, the places of pilgrimage for the pious, and various other similar subjects, it is impossible to say how far they are authentic. In a few instances the remarks addressed to Ānanda seem to be meant for others, to be heard by them or to be conveyed to them—*e.g.*, in the dispute between **Udāyī** and **Sāriputta**, when they both seek the Buddha for him to settle the differences in opinion between them (A. iii. 192 ff.); or, again, when the recalcitrant Udāyī fails to answer the Buddha's question on subjects of reflection (*anussatiṭṭhāna*), and Ānanda gives an answer which the Buddha approves (A. iii. 322 ff.). A question asked by Ānanda as to whether there are any scents which spread even against the wind, results in the well-known sermon about the fame of the holy man being wafted everywhere (A. i. 222 f.; DhA. i. 420 ff.). Once or twice Ānanda intervenes

in a discussion between the Buddha and another, either to ask a question or to suggest a simile which he feels could help the Buddha in establishing his point—e.g., in the interviews of **Uttiya Paribbājaka** (A. v. 194), of the brahmin **Śaṅgārava** (A. i. 169), and again of **Viḍūḍabha**, son of Pasenadi (M. ii. 130).

In the *Mahā Mālunḱyā Sutta* (M. i. 433), it is Ānanda's intervention which evokes the discourse on the Five Fetters. Similarly he intervenes in a discussion between the Buddha and **Pārāsariya's** pupil, **Uttara**, and persuades the Buddha to preach the *Indriyabhāvanā Sutta* on the cultivation of the Faculties (M. iii. 298 ff.).

Buddhaghosa gives a list of the discourses which bring out the eminence and skill of Ānanda; they are the *Sekha*, *Bāhitiya*, *Ānañjasappāya*, *Gopaka-Moggallāna*, *Bahudhātuka*, *Cūlasuññata*, *Mahāsuññata*, *Acchariyabbhuta*, *Bhaddekaratta*, *Mahānidāna*, *Mahāparimbbāna*, *Subha* and *Cūlaniyalokadhātu*. (For particulars of these see under the respective names.) The books give accounts of several conversations between Ānanda and his eminent colleagues, such as Sāriputta.⁵¹ He seems to have felt happy in their company and did not hesitate to take to them his difficulties; thus we find him asking Sāriputta why only certain beings in this world reach *parinibbāna* (A. ii. 167); on another occasion he asks Sāriputta about the possibilities of *samādhi* (A. v. 8). On the other hand, at least twice (A. iii. 201 f.; 361 f.), when Ānanda asks his questions of Sāriputta, the latter suggests that Ānanda himself should find the answer, and having heard it, Sāriputta praises him highly and extols his abilities.

Ānanda's special friends seem to have been Sāriputta, Moggallāna, Mahā Kassapa, Anuruddha and Kaṅkhā Revata.⁵² He was the *Śaṅgha-navaka* among them all, yet they held him in high esteem.⁵³ Ānanda and Sāriputta were very special friends. It is said that Sāriputta loved Ānanda because the latter did for the Buddha what Sāriputta would wish to have done himself, and Ānanda respected Sāriputta because he was the Buddha's chief disciple. Young men who were ordained by either of them would be sent to the other to learn under him. They shared between them any good thing given to them. Once Ānanda was presented by a brahmin with a costly robe; immediately he wished to give it to Sāriputta, but as the latter was away at the time, he obtained the Buddha's permission to keep it for him till his return.⁵⁴

The *Samyutta Nikāya*⁵⁵ contains an eulogy on Sāriputta by Ānanda,

⁵¹ See also his conversation with **Musila**, and **Savitṭha** and **Nārada** at Kosambi in the **Ghositārāma** (S. ii. 113 f.).

⁵² E.g., M. i. 212 f.

⁵³ MA. i. 436.

⁵⁴ Vin. i. 289; Sp. iii. 636-7; MA. i. 436.

⁵⁵ i. 63-4.

where the latter speaks of his comprehensive and manifold wisdom, joyous and swift, of his rampant energy and readiness to accept advice. When he hears of Sāriputta's death from Cunda the Samanuddesa, he goes to the Buddha with Cunda (not wishing to break the news himself) and they take with them Sāriputta's bowl and outer robe, Cunda carrying the ashes, and there Ānanda confesses to the Buddha that when he heard the news he felt as though his body were drugged, his senses confused and his mind become a blank.⁵⁶ The Commentary adds⁵⁷ that Ānanda was trembling "like a cock escaping from the mouth of a cat."

That **Mahā Kassapa** was fond of Ānanda, we may gather from the fact that it was he who contrived to have him elected on the First Council, and when Mahā Kassapa heard of Ānanda's attainment of arahantship, it was he who led the applause.⁵⁸ Ānanda held him in the highest veneration, and on one occasion refused to take part in an *upasampadā* ordination because he would have to pronounce Kassapa's name and did not consider this respectful towards the Elder.⁵⁹ In their conversations, Kassapa addresses Ānanda as "*āvuso*," Ānanda addresses Kassapa as "*bhante*." There is an interview recorded between them in which Kassapa roundly abuses Ānanda, calling him "corn-trampler" and "despoiler of families," and he ends by up saying "this boy does not know his own measure." Ānanda had been touring **Dakkhiṇagiri** with a large company of monks, mostly youths, and the latter had not brought much credit upon themselves. When Kassapa sees Ānanda on his return to Rājagaha, he puts on him the whole blame for the youths' want of training. Ānanda winces at being called "boy"; "my head is growing grey hairs, your reverence, yet I am not vexed that you should call me 'boy' even at this time of day." **Thullanandā** heard of this incident and showed great annoyance. "How dare Mahā Kassapa," she says, "who was once a heretical teacher, chide the sage Ānanda, calling him 'boy'?" Mahā Kassapa complains to Ānanda of Thullanandā's behaviour; probably, though we are not told so, Ānanda apologised to him on her behalf.⁶⁰

On another occasion, Ānanda, after a great deal of persuasion, took Kassapa to a settlement of the nuns. There Kassapa preached to them, but the nun **Thullatissā** was not pleased and gave vent publicly to her displeasure. "How does Kassapa think it fit to preach the doctrine in the presence of the learned sage Ānanda? It is as if the needle-peddler were to deem he could sell a needle to the needle-maker." Kassapa is incensed at these words, but Ānanda appeases him by acknowledging that he (Kassapa) is in every way his superior and asks him to

⁵⁶ S. v. 161; Thag. vers. 1034-5.

⁵⁷ SA. i. 180.

⁵⁸ DA. i. 11.

⁵⁹ Vin. i. 92.

⁶⁰ S. ii. 217 ff.

pardon Tissā. "Be indulgent, your reverence," says he, "women are foolish."⁶¹

In this passage Ānanda is spoken of as **Vedehamuni**. The Commentary⁶² explains it by *paṇḍitamuni*, and says further, *paṇḍito hi nāṇasaṅkhātēna vedena ihaṭṭi sabbakiccāni karoti, tasmā vedeho ti vuccati ; vedeho ca so muni cā ti vedehamuni*.⁶³

It was perhaps Ānanda's championship of the women's cause which made him popular with the nuns and earned for him a reputation rivalling, as was mentioned above, even that of Mahā Kassapa. When **Pajāpati Gotamī**, with a number of Sākyan women, undaunted by the Buddha's refusal of their request at Kapilavatthu, followed him into Vesālī and there beseeched his consent for women to enter the Order, the Buddha would not change his mind.

Ānanda found the women dejected and weeping, with swollen feet, standing outside the **Kūṭāgārasālā**. Having learnt what had happened, he asked the Buddha to grant their request. Three times he asked and three times the Buddha refused. Then he changed his tactics. He inquired of the Buddha if women were at all capable of attaining the Fruits of the Path. The answer was in the affirmative, and Ānanda pushed home the advantage thus gained. In the end the Buddha allowed women to enter the Order subject to certain conditions. They expressed their great gratitude to Ānanda.⁶⁴ In this connection, the Buddha is reported as having said⁶⁵ that had Ānanda not persuaded him to give his consent to the admission of women to the Order, the Sāsana would have lasted a thousand years, but now it would last only five hundred.

This championing of the women's cause was also one of the charges brought against Ānanda by his colleagues at the end of the First Council. (See below.)

Perhaps it was this solicitude for their privileges that prompted him to ask the Buddha one day why it was that women did not sit in public

⁶¹ S. ii. 215 ff.; the Tibetans say that when Kassapa died, Ajātasattu was very grieved because he had not been able to see the monk's body. Ānanda took the king to the mountain where it had been buried and showed it to him (Rockhill, *op. cit.* p. 162 and n. 2).

⁶² SA. ii. 132.

⁶³ Compare with this the derivation of **Vedehiputta** in connection with Ajātasattu. See also s.v. **Vedehikā**. The Mtu. (iii. 176-7) says that when the Buddha

went away from home Ānanda wished to join him, but his mother was unwilling, because his brother, Devadatta, had already gone away. Ānanda therefore went to the Videha country and became a muni. Is this another explanation of the term Vedehamuni?

⁶⁴ Vin. ii. 253 ff. Ānanda is again found as intermediary for Pajāpati Gotamī in M. iii. 253 f.

⁶⁵ Vin. ii. 256.

assemblies (e.g. courts of justice), or embark on business, or reap the full fruit of their actions.⁶⁶

That Ānanda was in the habit of preaching frequently to the nuns is evident from the incidents quoted above and also from other passages.⁶⁷ He seems also to have been in charge of the arrangements for sending preachers regularly to the nuns. A passage in the *Samyutta Commentary*⁶⁸ seems to indicate that Ānanda was a popular preacher among laywomen as well.

They would stand round him when he preached, fanning him and asking him questions on the Dhamma. When he went to Kosambi to impose the higher penalty on **Channa**, the women of King **Udena's** harem, hearing of his presence in the park, came to him and listened to his preaching. So impressed were they that they gave him five hundred robes.⁶⁹ It was on this occasion that Ānanda convinced Udena of the conscientiousness with which the Sākyaputta monks used everything which was given to them, wasting nothing. The king, pleased with Ānanda, gave him another five hundred robes, all of which he distributed among the community.

A similar story is related of the women of Pasenadi's palace and their gift to Ānanda. The king was at first angry, but afterwards gave Ānanda one thousand robes.⁷⁰

The *Dhammapada Commentary*⁷¹ says that once Pasenadi asked the Buddha to go regularly to the palace with five hundred monks and preach the Law to his queens **Mallikā** and **Vāsabhakhattiya** and to the other women in the palace. When the Buddha said that it was impossible for him to go regularly to one place he was asked to send a monk, and the duty was assigned to Ānanda. He therefore went to the palace at stated times and instructed the queens. Mallikā was found to be a good student, but not so Vāsabhakhattiya.

The *Jātaka Commentary*⁷² says that the women of the palace were themselves asked which of the eighty chief disciples they would have as their preacher and they unanimously chose Ānanda. For an incident connected with Ānanda's visits to the palace see the *Mahāsāra Jātaka* and also s.v. **Pasenadi**.

According to the *Anguttara Commentary*⁷³ Ānanda was beautiful to look at.

Ānanda's services seem often to have been sought for consoling the sick. Thus we find **Anāthapiṇḍika** sending for him when he lay ill (M. iii.

⁶⁶ A. ii. 82. See also GS. ii. 92, n. 2, on the interpretation of the last word.

⁶⁷ E.g., S. v. 154 ff.; Thag. v. 1020; ThagA. ii. 129.

⁶⁸ i. 210.

⁶⁹ Vin. ii. 290.

⁷⁰ J. ii. 24 ff.

⁷¹ i. 382 ff.

⁷² i. 382.

⁷³ ii. 533.

258), and also **Sirivaḍḍha** (S. v. 176 f.) and **Mānadinna** (*ibid.*, 177 f.). He is elsewhere mentioned as helping the Buddha to wait on a sick monk.⁷⁴

We are told that when the Buddha had his afternoon siesta, Ānanda would spend his time in waiting upon the sick and talking to them.⁷⁵ Ānanda was never too busy to show gratitude to his friends. When a certain crow-keeper's family, members of which had been of special service to him, had been destroyed by a pestilence, leaving only two very young boys, he obtained the Buddha's special permission to ordain them and look after them, though they were under the requisite age.⁷⁶

When Ānanda discovered that his friend Roja and Malla had no real faith in the Buddha, he was greatly grieved and interceded on his special behalf with the Buddha that he should make Roja a believer. Later he obtained the Buddha's permission for Roja to offer a meal of potherbs.⁷⁷ In another place we find Roja presenting Ānanda with a linen cloth.⁷⁸ According to the *Jātakatṭhakathā*⁷⁹ Roja once tried to persuade Ānanda to go back to the lay-life.

His sympathy is also shown in the story of the woman who asked to have a share in the Vihāra built by **Visākhā**. She brought a costly carpet, but could find no place in which to put it; it looked so poor beside the other furnishings. Ānanda helped her in her disappointment.⁸⁰

Once in Jetavana, in an assembly of monks, the Buddha spoke the praises of Ānanda, and ranked him the foremost bhikkhu in five respects: erudition, good behaviour (*gatimantānaṃ*, power of walking, according to Dhammapāla), retentive memory, resoluteness and personal attention.⁸¹ Again, shortly before the Buddha's death, he speaks affectionately of Ānanda⁸²; Ānanda knew the right time to bring visitors to the Tathāgata; he had four exceptional qualities, in that whoever came to see him, monks or nuns, laymen or laywomen, they were all filled with joy on beholding him⁸³; when he preached to them they listened with rapture and delight, which never tired.⁸⁴

Another proof of the Buddha's esteem for Ānanda is the incident of his asking Ānanda to design a robe for the monks to be in pattern like a field in Magadha (Vin. i. 287).

⁷⁴ Vin. i. 302.

⁷⁵ Sp. iii. 651.

⁷⁶ Vin. i. 79; to a young monk who used to wait on him and do various services for him, Ānanda gave five hundred robes presented to him by Pasenadi; the monk distributed them to his colleagues.

⁷⁷ Vin. i. 247-9.

⁷⁸ *Ibid.*, i. 296.

⁷⁹ ii. 231.

⁸⁰ DhA. i. 415 f.

⁸¹ A. i. 24 f.

⁸² D. ii. 144-5; A. ii. 132; A. v. 229; SA. ii. 94 f.

⁸³ He was called Ānanda because he brought joy to his kinsmen (ThagA. ii. 123).

⁸⁴ But see the story of **Atula** (DhA. iii. 327), who is not satisfied with Ānanda's preaching.

In spite of Ānanda having been the constant companion of the Buddha—probably because of that very fact—it was not until after the Buddha's parinibbāna that Ānanda was able to realise Arahantship.⁸⁵ Though he was not an arahant he had the paṭisambhidā, being among the few who possessed this qualification while yet learners (Sekhā).⁸⁶ When it was decided by Mahā Kassapa and others that a Convocation should be held to systematise the Buddha's teachings, five hundred monks were chosen as delegates, among them, Ānanda. He was, however, the only non-arahant (*sekha*) among them, and he had been enjoined by his colleagues to put forth great effort and repair this disqualification. At length, when the convocation assembled, a vacant seat had to be left for him. It had not been until late the previous night that, after a final supreme effort, he had attained the goal.⁸⁷

It is said that he won sixfold *abhiññā* when he was just lying down to sleep, his head hardly on the pillow, his feet hardly off the ground. He is therefore described as having become an arahant in none of the four postures. When he appeared in the convocation, Mahā Kassapa welcomed him warmly and shouted three times for joy.⁸⁸ In the convocation, Ānanda was appointed to answer Mahā Kassapa's questions, and to co-operate with him in rehearsing the Dhamma (as opposed to the Vinaya).

Ānanda came to be known as **Dhammabhaṇḍāgārika**, owing to his skill in remembering the word of the Buddha; it is said that he could remember everything spoken by the Buddha, from one to sixty thousand words in the right order and without missing one single syllable.⁸⁹

In the first four Nikāyas of the *Sutta Piṭaka*, every sutta begins with the words "Thus have I heard," the "I" referring to Ānanda. It is not stated that Ānanda was present at the preaching by the Buddha of every sutta, though he was present at most; others, the Buddha repeated to him afterwards, in accordance with the conditions under which he had become the Buddha's attendant.

We are told that Ānanda had learnt eighty-two thousand *dhammā*

⁸⁵ Buddhaghosa gives a long account of Ānanda's struggle for final emancipation (DA. i. 9 ff.); see also Vin. ii. 286.

⁸⁶ VibhA. 388.

⁸⁷ He had been occupied in consoling the laity after the Buddha's death and had had no time for practising meditation. In the end it was a *devatā* in the woodland grove in Kosala, where he was staying, who pointed out the urgency of the matter (S. i. 199-200); but see ThagA. i.

237, where the credit for this is given to a **Vajjiputta** therā.

⁸⁸ According to the **Majjhimabhāṇakā**, says Buddhaghosa, Ānanda appeared on his seat while the others looked on, having come through the earth; according to others he came through the air. According to ThagA. ii. 130, it was a Brahmā of the **Suddhāvāsa** who announced Ānanda's attainment of arahantship to his colleagues at the Convocation.

⁸⁹ ThagA. ii. 134.

(topics) from the Buddha himself and two thousand from his colleagues.⁹⁰ He had also a reputation for fast talking; where an ordinary man could speak one word Ānanda could speak eight; the Buddha could speak sixteen words for each one word of Ānanda.⁹¹ Ānanda could remember anything he had once heard up to fifteen thousand stanzas of sixty thousand lines.⁹²

Ānanda lived to be very old⁹³; a hymn of praise sung at his death is included at the end of the stanzas attributed to him in the *Theragāthā*.⁹⁴

That the Buddha's death was a great blow to him is shown by the stanzas he uttered immediately after the event.⁹⁵ Three months earlier he had heard for the first time that death of the Buddha was near at hand and had besought him to live longer. The reply attributed to the Buddha is a curious one, namely, that on several previous occasions, at Rājagaha and at Vesālī,⁹⁶ he had mentioned to Ānanda that he could, if he so desired, live for a whole *kappa*, and had hinted that Ānanda should, if he felt so inclined, request him to prolong his life. Ānanda, however, having failed to take the hint on these occasions, the opportunity was now past, and the Buddha must die; the fault was entirely Ānanda's.⁹⁷ It was when Ānanda was temporarily absent from the Buddha's side that the Buddha had assured *Māra* that he would die in three months.⁹⁸

As the end approached, the Buddha noticed that Ānanda was not by his side; on enquiry he learnt that Ānanda was outside, weeping and filled with despair at the thought that the Master would soon be no more, and that he (Ānanda) would have to work out his perfection unaided. The Buddha sent for him and consoled him by pointing out that whatever is born must, by its very nature, be dissolved. Three times he said, "For a long time, Ānanda, you have been very near to me by acts of love, kind and good, never varying, beyond all measure," and he exhorted him to be earnest in effort, for he would soon realise emancipation.⁹⁹

Once, earlier, when Udāyī had teased Ānanda for not having benefited from his close association with the personality of the Master, the Buddha had defended Ānanda, saying, "Say not so, Udāyī; should he die without attaining perfect freedom from passion, by virtue of his piety, he would seven times win rule over the devas and seven times be King of Jambudīpa. Howbeit, in this very life shall Ānanda attain to Nibbāna."¹⁰⁰

⁹⁰ Thag. v. 1024.

⁹¹ MA. i. 283.

⁹² MA. i. 501.

⁹³ One hundred and twenty years, says DhA.ii. 99; he is bracketed with *Bakkula*, as having lived to a great age (AA. ii. 596).

⁹⁴ Vers. 1047-9.

⁹⁵ D. ii. 157.

⁹⁶ See, e.g., D. 102 f.

⁹⁷ *Ibid.*, 114-18.

⁹⁸ *Ibid.*, 105-6.

⁹⁹ *Ibid.*, 144. It was on this occasion that the *Palāsa Jātaka* was preached (J. iii. 23 ff.).

¹⁰⁰ A. i. 228.

Ānanda did his best to persuade the Buddha to die in one of the great cities, such as Rājagaha or Sāvattī, and not in Kusinārā, the little wattle-and-daub town (as he called it) in the middle of the jungle. He was not satisfied until the Buddha had revealed to him the past history of Kusinārā, how it had once been **Kusāvati**, the royal capital of the mighty **Mahā Sudassana**.¹⁰¹

Just before the Buddha died, Ānanda was commissioned to inform the Mallas of the impending event, and after the Buddha's death, Anuruddha entrusted him, with the help of the Mallas of Kusinārā, with all the arrangements for the funeral.¹⁰² Ānanda had earlier¹⁰³ learnt from the Buddha how the remains of a Tathāgata should be treated, and now he was to benefit by the instruction.

At the end of the First Council, the duty of handing down unimpaired the Dīgha Nikāya through his disciples was entrusted to Ānanda.¹⁰⁴ He was also charged with the duty of conveying to **Channa** the news that the higher penalty (*brahmadāṇḍa*) had been inflicted on him by the Saṅgha. Ānanda had been deputed by the Buddha himself to carry out this, his last administrative act,¹⁰⁵ but Ānanda, not wishing to undertake the responsibility alone (knowing that Channa had a reputation for roughness), was granted a number of companions, with whom he visited Channa. The latter expressed repentance and was pardoned.¹⁰⁶ Perhaps it was because both the Buddha and Ānanda's colleagues knew of his power to settle disputes that he was chosen for this delicate task.¹⁰⁷

Ānanda's popularity, however, did not save him from the recriminations of his fellows for some of his actions, which, in their eyes, constituted offences. Thus he was charged¹⁰⁸ with: (1) having failed to find out from the Buddha which were the lesser and minor precepts which the Saṅgha were allowed to revoke if they thought fit¹⁰⁹; (2) with having stepped on the Buddha's rainy-season garment when sewing it; (3) with having allowed the Buddha's body to be first saluted by women¹¹⁰; (4) with having omitted to ask the Buddha to live on for the space of a kappa¹¹¹; and (5) with having exerted himself to procure the admission of women into the Order.¹¹²

Ānanda's reply was that he himself saw no fault in any of these acts, but that he would confess them as faults out of faith in his colleagues.

¹⁰¹ D. ii. 146.

¹⁰² *Ibid.*, 158, ff.

¹⁰³ *Ibid.*, 141 f.

¹⁰⁴ DA. i. 15.

¹⁰⁵ D. ii. 154.

¹⁰⁶ Vin. ii. 290-2.

¹⁰⁷ See S. ii. 235 f., where the Buddha classes him with Sāriputta and Moggal-

lāna for his ability to settle disputes among the monks.

¹⁰⁸ Vin. ii. 288-9.

¹⁰⁹ See D. ii. 154.

¹¹⁰ Not mentioned elsewhere, but see Rockhill, *op. cit.*, p. 154.

¹¹¹ D. ii. 115.

¹¹² Vin. ii. 253.

On another occasion he was found fault with (1) for having gone into the village to beg for alms, clothed in his waist-cloth and nether garment¹¹³; (2) for having worn light garments which were blown about by the wind.¹¹⁴

The last years of his life, Ānanda seems to have spent in teaching and preaching and in encouraging his younger colleagues. Among those who held discussions with him after the Buddha's passing away are mentioned **Dasama** of the **Aṭṭhakanagara**,¹¹⁵ **Gopaka Moggallāna**¹¹⁶ and **Subha Todeyya-putta**.¹¹⁷

The Pāli Canon makes no mention of Ānanda's death. Fa Hsien,¹¹⁸ however, relates what was probably an old tradition. When Ānanda was on his way from Magadha to Vesālī, there to die, Ajātasattu heard that he was coming, and, with his retinue, followed him up to the Rohiṇī River. The chiefs of Vesālī also heard the news and went out to meet him, and both parties reached the river banks. Ānanda, not wishing to incur the displeasure of either party, entered into the state of *tejokasiṇa* in the middle of the river and his body went up in flames. His remains were divided into two portions, one for each party, and they built *cetiya*s for their enshrinement.¹¹⁹

In the time of **Padumuttara** Buddha Ānanda had been the son of **Ānanda**, King of **Hamsavatī**, and was therefore a step-brother of Padumuttara. His name was **Sumana**. King Ānanda allowed no one but himself to wait on the Buddha. Prince Sumana having quelled an insurrection of the frontier provinces, the king offered him a boon as reward, and he asked to be allowed to entertain the Buddha and his monks for three months. With great reluctance the king agreed, provided the Buddha's consent was obtained. When Sumana went to the vihāra to obtain this, he was greatly impressed by the loyalty and devotion of the Buddha's personal attendant, the monk **Sumana**, and by his *iddhi*-powers. Having learnt from the Buddha that these were the result of good deeds, he himself determined to lead a pious life. For the Buddha's residence Prince Sumana bought a pleasureaunce named **Sobhana** from a householder of that same name and built therein a monastery costing one hundred thousand. On the way from the capital to Sobhana Park he built vihāras, at distances of a league from each other. When all preparations were completed, the Buddha went to Sobhana with one hundred thousand monks, stopping at each vihāra on the way. At the festival of dedication of the Sobhana Vihāra, Sumana expressed a wish to become a personal attendant of a future Buddha, just as Sumana was of

¹¹³ Vin. i. 298.

¹¹⁴ *Ibid.*, ii. 136.

¹¹⁵ M. i. 349 f.

¹¹⁶ *Ibid.*, iii. 7; Thag., ver. 1024.

¹¹⁷ D. i. 204 ff.

¹¹⁸ Giles trans. 44. The story also occurs in DhA. ii. 99 ff., with several variations in detail.

¹¹⁹ See also Rockhill, *op. cit.*, 165 f.

Padumuttara. Towards this end he did many good deeds. In the time of **Kassapa** Buddha he gave his upper garment to a monk for him to carry his begging-bowl in it. Later he was born in heaven and again as King of Benares. He built for eight Pacceka Buddhas eight monasteries in his royal park¹²⁰ and for ten thousand years he looked after them. The Apadāna mentions¹²¹ that he became ruler of heaven thirty-four times and king of men fifty-eight times.

Ānanda's name occurs in innumerable Jātakas; he is identified with **Suriyakumāra** in the *Devadhamma Jātaka* (i. 133), **Cullalohita** in the *Munika* (i. 198), **Pajjuna** in the *Maccha* (i. 332), **Kālakaṇṇhi** in the *Kālakaṇṇhi* (i. 365), **Rādha** in the *Rādha* (i. 496), **Poṭṭhapāda** in the *Rādha II*. (ii. 134), **Cullanandiya** in the *Cullanandiya* (i. 202), **Gāmaṇicaṇḍa** in the *Gāmaṇicaṇḍa* (ii. 310), **Cullalohita** in the *Sālūka* (ii. 420), **Dabbasena** in the *Ekarāja* (iii. 15), **Poṭṭhapāda** in the *Kalābu* (iii. 100), **Bārāṇasiseṭṭhi** in the *Pūṭha* (iii. 121), **Vedehatāpasa** in the *Gandhāra* (iii. 369), **Sumaṅgala** in the *Sumaṅgala* (iii. 444), **Anusissa** in the *Indriya* (iii. 469), **Maṇḍavya** in the *Kaṇhadīpāyana* (iv. 37), **Pottika** in the *Nigrodha* (iv. 43), **Pañca-sikha** in the *Bilārakosiya* (iv. 69), **Rohineyya** in the *Ghata* (iv. 69), **Yudhiṭṭhila** in the *Yuvañjaya* (iv. 123), **Bharata** in the *Dasaratha* (iv. 130), **Mātali** in the *Kaṇha* (iv. 186), the *Sudhābhojana* (v. 412), the *Nimi* (vi. 129), and the *Kulāvaka* (i. 206), **Kālīṅga** in the *Kālīṅgabodhi* (iv. 236), **Vissakamma** in the *Suruci* (iv. 325), **Sambhūtapapaṇḍita** in the *Sambhūta* (iv. 401), **Cittamiga** in the *Rohantamiga* (iv. 423), **Sumukha** in the *Haṃsa* (iv. 430), **Anusissa** in the *Sarabhaṅga* (v. 151), **Somadatta** in the *Cullasutasoma* (v. 192), **Sunanda** the charioteer in the *Ummadantī* (v. 227), the younger brother of **Kusa** in the *Kusa* (v. 312), **Nanda** in the *Soṇa-Nanda* (v. 332), **Sumukha** in the *Cūlahamṣa* (v. 334), and the *Mahāhamṣa* (v. 382), the brahmin **Nanda** in the *Mahā Sutasoma* (v. 511), **Somadatta** in the *Bhūridatta* (vi. 219). He was also the barber in the *Makhādeva* (i. 139), the *antevāsika* in the *Asātamanta* (i. 289), the bandit-leader in the *Takka* (i. 299), the brahmin in the *Sārambha* (i. 375), the *Sattubhastha* (iii. 351), the *Palāsa* (iii. 25), the *Junḥa* (iv. 100), and the *Sāhkedāra* (iv. 282); the tree-sprite in the *Kusanāli* (i. 443), the elephant trainer in the *Sumedha* (i. 446), the younger brother of the Bodhisatta in the *Maṇikaṇṭha* (ii. 286), the marauder in the *Seyya* (ii. 403), the inhabitant of a frontier village in the *Mahā Assāroha* (iii. 13), the attendant in the *Saṅkha* (iv. 22), one of the seven brothers in the *Bhisa* (iv. 314), the physician **Sivaka** in the *Sivi* (iv. 412), and the arrow-maker in the *Mahā-Janaka* (vi. 68).

Several times he was born as an animal. Thus he was a parrot in the

¹²⁰ ThagA. ii. 121 ff.

¹²¹ i. 52 f.

Saccaṅkīra (i. 327), the *Abbhantara* (ii. 400) and the *Mahā-ummagga* (vi. 478), a jackal in the *Guṇa* (ii. 30), the father-goose in the *Vinīlaka* (ii. 40), the tortoise in the *Kacchapa* (ii. 81), the iguana in the *Cullapaduma* (ii. 121), the otter in the *Sasa* (iii. 56), the younger swan in the *Neru* (iii. 248), the crab in the *Suvaṇṇakakkāṭaka* (iii. 298), the wise nāga in the *Mahāpaduma* (iv. 196), the tawny dog in the *Mahābodhi* (v. 246) and the vulture king in the *Kuṇāla* (v. 456).

He was many times king: in the *Nigrodhamiga* (i. 153), the *Kukkura* (i. 178), the *Bhojājānīya* (i. 181), the *Ājañña* (i. 182), the *Tittha* (i. 185), the *Mahīlāmukha* (i. 188), the *Mudulakkhaṇa* (i. 306), the *Kuddāla* (i. 315), the *Mahāsupina* (i. 345), the *Attisa* (i. 354), the *Mahāsāra* (i. 387), the *Sālitṭaka* (i. 420), the *Bandhanamokkha* (i. 440), the *Ekapaṇṇa* (i. 508), the *Gagga* (ii. 17), the *Suhanu* (ii. 32), the *Mora* (ii. 38), the *Susīma* (ii. 50), the *Gijjha* (ii. 52), the *Kalyāṇadhamma* (ii. 65), the *Kalāyamuttī* (ii. 76), the *Saṅgāmavacara* (ii. 95), the *Vālodaka* (ii. 97), the *Giridanta* (ii. 99), the *Pabbatūpatthara* (ii. 127), the *Puṇṇanadī* (ii. 175), the *Kacchapa* (ii. 178), the *Kosiya* (ii. 209), the *Guttila* (ii. 257), the *Saṅkappa* (ii. 277), the *Kuṇḍaka-Kucchi-Sindhava* (ii. 291) the *Siri* (ii. 415), the *Nānacchanda* (ii. 429), the *Supatta* (ii. 436), the *Chavaka* (iii. 30), the *Sayha* (iii. 33), the *Brahmadatta* (iii. 81), the *Rājovāda* (iii. 112), the *Kesava* (iii. 145), the *Sussonḍi* (iii. 190), the *Avāriya* (iii. 232), the *Nandiyamiga* (iii. 274), the *Dhajaviheṭṭha* (iii. 307), the *Kukku* (iii. 321), the *Sutanu* (iii. 330), the *Atṭhisena* (iii. 355), the *Mahākapi* (iii. 375), the *Dalhadhamma* (iii. 388), the *Susīma* (iii. 397), the *Atṭhasadda* (iii. 434), the *Atṭhāna* (iii. 478), the *Cullabodhi* (iv. 27), the *Mātiposaka* (iv. 95), the *Bhaddasāla* (iv. 157), the *Mittāmita* (iv. 199), the *Amba* (iv. 207), the *Javahamṣa* (iv. 218), the *Dūta* (iv. 228), the *Rurumiga* (ii. 263), the *Sarabhamiga* (ii. 275), the *Uddālaka* (iv. 304), the *Dasabrāhmaṇa* (iv. 368), the *Bhikkhāparampara* (iv. 374), the *Sattigumba* (iv. 437), the *Kumbha* (v. 20), the *Tesakuṇa* (v. 125) and the *Sāma* (vi. 95).

He was King of Benares in the *Kāka* (i. 486), the *Tacasāra* (iii. 206) and the *Saṅkhapāla* (v. 177); King **Mallika** in the *Rājovāda* (ii. 5), the Kosala King in the *Maṇikuṇḍala* (iii. 155), King **Vaṅka** in the *Ghata* (iii. 170), the **Kosavya** King in the *Dhūmakāri* (iii. 402), King **Aḍḍhamā-saka** in the *Gaṅgamāla* (iii. 454), and King **Dhanañjaya** in the *Sambhava* (v. 67), and the *Vidhurapaṇḍita* (vi. 329).

In the *Mahā Nārada-kassapa Jātaka*¹²² Ānanda was born as **Rujā**, daughter of King **Angati**.

The *Dhammapada* Commentary¹²³ states that once when Ānanda was a blacksmith he sinned with the wife of another man. As a result, he

¹²² J. vi. 255.

¹²³ i. 327.

suffered in hell for a long time and was born for fourteen existences as some one's wife, and it was seven existences more before the results of his evil deed were exhausted.

There seems to be some confusion as to the time at which Ānanda entered the Order. In the Canonical account¹²⁴ he became a monk in the second year of the Buddha's ministry. In the verses attributed to him in the *Theragāthā*,¹²⁵ however, he says that he has been for twenty-five years a learner (*sekha*). It is concluded from this that Ānanda must have joined the Order only in the twentieth year after the Enlightenment and the whole story of his having been ordained at the same time as Devadatta is discredited.¹²⁶ The verses occur in a lament by Ānanda that his master is dead and that he is yet a learner. The twenty-five years which Ānanda mentions probably refer to the period during which he had been the Buddha's personal attendant and not to his whole career as a monk. During that period, "though he was but a learner, no thoughts of evil arose in him," the implication being that his close connection with the Buddha and his devotion to him gave no room for such. He, nevertheless, laments that he could not become an *asekha* while the Buddha was yet alive. If this interpretation be accepted—and I see no reason why it should not be—there is no discrepancy in the accounts of Ānanda's ordination.

¹²⁴ *E.g.*, Vin. ii. 182.

¹²⁵ Vers. 1039 ff.

¹²⁶ See. *e.g.*, Thomas *op. cit.*, 123.

See also Rhys Davids' article on Devadatta in ERE.

2. **Ānanda**.—A Khattiya king of **Hamsavati**, father of **Padumuttara** Buddha.¹ He had, by another wife, a daughter **Nandā**, who became the therī **Pakulā** in the present age.² Once, with twenty of his ministers and twenty thousand of his subjects, he appeared before Padumuttara Buddha at **Mithilā** and, having received the "*ehi-bhikkhu-pabbajjā*," they became arahants.³ The Buddha went back with them to Hamsavati where he preached the *Buddhavamsa*.⁴

One of Ānanda's sons was the prince **Sumana**, step-brother to Padumuttara, who became Ānanda, the personal attendant of **Gotama Buddha**.⁵

¹ J. i. 37; Bu. xii. 19.

² ThigA. 91.

³ MA. ii. 722; DA. ii. 488.

⁴ BuA. 160.

⁵ ThagA. ii. 122.

3. **Ānanda**.—Step-brother of **Maṅgala** Buddha. He came to Maṅgala Buddha with ninety crores of followers; having heard the Buddha's preaching, they all became arahants.¹

¹ J. i. 30.

4. **Ānanda**.—Son of **Tissa** Buddha, his mother being **Subhaddā**.¹

¹ Bu. xviii. 18.

5. **Ānanda**.—Son of **Phussa** Buddha, his mother being **Kisāgotami**.¹ The *Buddhavaṃsa* Commentary,² however, gives his name as **Anupama**.

¹ Bu. xix. 16.

² p. 192.

6. **Ānanda**.—A Pacceka Buddha of ninety-one kappas ago. The therā **Citakapūjaka**, in a previous birth, came down from the deva-loka and cremated the Pacceka Buddha's body with due honour.¹ According to the *Majjhima Nikāya* and its Commentary,² there were four Pacceka Buddhas of this name.

¹ Ap. i. 227.

² M. iii. 70; MA. ii. 890.

7. **Ānanda**.—A king of vultures. He dwelt with ten thousand vultures in **Gijjhakūṭa** and came to hear **Kuṇāla** preach. At the end of Kuṇāla's sermon Ānanda, too, discoursed in the same strain, dwelling on the evil qualities of women "keeping to facts within his knowledge."¹ He lived in the **Kuṇāladaha** with **Nārada**, **Devala**, **Puṇṇamukha**, the cuckoo, and **Kuṇāla**.² In the present age the vulture-king was Ānanda Thera, the Buddha's attendant.³

¹ J. v. 424, 447-50.

² SnA. i. 359.

³ J. v. 456.

8. **Ānanda**.—A king of fishes, appointed by the fishes themselves to rule over them.¹ He was one of the six monsters of the deep. He lived on one side of the ocean and all the fishes came to him morning and evening to pay their respects. He lived on rock-slime (*sevāla*) till one day he swallowed, by mistake, a fish. Liking the taste very much, he found out what it was, and from that day he ate fish, unknown to his subjects. Seeing their numbers diminish, they began to grow inquisitive, and one day one of their wise ones hid in the lobe of Ānanda's ear and discovered him eating the fish which straggled behind. When this was reported to the other fish, they fled in terror and hid themselves. Ānanda, desirous of eating them, searched everywhere; believing that they lay inside a mountain, he encircled it with his body. Seeing his own tail on the other side of the mountain and believing it to be a fish trying to escape, he crunched it in a rage. The tail was fifty leagues long and he suffered excruciating pain. Attracted by the smell of blood, the fish collected round and ate him bit by bit. His skeleton was as big as a mountain, and holy ascetics, flying through the air and seeing it below

¹ J. i. 207; ii. 352.

them, told men about it and the story became famous throughout Jambudīpa. **Kālahatthi** is reported as relating this story to the king in the *Mahā Sutasoma Jātaka*.² Ānanda is referred to as an example of great deceitfulness.³

² J. v. 462-4.³ MA. i. 138.

9. **Ānanda**.—A yakkha to whom a shrine, called the **Ānanda Cetiya**, was dedicated. The Cetiya was in **Bhoganagara** and was later converted into a Buddhist Vihāra.¹ There the Buddha stayed during his last sojourn, and mention is made of a sermon he preached there to the monks on the Four Great Authorities (*cattāro mahāpadesā*).² From there he went to **Pāvā**.

¹ AA. ii. 550.² D. ii. 123-6; A. ii. 167.

10. **Ānanda**.—A banker of **Sāvatti**. He had eighty crores of money, but was a great miser. He had a son, **Mūlasiri**, and once a fortnight he would gather his kinsfolk together and, in their presence, admonish his son as to the desirability of amassing wealth, always increasing it, giving none away. When the banker died he was born in a Caṇḍāla family outside the city gates. The king appointed Mūlasiri banker in his place.

From the time of Ānanda's conception among the Caṇḍālas, misfortune dogged their footsteps. Knowing that a Jonah had come among them, they caused a search to be made and, as a result of their investigations, they sent the pregnant mother away. When the child was born he was a monstrosity with his organs all out of place. When old enough, he was given a potsherd and told to beg his living. One day he came to the house in which he had lived in his former life, and though he managed to enter it, he was discovered and thrown out by the servants. The Buddha happened to be passing by, and sending for Mūlasiri, he told him that the beggar had been his father. Being convinced by certain proofs, Mūlasiri believed and took refuge in the Buddha.¹ It is said that eighty-four thousand beings attained deathlessness on the occasion of the Buddha preaching to Mūlasiri about his father Ānanda.²

¹ DhA. ii. 25-8; the story is referred to in the *Milindapañha* (p. 350).² AA. i. 57.

11. **Ānanda**.—Author of the *Mūlaṭṭikā* on Buddhaghosa's Commentaries on the Abhidhamma.¹ He was originally a native of India, but came over to Ceylon and became head of the **Vanavāsi** fraternity in the Island. He probably lived about the eighth or ninth century A.D. and

¹ Gv. 60, 69; Sās. 69.

wrote the *Mūlaṭīkā* at the request of a monk named **Buddhamitta**. He is probably identical with **Ānanda**, teacher of **Culla Dhammapāla** (see below).² He was also known as **Vanaratana Tissa** from his connection with the Vanavāsi school.

² P.L.C. 202 f.; 216 f.

12. **Ānanda**.—Teacher of **Culla Dhammapāla**, author of the *Saccasaṅkhepa*.¹ The *Saddhamma Saṅghala*² says that Ānanda was the author of the *Saccasaṅkhepa*. See also above (**Ānanda** 11).

¹ q.v.

² ix.

13. **Ānanda**.—Teacher of **Buddhappiya**, author of the *Rūpasiddhi*. He was a native of Ceylon, for Buddhapiya refers to him as “*Tambapanni-dhaja*.” He too belonged to the **Vanavāsi** sect and wrote a Sinhalese interverbal translation to **Piyadassi’s** *Pada-Sādhana* and another to the *Khudda-Sikkhā*. He was a disciple of **Udumbaragiri Medhaṅkara**, pupil of **Sāriputta**, and he probably lived in the time of **Vijayabāhu III**.¹

He was the teacher of **Vāleha**, author of the *Samantakūṭavavṇanā*.² See also **Buddhavaṃsa** **Vanaratana Ānanda**.

¹ P.L.C. 11.

² *Ibid.*, 220.

14. **Ānanda**.—Author of the *Saddhammopāyana*, also called **Abhayagiri-Kavicakravartī Ānanda** and probably belonging to the same period as **Ānanda** (13). His friend and companion, for whom his book was written, was **Buddhasoma**. An Ānanda, probably a later writer, is also the author of a Sinhalese Commentary on the *Saddhammopāyana*.¹

¹ P.L.C. 212.

15. **Ānanda**.—Companion of **Chapaṭa** and co-founder of the **Sihala-Saṅgha** of Burma.¹ He was later cut off from the community for trying to send to his kinsfolk an elephant presented to him by King **Narapati**. His companions suggested that the animal should be let loose in the forest, in accordance with the Buddha’s teaching regarding kindness to animals. Ānanda’s reply was that the Buddha had also preached kindness to kinsfolk.² He died in 1246.³

¹ Sās. 65.

³ Forchhammer: *Jardine Prize Essay*,

² Bode: *op. cit.*, 24.

p. 35.

16. **Ānanda**.—Of **Haṃsavatī**. Author of the *Madhusāratthadīpanī*, a *ṭīkā* on the *Abhidhamma*.¹

¹ Sās. 48; but see Bode: *op. cit.*, 47-8.

17. **Ānanda**.—Called **Māṇava**, in order to distinguish him from others. He was a brahmin youth, maternal cousin of the therī **Uppalavaṇṇā**, with whom he had been in love when she was a laywoman. One day when Upalavaṇṇā returned from her alms-rounds to her hut in **Andhavana**, where she was living at the time, Ānandamāṇava, who was hiding under her bed, jumped up and seized her. In spite of her protestations and admonitions, he overcame her resistance by force and, having worked his will of her, went away. As if unable to endure his wickedness, the earth burst asunder and he was swallowed up in **Avīci**.¹

In order that such assaults should not be repeated, **Pasenadi Kosala** erected, at the Buddha's suggestion, a residence for the nuns within the city gates, and henceforth they lived only within the precincts of the city.²

¹ DhA. ii. 49-50.

² *Ibid.*, 51 f.

Ānanda Vagga.—The eighth chapter of the *Ṭika Nipāta* of the *Āṅguttara Nikāya*. It consists of ten suttas, the last of which contains a prophecy regarding **Ānanda**.¹

¹ A. i. 215-28.

1. **Ānanda Sutta**.—Preached by **Ānanda** to **Vaṅṣisa**. Once as they were going together for alms to Sāvattī, Vaṅṣisa confessed that he was disaffected. Ānanda advised him on how to overcome the disaffection by proper cultivation of the senses.¹

¹ S. i. 188.

2. **Ānanda Sutta**.—Once **Ānanda** was living in a forest tract in the **Kosala** country and was much occupied in talking to the laity who came to see him. A deva of the forest, desiring his welfare, came up to him and suggested that he might stop his constant babbling and meditate instead.¹ According to Buddhaghosa,² this was soon after the Buddha's death, shortly before Ānanda became arahant. People, knowing of his close attendance on the Master, were ever asking for details about the Parinibbāna and when they mourned he had to admonish them. He used to wander about, taking with him the Buddha's begging bowl and robe. In the *Theragāthā*³ the same admonition is put into the mouth of a **Vajjiputta** monk.

¹ S. i. 199.

² SA. i. 225.

³ ver. 119; ThagA. i. 237.

3. **Ānanda Sutta**.—Preached by the Buddha to **Ānanda**, who asked how *nirodha* could be obtained. By the cessation of the five *khandhas*, answered the Buddha.¹

¹ S. iii. 24-5.

4. **Ānanda Sutta.**—A conversation between the Buddha and **Ānanda**, at *Jetavana*. Ānanda is asked in what things one discerns the arising (*uppāda*), passing away (*vaya*), and constant change (*aññathatta*). The answer is “in the five khandhas.” The Buddha praises Ānanda for his answer.¹

¹ S. iii. 37-8.

5. **Ānanda Sutta.**—Same as above, except that the discernment is not only with regard to the present, but also to the past and the future.¹

¹ S. iii. 38-9.

6. **Ānanda Sutta.**—**Ānanda** tells the monks in *Jetavana* how when he and his colleagues were novices, **Puṇṇa Mantāniputta** was very helpful to them and instructed them as to how the conceit of self (*asmimāna*) arose and how it could be overcome. Having heard him, Ānanda says he fully understood the Dhamma.¹

¹ S. iii. 105-6.

7. **Ānanda Sutta.**—Preached at *Jetavana*. **Ānanda** asks the Buddha about psychic power (*iddhi*), its basis and cultivation, and the practice thereof. The Buddha enlightens him.¹

¹ S. v. 285-6.

8. **Ānanda Sutta.**—Same as above, with the addition of *Ānanda's* declaration that the monks consider the Buddha as their guide, etc.¹

¹ S. v. 286.

9. **Ānanda Sutta.**—Preached at *Jetavana*. **Ānanda** is instructed as to how concentration on breathing (*ānāpānasati*) leads to the four *satipatthānas* and how these, in turn, bring to completion the seven *bojjhaṅgas*. These last lead to complete knowledge and release (*viññā-vimutti*). The methods of their development are explained in detail.¹

¹ S. v. 328-33.

10. **Ānanda Sutta.**—Same as above, the only difference being the same as between 7 and 8.

11. **Ānanda Sutta.**—Records a visit paid to **Ānanda** at *Jetavana* by **Sāriputta**, who was also staying there. Sāriputta tells Ānanda that *sotāpannas* are those that have no disloyalty to the Buddha, the Dhamma and the Saṅgha. They have no such immorality as is possessed by the uneducated *putthujjanas*.¹

¹ S. v. 362-4.

12. **Ānanda Sutta.**—Preached at the **Ghositārāma** in **Kosambi**. **Ānanda** asks the Buddha how monks could enjoy ease (*phāsuvihāra*) and the Buddha tells him.¹

¹ A. iii. 132-4.

13. **Ānanda Sutta.**—A conversation between **Ānanda** and **Mahā Koṭṭhita** with regard to what happens after the passionless, remainderless ending of the six spheres of contact.¹

¹ A. ii. 162. The P.T.S. text puts this under *Koṭṭhita Sutta*, but both the Commentary and the *Uddāna* at the end of the *Vagga* treat it as a separate sutta.

14. **Ānanda Sutta.**—**Ānanda** goes to **Sāriputta** and asks him how far a monk could learn the Dhamma, remember it, reflect upon it and teach it to others. **Sāriputta** suggests that **Ānanda** should answer the question himself, which **Ānanda** does. At the end of the discourse **Sāriputta** utters an eulogy on **Ānanda** and calls him the pattern of the true monk.¹

¹ A. iii. 361-2.

15. **Ānanda Sutta.**—Preached by the Buddha in reply to **Ānanda's** question as to how notions of “I” and “mine” and the tendency to vain conceit could be completely destroyed.¹ This sutta refers to the *Puṇṇaka-paṇḍita* of the *Parāyana*.

¹ A. i. 132 f.

16. **Ānanda Sutta.**—A conversation between **Ānanda** and **Udāyī** on the wonders of a Tathāgata's attainment and the nature of perception. In the course of the dialogue **Ānanda** mentions a visit paid to him by a nun who was a follower of the *Jaṭilas*, and her questions on *samādhi*.¹

¹ A. iv. 426.

17. **Ānanda Sutta.**—A discourse given to the monks by **Ānanda** on the good man and the wicked man.¹

¹ A. v. 6 f.

18. **Ānanda Sutta.**—On the ten qualities that a monk should possess if he would benefit by the practice of the Buddha's teachings.¹

¹ A. v. 152 ff.

Ānanda or **Atthatta Sutta.**—The paribbājaka **Vacchagotta** visits the Buddha and asks him if there is a self. The Buddha makes no reply even when the question is repeated, and **Vacchagotta** goes away. The Buddha,

later, explains to **Ānanda**, in reply to his inquiry, that he remained silent because whatever answer he gave to Vacchagotta's question, it would be capable of being misunderstood and misinterpreted.¹

¹ S. iv. 400-1.

Ānandakumāra.—A shipwright, who, with three hundred others, was sent by **Mahosadha** to the Upper Ganges to secure timber wherewith to build three hundred ships in preparation for Mahosadha's visit to the capital of **Pañcāla** in order to erect buildings for King **Vedeha**.¹

¹ J. vi. 427.

Ānandabodhi.—The bodhi-tree planted by **Ānanda** at the entrance to **Jetavana**. The people of **Sāvatti**, led by **Anāthapiṇḍika**, suggested to Ānanda that some place should be provided where they might offer flowers and perfumes in the name of the Buddha, when the Buddha was away on his periodical tours. After consultation with the Buddha, Ānanda obtained, with **Moggallāna**'s assistance, a fruit from the bodhi-tree at **Gayā**, and had it planted at the gateway of Jetavana in the presence of a large and distinguished gathering, including **Pasenadi Kosala** and **Visākhā**. The seed was planted by Anāthapiṇḍika in a golden jar filled with fragrant earth. Immediately a sapling sprang up, fifty cubits tall, with five branches, each fifty cubits long. The king poured round the tree perfumed water from eight hundred jars of gold and silver. In order to consecrate the new tree, the Buddha, at Ānanda's request, sat under it for one night, in the rapture of *samāpatti*. Because the tree was planted by Ānanda, it became known as Ānandabodhi.¹ Pilgrims who came to the Buddha at Jetavana were in the habit of paying respect to the Ānandabodhi.² The *Paduma Jātaka* and the *Kāḷīṅgabodhi Jātaka* were both preached in reference to this bodhi-tree.

¹ J. iv. 228-30.

² J. ii. 321.

Ānanda-bhaddekaratta Sutta.—Preached at **Jetavana**. **Ānanda** discourses to the assembled monks on the nature of the True Saint (*Bhaddēkaratta*). The Buddha appears on the scene and on being told of Ānanda's discourse, asks him how exactly he had proceeded. Ānanda repeats to him the *Bhaddēkaratta Sutta* (q.v.), which he had previously learnt from the Buddha. The Buddha recites it himself from beginning to end and praises Ānanda for his skill.¹

¹ M. iii. 189-91.

Ānandamānava.—See **Ānanda** (17).

Ānandā.—One of the five daughters of the chief queen of the king of the third **Okkāka** dynasty.¹ The *Mahāvamsa Tīkā*² says that Okkāka was the youngest of the sixteen kings of the **Mahāsammata** dynasty and makes no mention of three Okkāka dynasties.

The name of Okkāka's chief queen was **Hatthā** (*v.l.* **Bhattā**).

¹ DA. i. 258; SnA. i. 352.

² p. 84.

“Ānandena” Sutta. The Buddha is asked by **Ānanda** to tell him of a doctrine which would make him more ardent and intent. The Buddha teaches him the doctrine of impermanence.¹

¹ S. iii. 187-8.

Ānāpāna Kathā.—The third section of the *Mahāvagga* of the *Paṭi-sambhidāmagga*.¹

¹ Ps. i. 162 ff.

Ānāpāna Vagga.—The seventh chapter of the *Bojjhaṅga Saṃyutta* of the *Saṃyutta Nikāya*.¹

¹ S. v. 129-32.

Ānāpāna Saṃyutta.—The fifty-fourth section of the *Saṃyutta Nikāya*.¹

¹ S. v. 311-41.

Ānāpāna Sutta.—The idea of in-breathing and out-breathing, if cultivated and developed, leads to much profit.¹

¹ S. v. 132.

Ānāpānasati Sutta.—Preached at **Sāvatti** on **Komudi**, the full-moon day of the fourth month. The monks had gathered together to see the Buddha and eminent disciples had been busy instructing their pupils in the various attainments.¹ Seeing them thus assembled, the Buddha was pleased with their demeanour and described how in the confraternity of monks were to be found men of various degrees of attainment. Some of them practised the cultivation of mindfulness by breathing exercises and the Buddha proceeded to explain how it was done. Such mindfulness leads to the development of the four *satipaṭṭhānas*, and these, in turn, to the seven *bojjhaṅgas*. Through them one attains deliverance through understanding.²

¹ The Commentary says the Buddha of developing their attainments. (MA. had not gone on tour as usual because ii. 895-6.)
he wanted to give the monks opportunity ² M. iii. 78-88.

1. **Ānisamsa Vagga.**—The tenth chapter of the *Chakka Nipāta* of the *Anguttara Nikāya*. It consists of eleven suttas on various subjects.¹

¹ A. iii. 441-5.

2. **Ānisamsa Vagga.**—The first chapter of the *Dasaka Nipāta* of the *Anguttara Nikāya*, consisting of ten suttas.¹

¹ A. v. 1-14.

Ānisamsa Sutta.—On the six advantages of realising the first fruit of the Path (*Sotāpatti-phala*).¹

¹ A. iii. 441.

Āpaṇa.—A city in the **Āṅguttarāpa** country (probably its capital). The Buddha once visited the city with 1,250 monks and the whole company was entertained by the **Jaṭila Keniya**.¹ From Āpaṇa the Buddha went on to **Kusinārā**.² In the *Samyutta Nikāya*,³ Āpaṇa is spoken of as a township of the **Āṅgas** (*Āṅgānaṃ nigamo*) and the Buddha is mentioned as having stayed there with **Sāriputta**. Several suttas were preached at Āpaṇa, among them the *Paṭaliya Sutta* (regarding **Paṭaliya**),⁴ the *Laṭukikopama Sutta* (to **Udāyi**),⁵ the *Sela Sutta* (regarding **Sela**)⁶ and the *Saddha or Āpaṇa Sutta*.⁷ Āpaṇa was a brahmin village and was the home of the Elder **Sela**.⁸ On the occasion of the Buddha's visit to Āpaṇa, during which he converted Sela and Keniya, he seems to have stayed at Āpaṇa for over a week and ordained three hundred monks in the company of Sela.⁹

According to Buddhaghosa,¹⁰ the village was called Āpaṇa because it had twenty thousand bazaars (*āpaṇā*) and was therefore distinguished for its shops (*āpaṇānaṃ ussannattā*). Near the village, on the banks of the river **Mahī**, was the woodland where the Buddha stayed during his visits.

¹ Vin. i. 245 ff.

² *Ibid.*, 247.

³ v. 225.

⁴ M. i. 359 ff.

⁵ M. i. 447 ff.

⁶ M. ii. 146 ff; Sn. pp. 102 ff.

⁷ S. v. 225-7.

⁸ ThagA. ii. 47.

⁹ Sn., p. 112.

¹⁰ MA. ii. 586.

Āpaṇa Sutta.—See **Saddha Sutta**.

Āpatti.—A section of the *Vinaya Piṭaka*, the fourth chapter of the *Parivāra*.¹

¹ Vin. v. 91 ff.

Āpatti Vagga.—The twenty-fifth chapter of the *Catukka Nipāta* of the *Āṅguttara Nikāya*, containing ten suttas on various subjects.¹

¹ A. ii. 239-46.

1. **Āpatti Sutta.**—Ānanda informs the Buddha at **Ghositārāma** in **Kosambī**, that **Bāhiya's** efforts to bring about dissension in the Order had not been suppressed because **Anuruddha**, being Bāhiya's colleague, did not want to interfere. The Buddha tells him that they should not depend on **Anuruddha** for interference in disputes, for he was by temperament unfitted for such action. He then proceeds to discourse to Ānanda on the four probable reasons for a monk being desirous of creating dissension.¹

¹ A. ii. 239 f.

2. **Āpatti Sutta.**—Deals with the four kinds of fears produced by transgressions, involving either being taken in the act and punished or having to confess guilt and receive punishment.¹

¹ A. ii. 240-3.

Āpā.—A class of deities who were present at the preaching of the *Mahā-samaya Sutta*.¹

Buddhaghosa² says they were born as devas because of their having practised *āpokasīna* in previous lives.

¹ D. ii. 259.

² DA. ii. 689.

Āpāna.—One of the **Vanni** chiefs of Ceylon, brought into subjection by **Bhuvanekabāhu I.**

¹ Cv. xc. 33.

Āpāyika Vagga.—The twelfth chapter of the *Tika Nipāta* of the *Āṅguttara Nikāya*.¹ It contains ten suttas on various topics.

¹ A. i. 265-73.

Āpāyika Sutta.—On three persons who are doomed to purgatory.¹

¹ A. i. 265.

Abhassara.—A Brahma-world where live radiant devas from whose bodies rays of light are emitted, like lightning. It belongs to the **Rūpaloka** and is in the plane of second *jhāna*.¹ The devas living there subsist on joy (*pīṭibhakkha*).² Their span of life is two kappas and there is no guarantee

¹ Abhs. v. 3; Compendium 138, n. 4.

² S. i. 114; DhA. iii. 258; J. vi. 55.

that a person who has been born there may not later be reborn in an unhappy condition.³ From time to time these devas utter shouts of joy saying “*aho sukham, aho sukham.*” This sound is the best of sounds. These devas are completely enveloped in ease (*sukhena abhisaññā parisaññā*).⁴ Their world forms the third station of consciousness (*viññānaṭṭhiti*), they are of uniform body, but their perceptions are diverse (*ekattakāyā nānatasaññino*).⁵ During the periods of the development of the world many beings are born in the Ābhassara realm and they are then called the highest of the devas, yet even they change their condition.⁶ In lists of devas⁷ they are given below the **Appamāṇābhā** and above the **Subhā**.

Bodhisattas are sometimes born in the Ābhassara world,⁸ but they are never born in Arūpa worlds even when they have developed *Arūpa-jhānas*. **Baka Brahmā** was born in Ābhassara after having passed through **Vehapphala** and **Subhakiṇṇa**, and it was then that he conceived the belief that he was eternal.

The Buddha visited him and convinced him of the error of his belief.⁹ When the universe is dissolved after the lapse of a long epoch and is again evolved, beings are mostly born in the Ābhassara world. When, sooner or later, the world begins to re-evolve (*vivattati*), the **Brahmavi-māna** appears, but it is empty. Then some being or other, either because he has finished his life there or because his merit is exhausted, leaves the Ābhassara world and is reborn in the Brahmavimāna. Others follow his example, and it is then that the first to be reborn in the Brahma-world thinks of himself as Brahmā, the eternal, etc.¹⁰

When inhabitants of the Ābhassara-world are reborn as humans, their existence continues to be like that which they had in the brahma-world itself. As time goes on, however, they lose their qualities and develop the characteristics, both physical and mental, of human beings.¹¹ Buddhaghosa¹² says that their birth on earth is *opapātika* (by spontaneous regeneration) and they are mind-born (*manomaya*).

On the occasions when the world is destroyed by fire, the fire spread up to the Ābhassara-world; when by water, the water rises to the **Subhakiṇṇa**; when by wind, the wind reaches to the **Vehapphala**.¹³

According to Buddhaghosa,¹⁴ the Ābhassaras are so called because radiance spreads from their bodies in all directions, like flames from a

³ A. ii. 127; but see Abhs. v. 6, where their life-span is given as eight kappas.

⁴ A. iii. 202; D. iii. 219.

⁵ A. iv. 40, 401; D. ii. 69; D. iii. 253.

⁶ A. v. 60.

⁷ E.g., M. i. 289.

⁸ AA. i. 73; J. i. 406, 473; M. i. 329; MA. i. 553; SA. i. 162.

⁹ J. iii. 359.

¹⁰ D. iii. 29.

¹¹ For details see D. iii. 84 ff., PsA. 253.

¹² DA. iii. 865.

¹³ CypA. 9.

¹⁴ MA. i. 29; VibhA. 520; cp. DA. ii. 510.

torch (*daṇḍadīpikāya acci viya etesaṃ sarīrato ābhā chijjitrā chijjivā patantī viya saratī visaratī ti Abhassarā*).

Abhā.—A generic name for devas distinguished for their brilliance, such as the **Parittābhā** and the **Appamāṇābhā**.¹

¹ M. iii. 102; MA. ii. 902.

Abhā Vagga.—The fifteenth chapter of the *Catukka Nipāta* of the *Anguttara Nikāya*. It consists of ten suttas on such subjects as the four splendours, the four due seasons, the four sins and virtues of speech and the four choicest parts (*sāras*).¹

¹ A. ii. 139-41.

Abhā Sutta.—There are four radiances: that of the moon, the sun, of fire, and of wisdom, the last being the chief.¹

¹ A. ii. 139.

Āmakadhañña-peyyāla.—The ninth chapter of the *Sacca Saṃyutta* of the *Saṃyutta Nikāya*. It contains a list of the gifts which Āriyan monks abstain from accepting.¹

¹ S. v. 470-3.

Āmagandha.—A brahmin. Before the appearance of the Buddha in the world, Āmagandha became an ascetic and lived in the region of the Himālaya with five hundred pupils. They ate neither fish nor flesh. Every year they came down from their hermitage in search of salt and vinegar, and the inhabitants of a village near by received them with great honour and showed them every hospitality for four months.

Then one day the Buddha, with his monks, visited the same village, and the people having listened to his preaching became his followers. That year when Āmagandha and his disciples went as usual to the village, the householders did not show towards them the same enthusiasm as heretofore. The brahmin, enquiring what had happened, was full of excitement on hearing that the Buddha had been born, and wished to know if he ate “*āmagandha*,” by which he meant fish or flesh. He was greatly disappointed on learning that the Buddha did not forbid the eating of *āmagandha*, but, desiring to hear about it from the Buddha himself, he sought him at Jetavana. The Buddha told him that *āmagandha* was not really fish or flesh, but that it referred to evil actions, and that he who wished to avoid it should abstain from evil deeds of every

kind. The same question had been put to the Buddha **Kassapa** by an ascetic named **Tissa**, who later became his chief disciple. In giving an account of the conversation between **Kassapa** Buddha and **Tissa**, the Buddha preached to Āmagandha the **Āmagandha Sutta**. The brahmin and his followers entered the Order and in a few days became arahants.¹

¹ Sn., pp. 42-5; SnA. i. 278 ff.

Āmagandha Sutta.—The conversation between the Buddha and the brahmin **Āmagandha** mentioned above.¹ According to Buddhaghosa² this was merely a reproduction of the conversation of the Buddha **Kassapa** with the ascetic **Tissa**, who later became his chief disciple.

The sutta is particularly interesting as being one of the few passages in which sayings of the previous Buddhas are recorded. The Buddha's view is put forward as being identical with that which had been enunciated long ago, with the intended implication that it was a self-evident proposition accepted by all the wise.

¹ Sn. 42 ff.

² SnA. i. 280 ff.

Āmaṇḍagāmaṇi Abhaya.—Son of **Mahādāṭhika** and King of Ceylon for nine years and eight months. His younger brother, by whom he was ultimately slain, was **Kanirajānu-Tissa**, and he had two children, a son **Cūlābhaya** and a daughter **Sivalī**. **Īṇāga** was his nephew.

Āmaṇḍagāmaṇi heightened the cone of the **Mahā Thūpa** and made additions to the **Lohapāsāda** and the **Thūpārāma**. He also built the **Rajatalena Vihāra** and the **Mahāgāmeṇḍi** tank to the south of **Anurādhapura**, which latter he gave for the use of the **Dakkhiṇavihāra**. He enacted an order that there should be no slaughter of animals in Ceylon and had gourds planted everywhere. To the whole brotherhood of monks in the island he once gave robes and alms-bowls filled with *kumbhaṇḍaka* fruits (pumpkins) and thereafter he was known by the name of Āmaṇḍagāmaṇi.¹

His brother **Kanirajānu-Tissa**, having killed him, succeeded to the throne.² Āmaṇḍagāmaṇi is also referred to as **Āmaṇḍa** and **Amaṇḍiya**.

¹ *Āmaṇḍa* is evidently a synonym of *Kumbhaṇḍaka*.

² Mhv. xxxv. 1-10; Mṭ. 640.

Āmaṇḍaphaladāyaka Thera.—An arahant. In a previous birth, while carrying a pingo laden with fruit, he saw the Buddha **Padumuttara** and offered him an *āmaṇḍa* fruit (pumpkin?). In the present age he became an arahant.¹

¹ Ap. ii. 459.

Āmalakivāna.—A grove at **Cātumā**. The Buddha once stayed there, and it was on that occasion that the *Cātuma Sutta* was preached.¹

¹ M. i. 456.

Āmalacetiya.—A thūpa in Ceylon. It is not known who built it. **Aggabodhi I.** erected a parasol over it.¹

¹ Cv. xlii. 62.

Āmisakiñcikkha Sutta.—One of the suttas in a group of eight, dealing with people who will not lie for the sake of gain—and, in this case, for the sake of anything worldly whatsoever.¹

¹ S. ii. 234.

1. **Āyatana Sutta.**—Once when the Buddha was staying in the Kūṭā-gārasālā in **Vesālī**, he preached to the monks a sermon on the six spheres of contact (*saḷāyatana*). The monks listened with rapt attention until **Māra**, making a terrible din, disturbed their peace of mind. The Buddha admonished the monks not to be led away by Māra, and the latter, discomfited, disappeared.¹

¹ S. i. 112.

2. **Āyatana Sutta.**—The four Āriyan truths are concerned with the six personal spheres of sense. Effort should be made to realise this.¹

¹ S. v. 426.

Āyasmanta.—A general of King **Sāhasamalla**. Āyasmanta deposed the king and installed **Kalyāṇavatī**, chief queen of **Kittinissaṅka**, on the throne of Ceylon. It was he who really administered the government, the queen's power being only nominal. The *Cūlavamsa* calls him a man of almost unsurpassable courage, a descendant of the **Khandhāvara** family. He slew the **Adhikārin Deva** and had a vihāra erected at **Vallig-gāma**. He also built a *pariveṇa* called after him **Sarājakulavaḍḍhana** (this evidently being one of his honorific titles) and gave land and other possessions for its maintenance. He had a text-book of law compiled for the use of administrators.

He was slain by the **Mahādīpāda Anikaṅga**.¹

¹ Cv. lxxx. 33-44. For further details see Geiger Cv. *Trs.* ii. 130, n. 2.

Āyāgadāyaka Thera.—An arahant. In a previous birth he worshipped with gladsome heart the thūpa of **Sikhī** Buddha and gave carpenters

money to build an *āyāga*.¹ As a result he was born in deva worlds and could bring even the devas into subjection. He could produce rain at will.²

¹ A long almshall, says ApA.

² Ap. i. 89-90.

1. **Āyācana Vagga.**—The twelfth chapter of the *Duka Nipāta* of the *Aṅguttara Nikāya*. It contains eleven suttas on different topics.¹

¹ A. i. 89-91.

2. **Āyācana Vagga.**—The third chapter of the *Rādha Saṃyutta* of the *Saṃyutta Nikāya*.¹

¹ S. iii. 198-200.

1. **Āyācana Sutta.**—The good monk, if he would perfectly aspire, should wish to be like **Sāriputta** and **Moggallāna**; the nun to be like **Khemā** and **Uppalavannā**; the householder like **Citta** and **Haṭṭhaka**; the house-mistress like **Khujjuttarā** and **Velukaṇṭaki**, the mother of **Nanda**.¹

¹ A. ii. 164.

2. **Āyācana Sutta.**—Contains the story of the reluctance felt by the Buddha, while meditating at **Uruvelā**, in the eighth week after the Enlightenment, to preach his doctrine to the world, feeling that it would not appeal to the human temperament; and of the appearance before him, of the **Brahmā Sahampatī**, who had read his thoughts and who entreated him to overcome this reluctance. He assured the Buddha that there were in the world many who would comprehend the Dhamma if they heard it. The Buddha saw that this assurance was justified and agreed to set forth as a teacher.¹

The sutta appears verbatim in the *Vinaya*² and almost verbatim in the *Dīgha Nikāya*,³ as an episode in the life of each of the Buddhas mentioned there, but with two variants; the Brahmā repeats his request three times and the stanzas in which the request is made, as given in the *Saṃyutta*, are omitted.

¹ S. i. 136 ff.

² i. 4 ff.

³ ii. 36 ff.

Āyācītabhātta Jātaka (No. 19).—Once the squire of a certain village, in the **Kāsi** country, promised the deity of a banyan tree a sacrifice should his enterprise succeed. When he came back from his journey he slew a number of creatures and took them to the tree. The deity of the tree appeared and admonished the squire, saying that no one could attain deliverance by means of slaughter.

The story was related in answer to a question by some monks, who had noticed that many people when going on a business journey would slay living creatures and offer them to various deities in order that their ventures might be successful. The monks wished to know if such sacrifices were of any good.¹

The Jātaka is also known as the *Pāṇavadha Jātaka*.²

¹ J. i. 169.

² Feer: JA. 1876, p. 516.

1. **Āyu Sutta**.—Preached at the **Kalandakanivāpa** in **Rājagaha**. The Buddha tells the monks that human life is very brief and has its sequel elsewhere. Therefore good must be done and the holy life must be lived. **Māra** approaches the Buddha and suggests that men should take no heed of death, but should enjoy life like a babe replete with milk. The Buddha points out to him the error of such a view.¹

¹ S. i. 108.

2. **Āyu Sutta**.—Preached at the same place, on another occasion. **Māra** utters the same sentiment and the Buddha refutes his views. **Māra** retires vanquished.¹

¹ S. i. 108-9.

Āyupāla.—A therā who lived in the **Saṅkheyya Pariveṇa** near **Sāgala**. King **Milinda's** royal astrologer informed the Elder that the king wished to see him, and the king, having obtained his permission, visited him at the Pariveṇa, attended by five hundred **Yonakas**. The king discussed with the Elder the aim of those who became monks, and **Āyupāla** was unable to meet the king's arguments.¹

¹ Mil. 19 f.

Āyupālā (Āyupālī).—An arahant therī, preceptor of **Saṅghamittā**.¹

¹ Mhv. v. 208; Sp. i. 51.

Āyuvaddhana Kumāra.—Two brahmins of **Dighalambika** became ascetics and practised austerities for forty-eight years. Then one of them returned to the world and having procured cattle and money, married and begot a son whom he called **Dighāyu**. Later, when his former companion came to the city, the householder visited him with his wife and child. When they made obeisance to him, the ascetic said, "Long life to you" to the man and his wife, but not to the child. When questioned, the ascetic told them that their son had but seven days to

live, and suggested that they should visit the Buddha and ask him if there were any means of averting the child's fate. They did so and the Buddha, who was then staying at the **Āraññakuṭikā** in **Dīghalambika**, told them to erect a pavilion outside the door of their house. This they did, and in the pavilion the monks recited the *Paritta* continuously for seven days with the child seated before them on a bench. On the seventh day the Buddha himself came and hosts of devas gathered round him. The yakkha **Avaruddhaka**, who had been granted the boon of eating Dīghāyu, appeared to claim him at the time appointed for his death, but on account of the presence of the devas, he could not come near the boy. The Buddha recited the *Paritta* all night long, and when the seventh day had passed Avaruddhaka could no longer claim the child. The Buddha declared that the boy would live for one hundred and twenty years and he was renamed **Āyuvaddhana**. When he grew up he became the leader of five hundred lay disciples.¹

¹ DhA. ii. 235 ff.

Āyussa Sutta.—Two in number, on the five conditions (such as excessive eating), which do not bestow long life, and on the five conditions which do.¹

¹ A. iii. 145.

Āyūra. Minister of **Maddava**, king of **Benares**. When Maddava was grieved at the loss of his wife, Āyūra and his colleague **Pukkusa** helped the king's counsellor **Senaka** to quench the king's sorrow. The story is told in the *Dasaṇṇaka Jātaka*¹.

In the present age Āyūra became **Moggallāna**.²

¹ J. iii. 337 ff.

² *Ibid.*, 341.

Ārakkha Sutta.—Earnest care should be exerted to guard one's thoughts from running riot among passionate things, from being malicious, from being deluded and from following the path laid down by various recluses (false teachers ?).¹

¹ A. ii. 120.

1. Ārakkhadāyaka Thera.—An arahant. In a previous birth he built a railing (*vedi*) round the thūpa of the Buddha **Siddhattha** and made provision for its protection. Six kappas ago he was a king named **Apassena**.¹

¹ Ap. i. 214-15.

2. **Ārakkhadāyaka Thera.** An arahant. He put a fence round the thūpa of the Buddha **Dhammadinna** and arranged for its protection. This act resulted in his becoming an arahant in the present age.¹

¹ Ap. i. 253.

Arañjara.—See **Arañjara**.

Ārabhati Sutta.—There are five kinds of people in the world. Those who commit faults and repent, etc.¹

¹ A. iii. 165-7.

Ārabbhavatthu Sutta.—On the eight occasions in which exertion should be applied.¹

¹ A. iv. 334 f.

1. **Ārammaṇa Sutta.**—Some who practise meditation are skilled in concentration, but not in the object of concentration (*ārammaṇa*), some *vice versa*, some are skilled in both, some in neither.¹

¹ S. iii. 266.

2. **Ārammaṇa Sutta.**—Some are skilled in the object of concentration but not in the range of it, etc. (*As before.*)¹

¹ S. iii. 275.

Āravāḷa.—See **Aravāḷa**.

Āramā Vagga.—The sixth division of the *Pācittiya* of the *Bhikkhunī Vibhaṅga*.¹

¹ Vin. iv. 306-17.

Ārāma Sutta.—See **Sāriputta-Koṭṭhita Sutta**.

Ārāmaḍaṇḍa.—A brahmin. Once when **Mahā Kaccāna** was staying at **Varaṇā** on the banks of the **Kaddamadaha**, **Ārāmaḍaṇḍa** came to see him and asked him why nobles quarrelled with nobles, brahmins with brahmins, and householders with householders. “Because of their bondage and servitude to sensual lusts,” answered Mahā Kaccāna; and for the same reason recluses quarrelled with recluses. “Is there anybody in the world who has passed beyond this bondage?” “Yes,” said Mahā Kaccāna, “in **Sāvatthi** lives the Exalted One,” and he proceeded to describe the Buddha’s virtues. **Ārāmaḍaṇḍa** stood up with clasped

hands and, turning in the direction of Sāvatti, he uttered his adoration of the Buddha. Thenceforward he became a disciple of Mahā Kaccāna.¹

¹ A. i. 65-7.

Ārāmadāyaka Thera.—An arahant. In a past life he planted a garden with shady trees for the Buddha **Siddhattha**, and gave the Buddha the fruits and flowers that grew there. Thirty-seven kappas ago he was born seven times as king, by name **Mudusītala**.¹

¹ Ap. i. 251.

1. **Ārāmadūsaka Jātaka** (No. 46).—Once in Benares there was a festival and all the townsfolk assembled to keep holiday. The king's gardener, wishing to join in the festivities, approached the king of the monkeys who lived in the royal garden and, pointing out to him all the benefits the monkeys had derived from their residence there, asked him if he would get the monkeys to water the trees in the gardener's absence. The monkey-king agreed and, when the man had gone, distributed the water-skins and water-pots among the monkeys. In order that the water should not be wasted, he gave instructions to the monkeys that they should pull out the trees by the roots and give plenty of water to those plants whose roots went deep and little to those with small roots. A wise man, happening to see this being done, and reflecting how with every desire to do good, the foolish only succeed in doing harm, rebuked the monkey-king.

The story was told by the Buddha while staying in a hamlet in **Kosala**. The squire of the village invited the Buddha and his monks to a meal and at the conclusion of the meal gave them leave to stroll about in the grounds. In their walk the monks came across a bare patch of land and learnt from the the gardener that it was caused by a lad who had been asked to water the plants there and who, before watering them had pulled them out to see how they grew. This was reported to the Buddha, who related the story of the past.¹

¹ J. i. 249-51. The story is sculptured in the Bharhut Stūpa. See Cunningham, Pl. xlv. 5.

2. **Ārāmadūsaka Jātaka** (No. 268).—Same as the above except that the monkeys are asked to water the garden for seven days, and the conversation between the wise man (in this case a young man of good family belonging to Benares) and the monkey-king is different.

The story is told in reference to a lad in **Dakkhiṇāgiri** and not in **Kosala** as above.¹

¹ J. ii. 345-7.

Ārāmassa.—A village in Ceylon, given by **King Udaya I.** for the maintenance of a *Loharūpa* (bronze statue) of the Buddha.¹

¹ Cv. xlix. 17.

Ārāmikagāma.—The name given to the village in which lived the five hundred park-keepers who were given by **Bimbisāra** to the Elder **Pilindavaccha**. It was near **Rājagaha** and was also called **Pilindagāma**. Pilindavaccha depended for his alms on the residents of this village.¹

¹ Vin. i. 207-8; iii. 249.

Āriyakkhattayodhā.—The mercenary soldiers employed in Ceylon. Their chief was a general called **Ṭhakuraka**. When the Senāpati **Mitta** obtained possession of the throne, he sought to win the favour of these soldiers by giving them money. This they refused to accept and **Ṭhakuraka**, going up to **Mitta** as he sat on the throne, cut off his head. On being questioned, he said that he had done the deed at the command of the lawful king, **Bhuvanekabāhu I.**, who had become a refugee. The **Āriya** soldiers then joined forces with the **Sihala** army and restored **Bhuvanekabāhu** to the throne.¹

Geiger² thinks that these mercenaries must have come from South India. The name of their general, **Ṭhakuraka**, however, seems to indicate that they were Rajputs.

¹ Cv. xc. 16-30.

² Cv. Trs. ii. 202, n. 3.

Āriyacakkavatti.—A **Damīla** general who came with a large army from the **Paṇḍu** kingdom and landed in Ceylon during the famine in the reign of **Bhuvanekabāhu I.** We are told that though he was no “**Āriya**” he was a dignitary of great power. He laid waste the kingdom and entered the capital **Subhagiri**. There he seized the Tooth Relic and the costly treasures which were kept with it and took them back to King **Kulasekhara**.¹

¹ Cv. xc. 43-7. **Kulasekhara** reigned 1268-1308. His general **Āriyacakkavatti** is mentioned in a South Indian Inscription (No. 110, in the *Annual Report of Epigraphy, Southern Circle, Madras*, 1903).

Arohanta.—One of the chief ministers at **Sāvatthi**. He joined the Order of monks and his wife became a nun. They had their meals together and she waited on him, fetching him water and fanning him. He forbade her to wait on him as it was improper and, angered by his words, she poured the water over his head and struck him with the fan. For this she was rebuked by the Buddha.¹

¹ Vin. iv. 263.

1. **Ālamba**.—Probably the name of a divine musician, one of a large number who wait on **Sakka** and on his wives.¹ **Dhammapāla**² quotes this view and objects to it, saying that the name is not that of a musician but of a musical instrument. The opinion that the name denotes a celestial musician seems, however, to be the right one.³

¹ Vv., pp. 16, 47.

² VvA. 96.

³ For a discussion see Hardy: *Vimānavatthu Commentary* (P.T.S. Ed.), 372-3.

2. **Ālamba**.—See **Ālambāyana**.

Ālambagāma.—A tank in Ceylon built by **Jeṭṭhatissa**.¹

¹ Mhv. xxxvi. 131.

Ālambanadāyaka Thera.—An arahant. In a past birth he gave an ālambana (prop ?) to the Buddha Atthadassī. Sixty kappas ago he was born three times as king under the name of **Ekāpassita**.¹

¹ Ap. i. 213.

Ālambāyana.—Originally the name of a spell taught to an ascetic by a Garuḍa king who had unwittingly torn up by its roots a banyan tree which grew at the end of the ascetic's walk. The ascetic taught it to a poor brahmin of Benares who had gone into the forest to escape his creditors and who ministered to the ascetic. The brahmin became known as Ālambāyana after he learnt the spell. Having learnt it he left the forest and was walking along the banks of the **Yamunā**, when he came across a host of Nāgas, sitting, after their sports, round the Nāga gem which grants all desires. The Nāgas, hearing the man repeat the charm, fled in terror, believing him to be the Garuḍa, and he took possession of their jewel. Soon after, Ālambāyana met an outcast brahmin with his son, **Somadatta**, and on their agreeing to show him the Nāga King, **Bhūridatta**, he gave them the jewel. With the help of his spell Ālambāyana tamed Bhūridatta and went about giving exhibitions of the Nāga's skill. Bhūridatta was finally rescued by his brother **Sudassana** and his sister **Accimukhī**. In the contest of skill which Ālambāyana had with Sudassana, Accimukhī (*q.v.*) assumed the form of a frog and let drip three drops of poison on her brother's hand, and these were allowed to fall into a hole specially prepared and filled with cow-dung. A flame burst out and Ālambāyana was smitten with the heat. His skin changed colour and he became a white leper.

The story is told in the *Bhūridatta Jātaka*.¹

The name Ālambāyana appears also as **Ālambāna** and as **Ālamba**.

¹ J. vi. 179-97.

Ālindaka.—Probably the name of a monastery in Ceylon where lived the therā **Mahā Phussadeva** (*q.v.*).¹

¹ SA.iii. 154; VibhA. 352.

Āluvadāyaka Thera.—An arahant. Thirty-one kappas ago he gave an *āluva* (fruit ?) to the Pacceka Buddha **Sudassana**, near Himavā.¹

¹ Ap. i. 237.

Āloka Sutta.—There are four lights: of the moon, the sun, of fire and of wisdom, the light of wisdom being the chief.¹

¹ A. ii. 139.

Ālokalena.—A cave in the cleft of a mighty primeval landslide, not far from the modern Matale in Ceylon. According to tradition it was here that the Buddhist scriptures were first reduced to writing in Ceylon under the patronage of a chieftain of King **Vatṭagāmaṇi**. The Burmese believe that Buddhaghosa's *Atthakathās* were also written in this spot.¹ In the eighteenth century King **Vijayarājasīha** built images of the Buddha in the rock cave.²

¹ Mhv. xxiii. 100 f. See PLC. 43 f.

² Cv. xcvi. 65.

Ālakamandā.—A city of the gods, mighty, prosperous and full of devas.¹ It was one of the chief cities of **Uttarakuru**, and a royal residence of **Kuvera**.² It is probably another name for **Alakā**. The name is used as a simile to describe cities of great wealth.³ In the *Culla Vagga*⁴ the word is used as an adjective (*viḥārā ālakamandā honti*) to mean crowded with people, and Buddhaghosa explains it by saying “*ālakamandā ti ekaṅganā manussābhikīṇā*.”

¹ D. ii. 147, 170; Mil. 2.

² D. iii. 201; Cv. xxxix. 5.

³ E.g., Cv. xxxvii. 106; lxxxi. 3; MT. 411; BuA. 55.

⁴ Vin. ii. 152.

Ālambara.—The drum of the **Asuras** made from the claw of the crab of **Kuliradaha**. (For the story see *s.v.* **Āṇaka**.) When the Asuras were defeated in battle they left the drum in their flight and **Sakka** took possession of it. Its sound resembled a peal of thunder and for that reason, probably, came to be called **Ālambara-megha**.¹

¹ J. ii. 344.

Ālava Sutta.—Records the conversation between the Buddha and **Ālavaka Yakkha** (*q.v.*) at **Ālavi**.¹

¹ S. i. 213-15.

1. **Ālavaka**.—The king of **Ālavi**. He was in the habit of holding a hunt once in seven days to keep his army in trim. One day when he was hunting, the quarry escaped from where the king lay in wait and, according to custom, it became the king's duty to capture it. He, therefore, followed the animal for three leagues, killed it and, having cut it in half, carried it in a pingo. On his way back he happened to pass under the banyan tree which was the abode of the Yakkha **Ālavaka**. The Yakkha had been granted a boon by the Yakkha-king, which allowed him to eat anybody who came within the shadow of the tree. Accordingly, he seized the king, but later released him on obtaining his promise that he would provide him at regular intervals with a human being and a bowl of food.¹ For the rest of the story see **Ālavaka Yakkha**.

¹ SnA. i. 217 ff.

2. **Ālavaka**.—The yakkha referred to above. King **Ālavaka**, with the help of the Mayor of the town (*Nagaraguttika*) and his ministers, was able to keep his promise for some time, by sending criminals to the Yakkha. The Yakkha's power was such that at the sight of him men's bodies became as soft as butter. Soon there were no criminals left, and each household was forced to contribute one child for sacrifice to the Yakkha. Then women, about to bring forth children, began to leave the king's capital. Twelve years passed in this manner and the only child left was the king's own son, **Ālavaka Kumāra**. When the king learnt this, he ordered the child to be dressed in all splendour and taken to the Yakkha. The Buddha, with his Eye of Compassion, saw what was going to happen and went to the Yakkha's abode.

Ālavaka was away at a meeting of the Yakkhas in Himavā. His doorkeeper **Gadrabha** admitted the Buddha, after warning him of the Yakkha's unmannerly nature. The Buddha went in and sat down on Ālavaka's throne while Gadrabha went to Himavā to announce to his master the Buddha's arrival. While the Buddha was there, preaching to Ālavaka's women-folk, the Yakkhas **Sātāgira** and **Hemavata**, passing through the air on their way to the assembly in Himavā, being made aware of the Buddha's presence by their inability to fly over him, descended to Ālavaka's palace and made obeisance to the Buddha before resuming their journey.

When Ālavaka heard from Gadrabha and from Sātāgira and Hemavata of the Buddha's visit, he was greatly incensed and uttering aloud his name, he hurried to his abode. There with all the various supernatural powers he could command he tried to dislodge the Buddha from his seat, but without success, even his special weapon, the **Dussāvudha** being of

no avail against the Buddha. Then, approaching the Buddha, Ālavaka asked him to leave his house, which the Buddha did. He then summoned the Buddha back and he came. Three times this happened and three times the Buddha obeyed, judging compliance to be the best way of softening his wrath, but the fourth time the Buddha refused to return. Thereupon Ālavaka expressed his desire to ask questions of the Buddha, hoping thereby to fatigue him. The Buddha agreed, and when he had answered all the questions to Ālavaka's satisfaction, the latter became a *Sotāpanna*.¹

At dawn of day, King Ālavaka's men brought the young prince, Ālavaka-Kumāra to the Yakkha, as sacrifice. Hearing the Yakkha's shouts of joy at the close of the Buddha's sermon, they greatly marvelled. When they announced to Ālavaka that they had brought their offering, and handed him the child, he was much ashamed because of the Buddha's presence. Ālavaka gave the child to the Buddha, who blessed him and gave him back to the king's messengers. The boy, having passed from the Yakkha's hands to those of the Buddha, and from there to the king's men, thereafter became known as **Hatthaka Ālavaka**.²

When the king and the citizens heard that the Yakkha had become a follower of the Buddha, they built for him a special abode near that of **Vessavaṇa** and provided him with endless gifts of flowers, perfumes, etc., for his use.³ Ālavaka's abode was thirty leagues from **Sāvatthi**, and the Buddha covered the whole journey in one day.⁴ The abode was near a banyan tree and on the ground (*bhummattham*), well protected with walls, etc., and covered on the top by a metal net, it was like a cart enclosed on all sides. It was three leagues in extent, and over it lay the road to Himavā by air.⁵ Ascetics, having seen the glittering palace, often called to find out what it was. Ālavaka would ask them questions regarding their faith, and when they could not answer he would assume a subtle form and, entering their hearts, would drive them mad.⁶

Ālavaka shouted his name before starting from Himavā to vanquish the Buddha. He stood with his left foot on **Manosilātala** and his right on **Kelāsakūṭa**. His shout was heard throughout Jambudīpa and was one of the four shouts, mentioned in tradition, as having travelled so far.⁷ Ālavaka had a special weapon, the **Dussāvudha**, comparable to Sakka's **Vajirāvudha**, Vessavaṇa's **Gadāvudha** and Yama's **Nayanāvudha**. It

¹ SnA. i. 239.

² *Ibid.*, 239-40.

³ The story of Ālavaka, of which the above is a summary, is given in full in SnA. i. 217-40 and in SA. i. 244-59. It is also given in brief in AA. i.

211-12 and with some difference in detail.

⁴ SnA. i. 220.

⁵ *Ibid.*, 222.

⁶ *Ibid.*, 228.

⁷ *Ibid.*, 223; for the others see *s.v.* **Puṇṇaka**, **Vissakamma** and **Kusā**.

had the power, if it were thrown into the sky, of stopping rain for twelve years and if cast on the earth of destroying all trees and crops for a like period. If hurled into the sea it would dry up all the water, and it could shatter Sineru into pieces. It was made of cloth and is described as a vatthāvudha, and it was worn as a part of the Yakkha's upper garment (*uttariya*).

There are three salient features in the story of Ālavaka which link it closely to the large circle of stories grouped by Professor Watanabe⁸ under the title of *Kalmāsapāda* stories: (1) The man-eating Yakkha; (2) the captured king saving himself by a promise to provide the Yakkha with offerings, and the sanctity of that promise; and (3) the conversion of the Yakkha.

The conversion of Ālavaka is considered one of the chief incidents of the Buddha's life.⁹

Ālavaka's name appears in the *Atānātiya Sutta*, among the Yakkhas to whom followers of the Buddha should appeal for protection in time of need.¹⁰ (See also **Ālavaka Sutta**.)

⁸ *J.P.T.S.* 1909-10, pp. 240 ff.

⁹ *E.g.*, *J.* iv. 180; vi. 329; *Mhv.* xxx. 84.

¹⁰ *D.* iii. 205.

1. **Ālavaka Sutta**.—Records the eight questions asked of the Buddha by **Ālavaka Yakkha** and the answers given by the Buddha. It is said¹ that Ālavaka's parents had learnt the questions and their answers from **Kassapa** Buddha and had taught them to Ālavaka in his youth; but he could not remember them and, in order that they might be preserved, he had them written on a gold leaf with red paint, and this he stored away in his palace. When the Buddha answered the questions he found that the answers were exactly the same as those given by Kassapa.²

The sutta appears both in *Sutta Nipāta*³ and in the *Saṃyutta Nikāya*.⁴ The Ālavaka Sutta is also included in the collection of *Parittas*.

¹ *SnA.* i. 228.

² *Ibid.*, 231.

³ pp. 31-3.

⁴ i. 213 ff.

2. **Ālavaka Sutta**.—A conversation between the Buddha and **Hatthaka Ālavaka** in which the Buddha states that he is among those who enjoy real happiness.¹

¹ *A.* i. 136 f.

Ālavaka-gajjita.—Mentioned in a list of works considered by Buddha-ghosa to be heretical.¹

¹ *SA.* ii. 150; *Sp.* iv. 742.

Ālavaka-pucchā.—A name for the questions asked by Ālavaka of the Buddha and mentioned in the *Ālavaka Sutta* (q.v.). When the Sāsana gradually falls into abeyance, questions such as these and the questions in the *Sabhiya-pucchā*, will remain in the memories of men, but they will not suffice to keep the religion alive.¹

¹ VibhA. 432.

Ālavakā (v.l. **Ālavikā**).—A name given to the monks of Ālavī. Buddhaghosa¹ says that all children born in Ālavī were called Ālavakā. The **Ālavakā-bhikkhū** are mentioned several times in the *Vinaya*² in connection with offences relating to *navakamma* (repairing and reconstruction of buildings), and rules are laid down by the Buddha restricting these monks in their activities. Once when one of the monks was cutting down a tree which was the abode of a devatā, the sprite was sorely tempted to kill him, but restraining her wrath she sought the Buddha and complained to him. The Buddha praised her forbearance and preached the *Uraga Sutta*.³

In the introductory story of the *Maṇikanṭha Jātaka*⁴ it is stated that the importunities of these monks so annoyed the residents of Ālavī that they fled at the approach of any yellow-robed monk.

¹ Sp. iii. 561.

³ SnA. i. 4-5.

² ii. 172 ff.; iii. 85; iv. 34-5.

⁴ J. ii. 282-3.

Ālavandapperumāla.—A Damiḷa general defeated by **Parakkama-bāhu I.**¹ He belonged to the immediate retinue of King **Kulasekhara**. In the battle of **Pātapa** he was wounded and fled, but his enemies succeeded in slaying the horse on which he rode.² He is perhaps to be identified with **Ālavanda** who was slain by Parakkamabāhu in the village of **Vaḍali**.³

¹ Cv. lxxvi. 128.

² *Ibid.*, 223, 232.

³ *Ibid.*, 134.

Ālavi-Gotama.—A therā, who, according to Buddhaghosa,¹ attained arahantship through faith. He is mentioned in the *Sutta Nipāta*² in a verse spoken by the Buddha to **Piṅgiya** when the Buddha appeared in a ray of light at **Bāvari's** hermitage.

¹ SnA. ii. 606.

² vers. 1146.

1. **Ālavikā.**—See **Ālavakā**.

2. **Ālavikā.**—A nun. See **Selā**.

Ālavikā Sutta.—Contains the conversation between **Ālavikā** (**Selā**) and **Marā** which ended in the latter's discomfiture.¹

¹ S. i. 128 f.

Ālavī.—A town thirty yojanas from **Sāvattthi**¹ and probably twelve from Benares.² It lay between **Sāvattthi** and **Rājagaha**.³ The Buddha, on several occasions, stayed at **Ālavī** at the **Aggālava** shrine (*q.v.*) which was near the town. In the sixteenth year after the Enlightenment, the Buddha spent the whole of the rainy season at **Ālavī** and preached the doctrine to 84,000 listeners.⁴ The King of **Ālavī** was known as **Ālavaka** and the inhabitants as **Ālavakā**. The town later became famous as the residence of **Ālavaka Yakkha** and of **Hatthaka Ālavaka**. The therī, **Selā** was born in **Ālavī** and was therefore known as **Ālavikā**.⁵ There was evidently a large community of monks at **Ālavī**, some of whom seem to have chiefly occupied themselves with building vihāras for themselves.⁶

Once, while at **Sāvattthi**, the Buddha saw a poor farmer of **Ālavī**, ready for conversion and decided to go and preach in that town. The farmer's ox had strayed away, and he looked for it for quite a long while before finding it; he knew that the Buddha was in **Ālavī** and decided that he still had time to visit the Buddha, and he set off without taking any food. Meanwhile at **Ālavī** the Buddha and his monks had been served with a meal by the people, but the Buddha waited until the farmer came before returning thanks. On the farmer's arrival the Buddha ordered that some food should be given him, and when the man was comforted and his mind was ready the Buddha preached a sermon, at the end of which the man became a **Sotāpanna**.⁷

On another occasion the Buddha came all the way from **Jetavana** to **Ālavī** for the sake of a weaver's daughter.⁸

Ālavī has been identified by Cunningham and Hoernle with Newal or Nawal in the Urao district in the United Provinces, and by Nandalal Dey, with Aviwa, twenty-seven miles north-east of Etawah.⁹

Mrs. Rhys Davids states that **Ālavī** was on the bank of the Ganges,¹⁰ probably basing her view on the declaration of **Ālavaka** in the *Sutta Nipāta*¹¹ that he would throw the Buddha "pāra-Gaṅgāya" (over to

¹ SnA. i. 220.

² See Watters: ii. 61; Fa Hsein, 60, 62.

³ The Buddha goes from **Sāvattthi** to **Kitāgiri**, thence to **Ālavī**, and finally, to **Rājagaha**. (Vin. ii. 170-5.)

⁴ BuA. 3.

⁵ ThigA. 62-3.

⁶ See *s.v.*, **Ālavakā**.

⁷ DhA. iii. 262-3.

⁸ For the story see DhA. iii. 170 f.

⁹ Law: *Geog. of. Early Buddhism*, p. 24.

¹⁰ *Ps. of the Brethren*, 408.

¹¹ p. 32.

the other side of the Ganges) unless his questions were answered. I believe that here “pāra-Gaṅgāya” is merely a rhetorical expression and has no geographical significance.

Ālāra.—See **Ālāra**.

Ālāra Kālāma.—One of the two teachers to whom **Gotama**, after his renunciation, first attached himself,¹ the other being **Uddaka Rāmaputta**. In the *Ariyapariyesāna Sutta*² the Buddha describes his visit to Ālāra. Gotama quickly mastered his doctrine and was able to repeat it by heart; but feeling sure that Ālāra not only knew the doctrine but had realised it, he approached him and questioned him about it. Ālāra then proclaimed the *Ākiñcaññāyatana*, and Gotama, putting forth energy and concentration greater than Ālāra's, made himself master of that state. Ālāra recognised his pupil's eminence and treated him as an equal, but Gotama, not having succeeded in his quest, took leave of Ālāra to go elsewhere.³ When, after having practised austerities for six years, the Buddha attained Enlightenment and granted **Sahampati's** request to preach the doctrine, it was of Ālāra he thought first as being the fittest to hear the teaching. But Ālāra had died seven days earlier.⁴

The books mention little else about Ālāra. The *Mahā Parinibbāna Sutta*⁵ mentions a Mallian, **Pukkusa**, who says he had been Ālāra's disciple, but who, when he hears the Buddha's sermon, confesses faith in the Buddha. Pukkusa describes Ālāra to the Buddha as one who practised great concentration. Once Ālāra was sitting in the open air and neither saw nor heard five hundred passing carts though he was awake and conscious.

As already stated above, the aim of Ālāra's practices is stated to have been the attainment of *Ākiñcaññāyatana*, the stage of nothingness. Whether this statement is handed down with any real knowledge of the facts of his teaching, it is not now possible to say. **Āśvaghōṣa**, in his *Buddhacarita*,⁶ puts into the mouth of **Ārāḍa** or Ālāra, a brief account of his philosophy. It has some resemblance—though this is slight—to the Sāṅkhya philosophy, but in Ālāra's teaching some of the salient characteristics of the Sāṅkhya system are absent. In reply to Gotama's questions about the religious life and the obtaining of final release,

¹ In the *Milindapañha* (p. 236) Ālāra is mentioned as Gotama's fourth teacher. The ThigA. (p. 2) says he went to Bhaggava before going to Ālāra. The Mtu. (ii. 117 f.) and the Lal. (330 f.), give quite different accounts.

² M. i. 163-5; also 240 ff.; ii. 94 ff. 212 ff.

³ VibhA. 432.

⁴ Vin. i. 7.

⁵ D. ii. 130; Vsm. 330.

⁶ xii. 17 ff.

Ālāra describes a system of spiritual development which is identical with the methods of the Buddhist monk up to the last attainment but one. The monk reaches the four jhānas and then attains successively to the states of space, infinity and nothingness. The last three stages are described in the terms of the first three of the four Attainments.⁷

According to Buddhaghosa,⁸ **Bharaṇḍu Kālāma** was a disciple of Ālāra at the same time as Gotama and is therefore described as the Buddha's *purāṇa-sabrahmacārī*.⁹ Buddhaghosa further tells us¹⁰ that in Ālāra Kālāma, Ālāra was his personal name. He was so called because he was *dīgha-piṅgala* (long and tawny).

⁷ For a discussion on this see Thomas, *op. cit.*, p. 229-30; see also MA. ii. 881; VibhA. 432.

⁸ AA. i. 458.

⁹ A. i. 277.

¹⁰ DA. ii. 569.

Ālāhanapariveṇa.—One of the religious buildings constructed in **Pulatthipura** by **Parakkamabāhu I**. Attached to it was a splendid *pāsāda* for the thera **Sāriputta**.¹

Geiger² identifies this with the group of buildings lying outside the city, now popularly, but wrongly, called the **Jetavanārāma**.

¹ Cv. lxxviii. 48-9.

² Cv. Trs. ii. 107, n. 2.

Āḷigāma.—A stronghold in the **Āḷisāra** district on the banks of the modern Ambaṅgaṅga. Here **Parakkamabāhu's** forces fought a decisive battle with those of **Gajabāhu**.¹

¹ Cv. lxx. 113 ff., and Geiger's note thereon in the Cv. Trs. i. 296, n. 4.

1. **Āḷisāra**.—A district in Ceylon, now Elahera in the Matale district, north-east of Nālanda on the Ambaṅgaṅga. Once the whole district was given over by **Vijayabāhu**¹ for the support of the monks of **Pulatthipura**.¹ Later the district was the scene of several fights between the forces of **Gajabāhu** and **Parakkamabāhu I**. The conquest of **Āḷisāra** enabled **Parakkamabāhu** to capture **Pulatthipura**.

¹ Cv. lx. 14, and Geiger's note thereon in the Cv. Trs. i. 215, n. 6.

2. **Āḷisarā**.—A canal in Ceylon, probably leading from the Ambaṅgaṅga. King **Vasabha** gave a share of the water of the canal to the **Mucela-Vihāra** in **Tissavaḍḍhamānaka**.¹

¹ Mhv. xxxv. 84.

1. **Āvaṭṭagaṅgā**.—The name given to the river which, flowing from the southern channel of **Anotatta** (*q.v.*), circles the lake three times before becoming the **Kaṇhagaṅgā**.¹

¹ SnA. ii. 439, etc.

2. **Āvaṭṭagaṅgā**.—A canal which branched off to the south from the **Anotattavāpī** made by **Parakkamabāhu I.**,¹ evidently called after (1).

¹ Cv. lxxix. 50.

Āvaraṇa Sutta.—There are five things that overwhelm the mind and weaken the insight: *kāmacchanda*, *vyāpāda*, *thīnamiddha*, *uddhaccakukkucca* and *vicikicchā*.¹

¹ A. iii. 63-4.

Āvaraṇatā Sutta.—Six conditions which make it impossible, even if he hear the dhamma, for a man to enter on the Path (*niyāmaṃ okkamitum*) which consists of good deeds: killing father, mother or arahant, willingly causing physical hurt to the Buddha, bringing dissension among the monks, being foolish, half-witted, deaf and dumb.¹

¹ A. iii. 436-7.

Āvaraṇa-nīvaraṇa Sutta.—(Also called **Nīvaraṇāvaraṇa**). The five things, as above, which overwhelm the mind and weaken the insight and the seven *bojjhaṅgas* which counteract them and conduce to the attainment of emancipation through knowledge.¹

¹ S. v. 94-6.

Āvantikā.—The name given to monks of **Avanti** who helped **Yasa Kākaṇḍakaputta** to overcome the heresy of the **Vajjiputtakas**.¹

¹ Mhv. iv. 19 ff.

Āvāsika Vagga.—The twenty-fourth chapter of the *Pañcaka Nipāta* of the *Anguttara Nikāya*. It consists of ten suttas dealing with the qualities of a resident monk which make him worthy of honour and agreeable, or otherwise.¹

¹ A. iii. 261-7.

Āvenika Sutta.—There are five special (*āvenika*) woes which a woman has to undergo as distinct from a man: at a tender age she goes to her husband's family, leaving her relations; she is subject to menses; to pregnancy; to labour at child-birth; and she has to wait upon a man.¹

¹ S. iv. 239.

Āveyya.—A king of fifty-nine kappas ago, a former birth of **Samādapaka Thera**.¹ *v.l.* **Āvekkheyya**.

¹ Ap. i. 185.

Āvopupphiya Thera.—An arahant. He heard **Sikhī** Buddha preach and, being pleased with the sermon, threw a heap of flowers into the sky, above the Buddha, as an offering to him. Twenty kappas ago he became a king under the name of **Sumedha**.¹

¹ Ap. i. 112.

Āsaṅka Jātaka (No. 380).—Once the Bodhisatta was an ascetic in the Himālaya. At that time a being of great merit left Tāvatiṃsa and was born as a girl in the midst of a lotus in a pool near the Bodhisatta's hermitage. The Bodhisatta, noticing some peculiarity in the growth of the lotus, swam to it and recovered the girl, whom he brought up as his daughter, giving her the name of **Āsaṅkā**. **Sakka**, coming to visit him, saw the girl, and, inquiring what he could do for her comfort, he provided her with a crystal palace and divine food and raiment. She spent her time waiting on the Bodhisatta. The King of Benares, having heard of her great beauty, came to the forest with a large following and asked for her hand. The Bodhisatta agreed, on condition that the king would tell him her name. The king spent a whole year trying to guess it and, having failed, was returning home in despair, when the girl, looking out of her window, told him of the creeper **Āsāvati**, for whose fruits gods wait for one thousand years. She thus encouraged him to try again. Another year passed and she again raised hopes in the disappointed king by relating to him the story of a crane whose hopes Sakka had fulfilled. At the end of the third year the king, disgusted by his failure, started to go home, but again the girl engaged him in conversation, and in the course of their talk the girl's name was mentioned. When the king was told that the word had occurred in his talk, he returned to the Bodhisatta and told it to him. The Bodhisatta then gave **Āsaṅkā** in marriage to the king.¹ See also the **Indriya Jātaka**.

¹ J. iii. 248-54.

Āsaṅkā.—The adopted daughter of the Bodhisatta in the *Āsaṅka Jātaka*. She was so called because she came to him when he crossed the water owing to his doubt (*āsaṅkā*) as to what was in the lotus.¹

¹ J. iii. 250.

Āsanatthavika Thera.—An arahant. In a previous birth, while wandering about in the forest, having lost his way, he came across the cetiya named **Uttama**, of **Sikhī** Buddha. Calling to mind the Buddha's good qualities, he uttered his praises and paid him homage at the altar

in the cetiya. Twenty-seven kappas ago he was king seven times under the name of **Atulya**.¹

¹ Ap. i. 255.

Āsanupaṭṭhāyaka Thera.—An arahant. 118 kappas ago, in a previous birth, he had provided a seat (*sīhāsana*) for the Buddha **Ātthadassī** and had waited upon him. 107 kappas ago he was a king named **Sannibbāpakakhattiya**.¹ He is probably identical with **Ramaṇiyakuṭika Thera**.²

¹ Ap. i. 144.

² ThagA. i. 132 ff.

1. **Āsava Sutta**.—On the six qualities which make a monk worthy of honour and offerings, due to destruction of the āsavas, and also on the methods which lead to such destruction.¹

¹ A. iii. 387-94.

2. **Āsava Sutta**.—Ten things that conduce to the destruction of the āsavas: the eight factors of the Noble Eightfold Path, in addition to *sammāñāṇa* and *sammāvimutti*.¹

¹ A. v. 237.

1. **Āsavakkhaya Sutta**.—Five things, if practised, lead to the destruction of the āsavas: reflection on what is loathsome, the thought of disgust with regard to food, revulsion from all things, the perception of impermanence in all composite things and the thought of death.¹

¹ A. iii. 83.

2. **Āsavakkhaya Sutta**.—The holy life is lived for the destruction of the āsavas.¹

¹ S. v. 28.

3. **Āsavakkhaya Sutta**.—The five *indriyas* of *saddhā*, etc., if cultivated, lead to the destruction of the āsavas.¹

¹ S. v. 236.

4. **Āsavakkhaya Sutta**.—Intent concentration on in-breathing and out-breathing conduces to the destruction of the āsavas.¹

¹ S. v. 340.

5. **Āsavakkhaya Sutta**.—In him who knows ill, etc., the āsavas are destroyed.¹

¹ S. v. 434.

Āsavānaṃ-khaya Sutta.—By cultivating the five indriyas (*saddhā*, etc.) a monk in this very life realises the liberation by insight which is without the *āsavas*.¹

¹ S. v. 203.

Āsā.—Daughter of **Sakka**. Once when **Nārada** was on his way to **Kaṇṇanaguḥā** where he dwelt and which stood at the head of **Manosilātala**, he carried in his hand a **Pāricehattaka** flower, and the four daughters of Sakka—**Āsā**, **Saddhā**, **Siri** and **Hiri**—who were in **Manosilātala**, resting from their sports in **Anotatta**, on seeing him, asked him for the flower. He said he would give it to the one among them whom they chose to be their queen. He himself was asked to choose the queen, but he referred them to Sakka who, in his turn, sent them to the ascetic **Macchhariya-Kosiya** in the **Himālaya**. Sakka sent in advance a cup of ambrosia to the ascetic and told his daughters that the one among them, with whom Kosiya should share his ambrosia, would be deemed the best. When they appeared before Kosiya he asked their names, and chose Hiri for the honour of sharing his meal. In rejecting Āsā, Kosiya said, “They tell me that whoever pleases you, to him, by accomplishing the fruition of hope, you grant life, whosoever pleases you not, to him you grant it not. In this case success does not come to him through you, but you bring about his destruction.” He spoke in like terms to the other two.

The story occurs in the *Sudhābhajana Jātaka*.¹

¹ J. v. 392 ff.

Āsā Vagga.—The eleventh chapter of the *Eka Nipāta* of the *Aṅguttara Nikāya*.¹ It contains twelve suttas on various topics.

¹ A. i. 86-8.

Āsāvati.—A creeper which grows in the **Cittalatāvana** in **Tāvatiṃsa**. In its fruit a divine drink is hidden, and they who drink of it once are intoxicated for four months and lie on a divine couch. It bears fruit only once in a thousand years, and the gods wait patiently for that period for a drink of the fruit.¹

¹ J. iii. 250-1; Ap. i. 41.

Asiṃsa Vagga.—The sixth section of the *Eka Nipāta* of the *Jātakatṭhaka*.¹

¹ J. i. 261-84.

Asivisa Vagga.—The nineteenth chapter of the *Salāyatana Saṃyutta* of the *Saṃyutta Nikāya*.¹

¹ J. iv. 172-204.

1. **Āsivisa Sutta.**—Preached at Sāvatti. Man has to tend four snakes of fierce heat and fearful venom—the four *mahābhūtas*; he is constantly followed by five murderous foes—the five *upādānakkhandhā*; he is pursued by a murderous housebreaker with uplifted sword—passionate desire (*nandirāga*); while trying to escape them, he wanders into an empty village, where everything is empty—the sixfold personal sense sphere (*ajjhāttikāyatana*), and into it come village-plunderers—the sixfold external sense-spheres (*bāhirāyatana*.) Fleeing from there he comes to a broad sheet of water beset with danger on the hither side; the further side is secure from fear, but there is no boat and no bridge—the fivefold flood (*ogha*), the hither shore being *sakkāya* and the further shore *nibbāna*.¹

¹ S. iv. 172-5.

2. **Āsivisa Sutta.**—There are four kinds of snakes in the world: the venomous but not fierce, the fierce but not venomous, the one that is both and the one that is neither. Similarly there are four kinds of persons: the one quick to get angry but with short-lived anger, the one slow to get angry but with lasting anger, etc.¹

¹ A. ii. 110-11.

Āsivisopama Sutta.—Probably refers to **Āsivisa Sutta** (1), but may be (2). It was preached by the thera **Majjhantika** to the Nāga-king **Aravāḷa** and the people of **Kasmīra** and **Gandhāra**. Eighty thousand of the listeners accepted the new religion and one hundred thousand were ordained after the sermon.¹ It was also preached by **Mahinda** in Ceylon in the **Nandanavana** at **Anurādhapura** on the third day after his entry into the city. Thirty thousand people were converted.²

¹ Sp. i. 66; Mhv. xii. 26.

² *Ibid.*, xv. 178-9; Sp. i. 80; Mbv. 133.

Āseva Sutta.—If, just for the duration of a finger snap, a monk indulges a thought of good-will, such a one is verily a monk.¹

¹ A. i. 10.

Āsevitabba Sutta.—On the characteristics of the person who should be followed.¹

¹ A. i. 124 f.

1. **Āhāra Sutta.**—Preached at Jetavana on the four sustenances (*āhārā*) that maintain beings by bringing them to birth and keeping them after

birth; also the cause of these sustenances and the method of their cessation.¹

¹ S. ii. 11-12.

2. **Āhāra Sutta.**—A group of suttas dealing with the food of the *nīvaraṇas* and of the *bojjhaṅgas*, and with the condition that follows on the absence of their food.¹

¹ S. v. 102-7.

Āhuneyya Vagga.—The first chapter of the *Chakka Nipāta* of the *Anguttara Nikāya*. It consists of ten suttas.¹

¹ A. iii. 279-88.

1. **Āhuneyya Sutta.**—Preached at Jetavana. The six reasons connected with the control of the senses by virtue of which a monk becomes worthy of homage and of gifts.¹

¹ A. iii. 279.

2. **Āhuneyya Sutta.**—Six other qualities connected with the *abhiññā* which make a monk so worthy.¹

¹ A. iii. 280-1.

3. **Āhuneyya Suttā.**—Two suttas giving eight qualities that make a monk worthy of homage, etc.¹

¹ A. iv. 290 f.

4. **Āhuneyya Sutta.**—On nine persons worthy of homage: those who have attained the four Fruits of the Path, those four who are on the way thereto and the *Gotrabhū* (one who has entered the lineage of the Āriyan).¹

¹ A. iv. 373.

5. **Āhuneyya Sutta.**—On ten persons described differently from the above, worthy of homage, etc.¹

¹ A. v. 23.

I.

Ingirisi.—The Pāli name for the English.¹

¹ *E.g.*, Cv. ci. 29.

Icehā Sutta.—Wishes it is which hold the world prisoner; by subjugating them, liberty is gained.¹

¹ S. i. 40.

Icehānaṅgala.—A brahmin village in the **Kosala** country. It was while staying in the woodland thicket (*vanasaṇḍa*) there that the Buddha preached the *Ambaṭṭha Sutta*.¹ From this sutta, the village would seem to have been near **Pokkharasādi's** domain of **Ukkatṭhā**. It was the residence of “Mahāsāla” brahmins. The *Sutta Nipāta*² (which spells the name as **Icehānaṅkala**) mentions several eminent brahmins who lived there, among them **Caṅki**, **Tārukkha**, **Pokkarasāti**, **Jānussoni** and **Todeyya**. There were also two learned youths, **Vāseṭṭha** and **Bharadvāja** at Icehānaṅkala, who, finding it impossible to bring their discussion to a conclusion, sought the Buddha, then staying in the village. Their interview with the Buddha is recorded in the *Vāseṭṭha Sutta*.³ Buddhaghosa⁴ says that learned brahmins of Kosala, deeply versed in the Vedas, were in the habit of meeting together from time time⁵ at Icehānaṅgala in order to recite the Vedas and discuss their interpretation.⁶

According to the *Samyutta Nikāya*,⁷ the Buddha once stayed for three months in the jungle thicket at Icehānaṅgala, in almost complete solitude, visited only by a single monk who brought him his food. But from the *Anguttara Nikāya*,⁸ it would appear that the Buddha was not left to enjoy the solitude which he desired, for we are told that the residents of Icehānaṅgala, having heard of the Buddha's visit, came to him in large numbers and created a disturbance by their shouts. The Buddha had to send **Nāgita**, who was then his personal attendant, to curb the enthusiasm of his admirers.

¹ D. i. 87.

² p. 115.

³ *Ibid.*, 115 ff.; M. ii. 146 ff.

⁴ SnA. ii. 462.

⁵ Once in six months (MA. ii. 796).

⁶ These brahmins met at Ukkatṭhā, under Pokkharasāti, when they wished to

cleanse their caste (*jātisodhanattham*), and at Icehānaṅkala in order to revise their Vedic hymns (*mante sodhetu-kāmā*), MA. ii. 796.

⁷ v. 325.

⁸ iii. 30 f.; cf. iii. 341 and iv. 340 ff.

Icehānaṅgala Sutta.—Preached to the monks at **Icehānaṅgala** at the end of the three months' solitude referred to above. Should anyone ask the monks how the Buddha spent his time during the rainy season,

they should reply that he spent it in intense concentration on in-breathing and out-breathing. A life spent by anyone in such concentration would be a life spent according to the Āriyan way and would lead to the destruction of the *āsava*s.¹

¹ S. v. 325 f.

Icchānaṅgalaka.—An upāsaka of **Icchānaṅgala**. He was a devoted disciple of the Buddha and had been in the habit of visiting him often.¹ Once he visited the Buddha at **Jetavana** after a long interval, and on being asked why he had been absent so long, he replied that he had been kept busy by various duties. Thereupon the Buddha sang the joy of the life free from ties.²

¹ UdA. 115.

² Ud., p. 13.

Itṭiya.—See **Itṭhiya**.

Itṭhakāvati.—A village in **Magadha**, mentioned, together with **Digha-rāji**, as the residence of the **Saṃsāramocaka** heretics. Near by was the **Ārunavativihāra**, where **Sāriputta** once stayed with a company of monks. The village had retained its name for five hundred years.¹

The *Petavatthu*² contains the story of a woman of **Itṭhakāvati** who was born as a *petā*.

¹ PvA. 67.

² pp. 12-13.

1. **Itṭhā Sutta.**—Preached to **Anāthapiṇḍika** on five things in the world which are very desirable but are difficult to attain—longevity, beauty, happiness, fame, happy rebirth—and on the means of obtaining them.¹

¹ A. iii. 47-9.

2. **Itṭhā Sutta.**—The ten desirable things in the world, the obstacles to their attainment and the methods of procuring them.¹

¹ A. v. 135 f.

Itṭhiya.—One of the monks who accompanied **Mahinda** on his visit to Ceylon.¹ King **Sirimeghavanna** had an image of Itṭhiya made and placed beside that of Mahinda and his companions in the viihāra which he built in the south-eastern corner of his palace. He inaugurated a year's festival in honour of these images² (*v.l.* **Itṭiya**, **Iddhiya**).

¹ Mhv. xii. 7; Dpv. xii. 12; Sp. i. 71; Mbv. 116; DhsA. 32.

² Cv. xxxvii. vv. 87 ff.

Idagaḷissara.—A village in South India where **Kulasekhara** had an encampment in his fight with the Sinhalese forces.¹

¹ Cv. lxxvi. 149.

Iṇa Sutta.—Deals at length with the disadvantages, both material and moral, of poverty and consequent indebtedness.¹

¹ A. iii. 351-4.

Itivuttaka.—The fourth book of the *Khuddaka Nikāya*, containing 110 suttas, each of which begins with the words: *vuttaṃ h'etaṃ Bhagavatā*. According to Dhammapāla,¹ the suttas were preached from time to time by the Buddha to **Khujjuttarā** at **Kosambi**. She then repeated them to the five hundred women of **Udena's** palace, chief of whom was **Sāmāvatī**. In order to emphasise to her audience the fact that she was reporting the Buddha's words and not her own, she prefaced each sutta with the phrase quoted above. There was no need to describe any special circumstances in which the suttas were preached, because they were familiar to Khujjuttarā's audience.

At the Rājagaha Council, **Ananda** repeated the suttas to the Assembly and they were gathered into this collection.

Itivuttaka is also the name given to one of the nine divisions (*aṅga*) into which the Buddha's preaching is divided and it is defined as follows: *vuttaṃ h'etaṃ Bhagavatā ti ādinayappavattā dasuttarasataṃ suttantā Itivuttakam ti vedītabbaṃ*.²

In the scholiast of the *Kummāsapīṇḍa Jātaka*,³ the Itivuttaka is mentioned in the plural (*Itivuttakesu*) and a sutta is quoted from it, extolling the virtues of generosity. Perhaps, the *Itivuttaka* was compiled as a result of a critical study of the authentic teachings of the Buddha, considered in a certain light and made for a specific purpose.

¹ ItA. 24 ff.

² DA. i. 24.

³ J. iii. 409 (l. 21).

Itthi Vagga.—The seventh section of the *Eka Nipāta* of the *Jātaka-katṭhakathā*.¹

¹ J. i. 285-315.

1. **Iddhi Sutta.**—**Anuruddha** tells the monks that by cultivating the four *satipatṭhānas*, he enjoys psychic power in many ways, such as multiplying himself. He can reach even to the Brahma world.¹

¹ S. v. 303.

2. **Iddhi Sutta.**—Same as above, but the psychic power is that of the divine power of hearing all things, far and near.¹

¹ S. v. 304.

Iddhikathā.—The second division of the *Paññāvagga* of the *Paṭisambhīdāmagga*.¹

¹ Ps. ii. 205-15.

Iddhipāda Vagga.—The ninth chapter of the *Navaka Nipāta* of the *Āṅguttara Nikāya*.¹ It consists of ten suttas dealing with the cultivation of the four *iddhipādas*.

¹ A. iv. 463-4.

1. **Iddhipāda Sutta.**—The cultivation of the four *iddhipādas* and of exertion (*ussoḷhi*) brings insight (*aññā*) in this life, or the Third Fruit of the Path.¹

¹ A. iii. 81-2.

2. **Iddhipāda Sutta.**—The Buddha, even as Bodhisatta, before the Enlightenment, developed the four *iddhipādas* and exertion, and as a result enjoyed great psychic power.¹

¹ A. iii. 82-3.

3. **Iddhipāda Sutta.**—The four *iddhipādas* form the path leading to the Uncompounded (*asaṅkhata*).¹

¹ S. iv. 360.

4. **Iddhipāda Sutta.**—The path mentioned above should be practised, accompanied by concentration and effort, compounded with desire, energy, idea and investigation.¹

¹ S. iv. 365.

Iddhipāda Saṃyutta.—The fifty-first division of the *Saṃyutta Nikāya*,¹ consisting of eight chapters. It is the seventh section of the *Mahāvagga*.

¹ S. v. 254-93.

Iddhiya.—See **Iṭṭhiya**.

Iddhivaḍḍhana.—One of the palaces, occupied during his lay-life by **Sumana Buddha**.¹

¹ BuA. 125; Bu. v. 22 gives other names for his palaces.

Idhalokika Sutta.—Two suttas preached by the Buddha to **Visākhā** at the **Migārāmātupāsāda**. To achieve victory in this world a woman should have four qualities: she should efficiently discharge her duties as housewife, should win the esteem of her servants and the affection of her husband and should look after his wealth. For victory in the next world, she should be possessed of faith, virtue, generosity and wisdom.¹

¹ A. iv. 269 ff.

Inandapada.—A **Damīḷa** chieftain whom **Kulasekhara** enlisted as his ally. He was a troop leader in **Uccaṅkuṭṭha**.¹

¹ Cv. lxxvii. 74 ff.

1. **Inda.**—Given in the *Āṭānāṭiya Sutta* as the name of the ninety-one sons of **Dhataratṭha**, king of the **Gandhabbas**. They are represented as being of great strength and followers of the Buddha.¹

The name is also given as that of the ninety-one sons of **Virūḷha**, king of the **Kumbhaṇḍas**²; of **Virūpakka**, king of the **Nāgas**³; and of **Kuvera**, king of the **Yakkhas**.⁴ Further on in the same sutta, Inda is mentioned with **Soma**, **Varuṇa** and others as a Yakkha, to whom appeal should be made by disciples of the Buddha when needing protection.⁵ In the *Mahā Samaya Sutta*,⁶ also, Inda is mentioned as the name of the Sons of the Regent Gods of the Four Quarters.

¹ D. iii. 197.

² *Ibid.*, 198.

³ p. 199.

⁴ p. 202.

⁵ p. 204.

⁶ D. ii. 257 f.

2. **Inda.**—The Pāli equivalent of the Vedic Indra. He is referred to only very seldom in the *Nikāyas*. In one such passage¹ he is mentioned with **Soma**, **Varuṇa**, **Isāna**, **Pajāpati**, **Brahmā**, **Mahiddi** and **Yāma**, as a god whom brahmins invoke and pray to, for union with **Brahmā** after death. In another place,² he is described as being seated in the company of **Pajāpati** and other gods in the Assembly Hall, named **Sudhammā**. Two of his companions, having listened to the admonition of **Gopaka**, became disciples of the Buddha and, as a result, far surpassed in glory Inda and his other companion devas. In the same context, **Vāsava**, ruler of the gods, identified with **Sakka**, is addressed by **Gopaka** as “**Indra**.”

By the time of the compilation of the *Nikāyas*, the hold of the Vedic god Indra on the mind of the people seems to have become greatly

¹ D. i. 244-5.

² *Ibid.*, ii. 274; in M. i. 140; J. v. 411 and vi. 568, he is mentioned with **Brahmā** and **Pajāpati**; in J. iv. 568, 571 is a list in which Inda appears with **Brahmā**, **Pajāpati**, **Soma**, **Yama** and **Vessavaṇa**.

weakened and Indra has been merged in **Sakka**, although, strictly speaking, Indra and Sakka are quite different conceptions. (See *s.v.* **Sakka**.)

In the later literature, however, particularly in the *Jātakaṭṭhakathā*, Indra's name occurs frequently, but always as identified or identifiable with Sakka. In one place at least³ the scholiast says, "*Sakko ti Indo*."

In the *Ayakūṭa Jātaka*,⁴ for example, Indra is called king of the gods (*devārājā*) in one verse, and in the next he is identified with **Maghavā**, husband of **Sujā**, and described as "*devānam indo*." Indra is most revered of the gods.⁵ He is free from old age and death, and is, therefore, the happiest type of king,⁶ a condition that could be attained by sacrifice.⁷ Alone he conquered the **Asuras**.⁸ He is spoken of as the lord of victors (*jayatam pati*),⁹ and he is the embodiment of the greatest valour.¹⁰

Sometimes he visits the earth in disguise.¹¹ He is also represented as punishing people guilty of heinous crimes; with his thunderbolt he smites them.¹²

The scene of his pleasures is in the **Nandana** pleasaunce,¹³ and his is the ideal enjoyment of pleasure, surrounded by friends¹⁴ and by adoring wives.¹⁵ The gods of **Tāvatisa** are called **Inda-purohitā**, because, with Inda as their chief, they seek to promote the welfare of gods and men.¹⁶ Inda is called **Tidivapuravara** and **Suravaratara**.¹⁷ His capital is **Ma-sakkasāra**.¹⁸

In the sacrifice the *palāsayaṭṭhi* (*Butea* shoot), used by the sacrificing priest, is described as Indra's right hand.¹⁹

Indra's gotta, or clan, is the **Kosiya**²⁰; he is called **Vatrabhū** in reference to his victory over **Vatra** (Skt. *Vṛtra*),²¹ and mention is made of his thunderbolt, the **Indavajira**²²; thus he is called **Vajirahattha**.²³ The sound of Indra's thunderbolt striking its victim, surpasses all other sounds by its intensity, its volume and its fearfulness²⁴; no obstruc-

³ J. v. 115.

⁴ J. iii. 146.

⁵ Sn. vs. 316.

⁶ *Ibid.*, 515.

⁷ *Ibid.*, 517.

⁸ J. iv. 347; he is therefore called **Asurinda** and **Asurādhipa**; see *s.v.* **Asura**.

⁹ J. v. 322.

¹⁰ Mhv. xxx. 10.

¹¹ J. v. 33.

¹² DhA. iv. 105.

¹³ J. v. 158.

¹⁴ J. v. 506; Sn. v. 679.

¹⁵ J. vi. 240.

¹⁶ J. vi. 127; the **Tāvatisa** gods are also described as being **Sa-Indakā** (*ibid.*, 568).

¹⁷ D. iii. 176.

¹⁸ J. vi. 271; but see **Amarāvati**.

¹⁹ J. vi. 212.

²⁰ *Ibid.*, 501.

²¹ J. v. 153.

²² J. i. 354.

²³ D. ii. 259; DA. ii. 689.

²⁴ UdA. 67.

tion can stop the progress of Indra's Vajira and it never misses its mark; it is *avirajjhanaka*.²⁵

After his victory over the Asuras, images of him were made (**Inda-paṭimā**) and placed round **Cittakūṭa** to frighten the Asuras away, in case they attempted to retrieve their lost honour.²⁶

To be born into the company of Indra (*Indasahavyatā*) is considered very fortunate.²⁷

A species of coral red insect (*kimī*), noticeable after rain, are called *Indagopakū*. The reason for this name is not clear.²⁸

The *Udāna Commentary*²⁹ seems to give **Viḍoḍā** as an epithet of Indra; but this is probably a wrong reading, the correct one being, as in some MSS., "*Visamucchājapaṃ japaṃti*."

Inda was a special protector of cows, and when men began to kill these creatures he visited his wrath on them.³⁰

²⁵ VibhA. 333.

²⁶ J. vi. 125-6; see also J. i. 203-4; DhA. i. 280.

²⁷ E.g., J. v. 411.

²⁸ See *Brethren*, p. 18 n., and *N.P.D.*, s.v.

²⁹ p. 75, n. 12.

³⁰ Sn. v. 310.

1. **Indaka**.—A yakkha who lived in **Indakūṭa**, near **Rājagaha**. When the Buddha was staying at Indakūṭa, the yakkha questioned him as to how the soul finds its material counterpart. The Buddha, in reply, described how the embryo evolved into its final shape by the laws of physical growth and not by a soul's fiat.¹

Buddhaghosa² says that the yakkha was an animist (*puggalavādin*).

¹ S. i. 206.

² SA. i. 231.

2. **Indaka**.—A deva. He had been a youth who gave a spoonful of food to **Anuruddha**. In consequence he was born in **Tāvatiṃsa** as a deva of great power and majesty. When the Buddha went to Tāvatiṃsa to preach the *Abhidhamma*, in the assembly of the gods who gathered there, those of lesser powers had to yield place to their superiors. Thus **Aṅkura** (*q.v.*), who, at the start, was very near the Buddha, found himself twelve leagues away. But not so Indaka; the power of his merit was very great and no deva was mighty enough to displace him; he had been lucky in the recipient of his gift. Aṅkura's generosity, much more lavish than Indaka's, had been bestowed on men who were not holy. Such was the explanation the Buddha gave in the assembly of the gods, on seeing the discrepancy between the positions of the two devas, Indaka surpassing the other in ten qualities.¹

¹ Pv. pp. 27 f.; PvA. 136-8; DhA. iii. 219-20; 80-1.

In one place, in the *Petavatthu*,² Indaka is called a yakkha, but the *Commentary*³ says it means *deva-putta*. He is, therefore, different from **Indaka** (1).

² p. 28, v. 69.

³ p. 139.

Indaka Sutta.—Contains the question asked by **Indaka** and the Buddha's reply.¹

¹ S. i. 206.

Indakūṭa.—A peak near **Rājagaha**, the abode of the yakkha **Indaka**. The Buddha once lived there.¹

¹ S. i. 206.

Indakhīla Sutta.—Like a tuft of cotton-wool or a ball of thistledown, wafted by every wind, are recluses and brahmins who do not understand, as they really are, the facts of Ill; like an *indakhīla*, unshakable, unquakable, are those who do so understand.¹

¹ S. v. 443-5.

1. **Indagutta.**—A thera. He superintended the construction of the **Mahāthūpa** at Anurādhapura.¹ **Duṭṭhagāmaṇi** consulted him with regard to all details and appointed him *kammādhiṭṭhāyaka* from the commencement of the work.² He had great psychic powers, and at the festival of the dedication of the Thūpa he created a parasol of copper, as great as the universe, to ward off any harm that might befall those taking part in the celebrations.³ He was at the side of the king throughout the festival,⁴ and, by virtue of his power, all the inhabitants of Ceylon, who wished to worship the relics at the Mahāthūpa, were enabled to go to Anurādhapura the moment the wish to do so entered their hearts, and to return the same day.⁵

This Indagutta is probably to be identified with the thera Indagutta, the head of a great pariveṇa in **Rājagaha**, who came to Ceylon with eighty thousand monks to be present at the foundation-ceremony of the Mahāthūpa.⁶

¹ Mhv. xxxviii. 98; Dpv. xix. 5, 6, 8.

² MṬ. 550 f.

³ Mhv. xxxi. 85.

⁴ *Ibid.*, 105.

⁵ *Ibid.*, 115.

⁶ *Ibid.*, xxix. 30.

2. **Indagutta.**—The thera appointed by the monks of **Pāṭaliputta** to superintend the work of building the eighty-four thousand vihāras undertaken by **Asoka**. The thera, by his power, made it possible for the dedication festivals of all the vihāras to be performed on the same day.¹

¹ Mhv. v. 174; Sp. i. 49.

Indadvāra.—One of the fourteen gates of **Pulatthipura** built by **Parakkamabāhu I.**¹

¹ Cv. lxxiii. 160.

Indapatta (Indapattana, Indapaṭṭha).—A town in the **Kuru** country. In the *Kurudhamma Jātaka*,¹ **Dhanañjaya Koravya** (*q.v.*), is mentioned as its king and as the owner of **Añjanavasabha**, the elephant of wondrous power. The town was seven leagues in extent² and there was a road that ran straight from Indapatta to **Bārāṇasī**.³ In times past, Indapatta was considered one of the three chief cities of **Jambudīpa**, the others being **Uttarapañcāla** and **Kekaka**.⁴ According to a verse found at the end of the *Buddhavaṃsa*,⁵ the Buddha's razor and needle were enshrined at Indapaṭṭa.

The modern Delhi stands on the site of Indapatta.

¹ J. ii. 365 f.; also J. iii. 400; iv. 361; v. 457; vi. 255; Cyp. i. 3, v. 1.

³ *Ibid.*, 59.

⁴ J. ii. 213, 214.

² J. v. 57; 484.

⁵ Bu. xxviii. 11.

Indavari.—Chief among the lay-women who supported **Nārada** Buddha.¹

¹ Bu. x. 25.

Indasama.—A king of thirteen kappas ago; a previous birth of **Setuccha** Thera,¹ also called **Khajjakadāyaka**.²

¹ ThagA. i. 207.

² Ap. i. 182.

Indasamānagotta.—A hermit who lived, with a large number of other anchorites, in the **Himālaya**. He had a young elephant which he had reared; being headstrong and rough in speech, he would not listen to the warning of his teacher, the Bodhisatta, that it was dangerous to have such a pet. Once while the hermits were away the elephant was seized with a frenzy, and when his master returned it killed him.¹

¹ J. ii. 41-3. Perhaps the man's name | **Kosiyagotta** (ThagA. i. 450), is addressed was **Kosiya**, because we are told (J. vi. in a verse (416) of the *Theragāthā* as 501) that **Inda** was of the **Kosiyagotta**. **Indasagotta**. **Kāṭiyāna**, who was a brahmin of the |

Indasamānagotta Jātaka.—The story of **Indasamānagotta**, given above. It was told in reference to an unruly monk, who is identified with the hermit of the *Jātaka*.¹

For details see the *Gijjha Jātaka*.

¹ J. ii. 41 ff.

Indasālaka.—A cave, the size of a bed in a monk's cell, near **Vallipāsāṇa Vihāra**. It was the residence of **Mahā-Nāgasena** Thera. When he was ill, eight thousand arahants and the inhabitants of the two deva worlds, led by **Sakka**, came to look after him. They all found room in the cave.¹

¹ MT. 552.

Indasālāguhā.—A cave on the **Vediya** mountain, to the north of **Ambasaṇḍā**, which was a brahmin village, east of **Rājagaha**. Once, when the Buddha was staying there, **Sakka** visited him and asked him the questions recorded in the *Sakkapañha Sutta*.¹

Buddhaghosa² says that the cave lay between two overhanging rocks, with a large *sāla*-tree at the entrance. The village community had added walls with doors and windows and had ornamented it with polished plaster scroll-work and garlands and had presented it to the Buddha. In Fa Hsien's time,³ it was still inhabited and he describes it as being one yojana north-east of **Nālandā**. Hiouen Tshang,⁴ however, found it deserted. Both pilgrims noticed marks on the rock; according to Fa Hsien they were the answers to Sakka's questions written by the Buddha with his finger, while Hiouen Tshang says that both questions and answers were written on the stone.

The cave is identified with one about two miles to the south-west of the modern village of Giriyeḥ.⁵

It is said that on the occasion of the preaching of the *Sakkapañha Sutta*, eight hundred million devas realised the Truth.⁶

¹ D. ii. 263.

² DA. iii. 697.

⁵ CAGI. 539 ff.; Stein, *Ind. Antiq.*

³ Giles, 48 f.

1901, p. 54.

⁶ He calls it *Indraka-saila-gūhā* (Beal ii. 180-1).

⁶ Mil. 349.

Indranagarī.—The capital of **Indra**,¹ evidently another name for **Amarāvātī**.

¹ Cv. lxxxviii. 121.

Indriya Jātaka (No. 423).—Once an ascetic named **Nārada**, younger brother of **Kāḷadevala**, became a disciple of the Bodhisatta **Jotipāla** (also called in the story **Sarabhaṅga**), and lived in the mountainous country of **Arañjara**. Near Nārada's hermitage was a river, on the banks of which courtesans used to sit, tempting men. Nārada saw one of these courtesans, and becoming enamoured of her, forsook his meditations and pined away for lack of food. Kāḷadevala, being aware of this, tried to wean him from his desires. Nārada, how-

ever, refused to be comforted, even when his colleagues, **Sālissara**, **Meṇḍissara** and **Pabbatissara** admonished him. In the end Sarabhaṅga himself was summoned and Nārada, having listened to the words of his Master, was persuaded to give up his passion.

The story was told in reference to a backsliding monk. He went about for alms with his teachers and instructors but, being their junior, he received very little attention. Dissatisfied with his food and treatment, he sought his wife of former days. She provided him with every comfort and gradually tempted him with the desire to become a householder again. When the monk's fellow-celibates discovered his wish, they took him to the Buddha who preached to him this Jātaka, showing that in a past life, too, he had been sorely tempted by the same woman. Nārada was identified with the backsliding monk and the courtesan with the wife of his lay-days.¹

The Buddha is stated on this occasion to have preached also the *Kaṇḍiṇa Jātaka*,² the *Rādha Jātaka*,³ the *Ruhaka Jātaka*,⁴ the *Kaṇavera Jātaka*,⁵ the *Asaṅka Jātaka*⁶ and the *Alambusā Jātaka*.⁷

The *Indriya Jātaka* is also referred to in the *Kāmaṇilāpa Jātaka*,⁸ but the connection between the two stories is not clear; perhaps the reference is to another story of the same name.

¹ J. iii. 461-9.

² J. i. 153 ff.

³ *Ibid.*, 495 ff.

⁴ J. ii. 113 ff.

⁵ J. iii. 58 ff.

⁶ *Ibid.*, 248 ff.

⁷ J. v. 152 ff.

⁸ J. ii. 443 ff.

1. **Indriya Sutta.**—The monk possessed of six qualities—the five indriyas (*saddhā*, etc.), and the freedom of mind brought about by the destruction of the *āsavas*—is worthy of offerings, etc.¹

¹ A. iii. 281.

2. **Indriya Sutta.**—Where control of the faculties of sense (*indriya*) is not found, morality ceases to exist and, in consequence, concentration, insight into and knowledge of reality as it is, detachment and the feeling of revulsion, insight into liberation—these also cease to exist. When such control is present all the other qualities are also present.¹

¹ A. iii. 360.

3. **Indriya Sutta.**—If a monk, observing the rise and fall in the faculties of sense, is repelled by them and lusts not for them, the knowledge arises in him that he is free and that for him there is no hereafter. Thus would he be perfect in faculty.¹

¹ S. iv. 140.

4. **Indriya Sutta.**—The five *indriyas* (*saddhā*, etc.), are called the Path that goes to the Uncompounded (*asaṅkhata*).¹

¹ S. iv. 361.

5. **Indriya Sutta.**—The five *indriyas* (*saddhā*, etc.), when practised with singleness of heart, dispassion, and cessation that conduces to abandonment, form the Path leading to the Uncompounded.¹

¹ S. iv. 365.

6. **Indriya Sutta.**—**Anuruddha** tells his colleagues that by cultivating the four *satipatṭhānas*, he knows, as they really are, the nature of the minds of other beings, of other persons (*indriyaparopariyatti*).¹

¹ S. v. 305.

Indriyakathā.—The fourth division of the *Mahāvagga* of the *Paṭi-sambhidāmagga*.¹

¹ ii., pp. 1-35.

Indriyagocara Sutta.—Mentioned in the *Atthasālinī*,¹ Buddhaghosa's Commentary on the *Dhammasaṅgani*. The quotation given from it is: “*ekaṃ mahābhūtaṃ upādāya pāsādo paṭhavīdhātuyā tīhi mahābhūtehi susaṅgahito āpodhātuyā ca tejodhātuyā ca vāyodhātuyā ca.*” The sutta has, so far, not been traced elsewhere.

¹ pp. 307-8.

Indriyabhāvanā Sutta.—Preached at **Kajaṅgalā** in the **Mukheluvana**. When a young brahmin, **Uttara**, pupil of **Pārāsariya**, visits the Buddha, the Buddha asks him what was the teaching of Pārāsariya on the development of the *indriyas*. It is that a man should neither see forms with his eyes, nor hear words with his ears, says Uttara. Whereupon the Buddha retorts that in that case the deaf and the blind have reached development. When Uttara sits silent and discomfited, **Ananda** intervenes and begs the Buddha to expound his teaching on the subject. The Buddha agrees and preaches this sutta, with a variety of similes.¹

In the *Theragāthā Commentary*² we are told that the thera Pārāpariya (probably identical with Pārāsariya mentioned above) was taught the *Indriyabhāvanā Sutta* by the Buddha. He learnt it by heart, and pondering over its meaning, attained insight. The *Theragāthā*³ gives a summary of the musings of Pārāpariya which lead to his attainment.

¹ M. iii. 298-302.

² ii. 17.

³ vv. 726 ff.

The only connection between the Sutta and this summary is identity of subject, not identity of treatment. Perhaps Pārāpariya's musings were only prompted by the sutta and were independent of its actual words.

Indriyāni Sutta.—There are four *indriyas*: *saddhā*, *virīya*, *sati* and *samādhī*.¹

¹ A. ii. 141.

Irandatī.—A Nāga maiden, daughter of the Nāga King, **Varuṇa**. When she learned that her mother, **Vimalā**, longed for the heart of **Vidhura**, she determined to get for herself a husband who would satisfy her mother's craving. So she went to the Himālaya and having spread a bed of fragrant flowers, lay thereon and sang. **Vessavaṇa's** nephew, a yakkha, **Puṇṇaka**, heard her and offered himself as her husband. She took him to her father who agreed to give him Irandatī, if he could bring Vidhura's heart. When Puṇṇaka fulfilled this condition, as described in the *Vidhura-paṇḍita Jātaka*, Irandatī became his wife.¹

¹ J. vi. 263-327.

Ilaṅkiya.—A Damiḷa chieftain of South India, conquered by **Parak-kamabāhu I**.¹ Later, Ilaṅkiya became the ally of Parakkamabāhu, who gave him earrings and other ornaments as a mark of royal favour, also conferring on him the coveted title of **Rājavesibhujaṅga-Silāmegha**.²

¹ Cv. lxxvi. 98.

² *Ibid.*, 191-2; on the title see Geiger, *Cv. Trs.* ii. 10, n. 3.

Ilaṅga.—See **Sena Ilaṅga** and **Rakkhaka Ilaṅga**.

Illisa.—A seṭṭhi of **Rājagaha**.¹ He was lame and hunch-backed and also had a squint. He was an infidel and a miser, never giving away any of his wealth nor enjoying it himself.

For seven generations his ancestors had been generous, but **Illisa** burnt down the almonry and drove away the poor from his house.

Once, at the sight of a yokel drinking, with a piece of dried fish as a relish, Illisa was sorely tempted to drink himself. For a long time he fought the temptation, but he sickened with longing, and having sent a slave with a single penny to the tavern, he got some toddy; he ordered the slave to put the jar of spirits in a thicket by the riverside so that he might drink unseen.

¹ At the opening of the story the king gaha that Sakka comes (see p. 350), so of Benares is mentioned, but it is to Rāja- | Rājagaha was evidently Illisa's residence.

Meanwhile Illisa's father, who had been born as **Sakka**, having learnt, as a result of investigations, that his son had become a miser, came down to earth to wean him from his folly. Assuming in every detail the form of Illisa, he entered the king's palace and offered all the wealth of Illisa to the king. On the offer being refused, he went to Illisa's house and gave orders to the servants to throw open all the treasure chambers and give the wealth to the poor. The servants took the disguised Sakka to be Illisa himself, and Illisa's wife, believing her husband's sudden generosity to be due to his drunkenness, acquiesced in the instructions.

Among those who profited by this unexpected good fortune was a countryman who had been Illisa's carriage-driver. Filling the carriage with seven things of value, he set out along the road, passing by the thicket wherein Illisa lay drinking. The man was singing Illisa's praises, and at mention of his name Illisa came out, and seeing the man going away with his belongings tried to stop him. But the man, not recognising him, knocked him down and went on his way. Illisa hurried home but was turned out of his house by the porters, and at length he sought the king. The king, having heard his story, made enquiries and discovered the existence of two Illisas, alike in every respect, down to the minutest detail, even to a wart on the head.

Not even Illisa's wife and children, not even his barber, could distinguish him from the second Illisa.

Bereft of all hope, Illisa swoons, Sakka reveals himself and tells Illisa that the wealth is really his and not Illisa's, the latter not having earned it. He urges Illisa to do good and practise generosity, or he would die, smitten by Indra's thunderbolt.

Illisa, taking heed of the warning, becomes a virtuous man.²

² J. i. 349 ff.

Illisa Jātaka (No. 78).—The story of **Illisa** as given above. The Jātaka was related in reference to the conversion by **Moggallāna** of the banker **Maccharikosiya** (*q.v.*) of **Sakkhara**. Illisa of the past is identified with Macchariyakosiya.¹ The story is given as an example of *iddhi* by means of which Moggallāna made a little thing increase manyfold.²

¹ J. i. 345 ff.

² Vsm. ii. 403.

Ilānāga.—King of Ceylon (A.D. 93-102). He was the nephew of King **Āmaṇḍagāmaṇi Abhaya**. Āmaṇḍa was succeeded by his son **Cūlābhaya** and he by his younger sister **Sīvalī**. After Sīvalī had reigned for four months, Ilānāga dethroned her and became king himself. In the

first year of his reign he incurred the displeasure of the powerful **Lambakannas** and was deprived of his throne and taken captive. It is said that the king was rescued from prison by his state elephant and that he escaped to **Rohaṇa**. Three years later he gave battle to the Lambakannas at **Kapallakkhaṇḍa** and massacred most of them. He had the noses and toes of the rest cut off as punishment.

He was succeeded by his son **Candamukha Siva**. To his state elephant, who had helped him, he gave the tract of land called **Hatthibhoga**.

During his exile in **Rohaṇa**, **Ilānāga** built two tanks, the **Tissa** and the **Dūra**, and restored the **Nāgamahāvihāra**, which he gave to **Mahāpaduma**, thera of **Tulādhāra**, who had preached to him the *Kapi Jātaka*. He also gave land for its maintenance.¹

¹ Mhv. xxxv. 14-45; Dpv. xxi. 41 f.

Isayo Araññakā (or **Gandha**) **Sutta**.—Long ago, many seers of virtuous conduct lived in leaf huts in a wild forest.¹ One day, **Sakka** and **Vepacitti** visited them. Vepacitti entered the hermitage by the principal gate, keeping his shoes on and his sword by his side, thereby insulting the seers and committing sin. Sakka, on the other hand, went in by the usual entrance, doffing his shoes and sword; with his canopy folded up, he stood to leeward of the seers, rendering them homage with clasped hands. The seers, addressing Sakka, asked him if he did not feel disgust at their smell, inasmuch as they were humans and he a god. Sakka answered that the scent of virtuous men is lovely, like unto a wreath of varied blossoms.²

¹ According to Buddhaghosa, they lived in the *Himālaya* (SA. i. 265); Vepacitti and Sakka were father- and son-in-law; sometimes they quarrelled, sometimes, as here, they were friends.

² S. i. 226.

Isayo Samuddakā (or **Sambara**) **Sutta**.—Long ago, many virtuous seers lived in huts on the seashore. At that time there was a war between the gods and the Asuras. The seers considered the gods righteous but feared harm from the Asuras. They went, therefore, to **Sambara**, lord of the Asuras, and asked him for a pledge of safety; he refused, saying that the seers were followers of **Sakka**. The seers thereupon cursed him to suffer everlasting terror. It is said that that same night Sambara woke up thrice, seized with fright.¹

Buddhaghosa² adds that as a result of this curse, Sambara's mind became deranged and he came to be called **Vepacitti** (crazy-nerve).

¹ S. i. 227-8.

² SA. i. 266.

Isigaṇa.—Perhaps the name of a Pacceka Buddha, whom the Bodhisatta once reviled. The reading is, however, very uncertain.¹

¹ Ap. i. 299; see footnote.

Isigili.—One of the five mountains round **Rājagaha** and one of the beauty-spots of the city.¹ There was, on one side of it, a black stone called the **Kālasilā**. This was a favourite haunt of the Buddha and the members of the Order.² It was also the scene of the suicide of **Godhika** and **Vakkali**³ and of the murder of **Moggallāna** by the brigands.⁴

In the *Cūla Dukkhaḥkhaṇḍa Sutta* it is said that a large number of Nigaṇṭhas lived at Kālasilā, never sitting down, undergoing paroxysms of acute pain and agony, following the teachings of **Nigaṇṭha Nātaputta**. The Buddha questioned them as to their practises and preached to them the above-mentioned Sutta, which he afterwards repeated to **Mahānāma**.⁵

Once when the Buddha was dwelling at Kālasilā, he sang the praises of Rājagaha, giving Ānanda a chance, if he so desired, of asking him to live on for a *kappa*; but Ānanda did not take his opportunity.⁶

The books refer to several other visits of the Buddha to **Isigilapassa**. During one of these visits he heard **Vaṅgisa's** high eulogy of **Moggallāna**.⁷

In the *Isigili Sutta*⁸ the Buddha is represented as saying that while the other mountains round Rājagaha—**Vebhāra**, **Paṇḍava**, **Vepulla** and **Gijjhakūṭa**—had changed their old names, Isigili retained its former name and designation.

Five hundred Pacceka Buddhas once resided in Isigili for a long time; they could be seen entering the mountain, but once entered, there was no more sign of them. Men, observing this, said that the mountain swallowed up the sages and so it came by its name of Isigili (*Isī gilati ti = Isigili*).

Buddhaghosa⁹ adds that when the Pacceka Buddhas returned from their begging rounds, the rock would open like a folding door to admit them. Within the rock they had made for themselves cloisters, dwelling-houses, etc.

¹ D. ii. 116.

² See e.g., Vin. ii. 76, where Dabba Mallaputta is asked by monks to provide for them accommodation there; see also Vin. iii. 41.

³ S. i. 121; iii. 121 f.

⁴ J. v. 125 f; DhA. iii. 65.

⁵ M. i. 91 ff.

⁶ D. iii. 116.

⁷ S. i. 194; Thag. vv. 1249 ff.

⁸ M. iii. 68-71.

⁹ MA. ii. 889.

Isigili Sutta.—The 116th Sutta of the Majjhima Nikāya.¹ Preached to the monks at Isigili. It explains how **Isigili** came by its name, and gives a list of the Pacceka Buddhas who once dwelt there.

¹ M. iii. 68 ff.

Isiṇḍā.—A tribe mentioned in a list of various tribes.¹

¹ Ap. ii. 359.

1. **Isidatta.**—A therā. He was the son of a caravan guide at **Vaḍḍha-gāma** (v.l. **Veḷugāma**) in **Avanti**. By correspondence he became the unseen friend of **Citta-gahapati** of **Macchikāsaṇḍa**. The latter once sent him a letter regarding the excellences of the Buddha, and Isidatta, being pleased with the account given of the Buddha's religion, entered the Order under **Mahā-kaccāna** and in due course became an arahant. Later, with Mahākaccāna's leave, he visited the Buddha in the **Majjhimadesa** and was warmly received by him.¹ A verse uttered by Isidatta, in response to the Buddha's enquiry regarding his welfare, is recorded in the *Therāgāthā*.²

Isidatta had been a householder in the time of **Vipassī** Buddha and once, having seen the Buddha walking along the street and being pleased with his demeanour, he gave him an *āmōda*-fruit.³ He is, probably, identical with **Amodapaliya** of the *Apadāna*.⁴

According to the *Samyutta Nikāya*,⁵ Isidatta was once staying with a number of senior monks at Macchikāsaṇḍa in the **Ambāṭaka** grove. Citta-gahapati invited the monks to a meal. On this occasion Citta asked a question regarding the Buddha's teaching on the diversity of the elements. The chief Elder, being unable to answer, remained silent. Isidatta, though the most junior of the whole company, obtained the chief Elder's permission, and answered the question to the satisfaction of Citta. Citta likewise asked questions regarding various views, such as the infinity of the world, etc. At the end of the discourse, Citta discovered, by accident, that the Elder who had preached to him was none other than his unseen friend, Isidatta. Delighted with the discovery, he invited Isidatta to spend his time at Macchikāsaṇḍa, promising to provide him with all requisites. But that same day Isidatta left Macchikāsaṇḍa and never returned.⁶

¹ ThagA. i. 238.

² v. 120.

³ ThagA. *loc. cit.*

⁴ ii. 447.

⁵ iv. 283-8, also AA. i. 210.

⁶ Because, says Buddhaghosa (AA. i. 210), he did not wish to stay after having been recognised.

2. **Isidatta.**—An equerry or chamberlain (*thapati*) of **Pasenadi**, King of Kosala. Isidatta is always mentioned with **Purāṇa**. Their duty was to look after the ladies of the king's harem when these went riding the elephant into the park. This often brought them into close contact with the ladies, and they confessed to the Buddha that it was difficult not to have evil thoughts regarding them.

Isidatta and Purāṇa were once at **Sādhuka**¹ on some business. They heard that the Buddha was having a robe made before starting on his rounds and they waited for an opportunity to talk to him. When the opportunity came they followed the Buddha and told him how glad they always were when he was near them and how sad when he was away on tour. The Buddha preaches to them the glory of the homeless life and urges them to put forth energy. He speaks very appreciatively of their loyalty to him and to his religion and congratulates them on the possession of virtuous qualities, such as sharing all their goods with holy men, a rare quality.²

According to the *Samyutta Commentary*,³ Isidatta was a *Sakadāgāmi* and Purāṇa a *Sotāpanna*.

In the *Dhammacetiya Sutta*,⁴ Pasenadi tells the Buddha how impressed he is by the reverence Isidatta and Purāṇa show for the Buddha and his teachings. "They are my carriage-builders," says the king, "and they depend on me for their livelihood and all their honours, yet these men do not serve me as whole-heartedly as they do the Lord."

Once the king spent the night in a cramped little house. Isidatta and Purāṇa, who were with him, having spent the best part of the night in discussing the Doctrine, lay down to rest with their heads in the direction in which they thought the Buddha to be, and their feet towards the king!

Isidatta was the uncle of the woman-disciple **Migasālā**, whose father was Purāṇa.

Purāṇa is described as a *brahmacāri*, but not Isidatta, yet, after death, they were both born in **Tusita**. Migasālā asks Ānanda how it was that people of different characters could have the same rebirth.⁵

Isidatta is mentioned by the Buddha among those who had the six qualities that brought realisation of immortality—unwavering loyalty to the Buddha, the Dhamma and the Saṅgha, Āriyan virtue, wisdom and liberation.⁶

The *Anāgata Vamsa*⁷ says that when the future Buddha **Metteyya** leaves the household life, eighty-four thousand others, led by Isidatta and Purāṇa, will accompany him.

¹ Their own property, according to Buddhaghosa (SA.i. 215).

² S. v. 348-52; Netti. 134 f.

³ i. 215.

⁴ M. ii. 123 f.

⁵ A. iii. 348 f.; v. 138 f., 143 f. From MA. ii. 756, it would appear as if Isidatta

was the *brahmacāri*. The word cannot here mean "celibate," for Purāṇa must have had a wife because Migasālā calls him her father (*pitā*).

⁶ A. iii. 451.

⁷ v. 58.

3. **Isidatta**.—King of Soreyya. **Anomadassī** Buddha preached to him and to eighty thousand of his followers. They all became arahants.¹

¹ BuA. 143-4.

4. **Isidatta.**—One of the three leaders of the monks in Ceylon during the time that **Brāhmaṇatissa-cora** laid waste the land. The other two were **Cūlasīva** and **Mahāsoṇa**. For the story connected with them see *s.v.* **Mahāsoṇa**.

1. **Isidatta Sutta.**—Records the questions of **Citta-gahapati** and the answers given by **Isidatta** Thera on the diversity of the elements.¹

¹ S. iv. 283-5.

2. **Isidatta Sutta.**—The same, on the various views that arise in the world. Isidatta answers that they are all due to *sakkāyaditṭhi*; he then proceeds, in reply to further questions, to explain how *sakkāyaditṭhi* arises and how its absence is brought about.¹

¹ S. iv. 286-8.

Isidāsa.—A therā. He had a brother, also a monk, named **Isibhatta**. Having spent the rainy season in **Sāvatthi**, they went to take up their abode in a certain village. The people there gave them food and robes, but they refused to accept their share of these, because, according to the rule, the robes are the property of the Saṅgha until the Kaṭhina-ceremony has been performed. The story is mentioned in connection with accepting robes elsewhere than in the spot where the rainy season has been spent.¹

¹ Vin. i. 299.

Isidāsī Therī.—She was the daughter of a good and wealthy merchant of **Ujjeni**. Having come of age, she was given in marriage to the son of a merchant in **Sāketa**.

For one month she lived with him as a devoted wife; then because of her past kamma, her husband became estranged from her, and turned her out of the house. She was married again with the same result, and a third time to a friar. Isidāsī's father persuaded him to give up the pilgrim's life; he dwelt with his wife only for a fortnight and refused to stay with her any more. Isidāsī then met the therī **Jinadattā**, whom she entertained to a meal at her house. Under Jinadattā, Isidāsī joined the Order and became an arahant.

The *Therīgāthā*,¹ which contains forty-seven verses ascribed to her, describes not only her present life, but also her past lives. She had been a worker in gold in **Erakaccha** and had committed adultery in that life. As a result she was born in hell for a long time, and, in subse-

¹ vv. 400-47.

quent births became an ape, a goat, an ox, a hermaphrodite slave and a carter's daughter. In this last birth she was sold to a merchant in payment of her father's debts. When she was sixteen, the merchant's son, **Giridāsa**, fell in love with her and married her. He had already one wife, and the new one caused dissension between her and her husband. Therefore it was that in this life she was hated by her husbands. This account of her sojourn in saṃsāra was related by Isidāsī in response to a request by one of her fellow-nuns, **Bodhī**.²

Mrs. Rhys Davids thinks³ that Isidāsī's verses in the *Therīgāthā* suggest late literary craft and bear the impress of late literary creation. The scene is Pāṭaliputta, and not any of the usual towns mentioned in the Canon, and the name of Isidāsī's sponsor—Jindattā—is, she says, significant. Perhaps there are traces here of Jainistic influence.

In the *Dīpavaṃsa*⁴ Isidāsī (**Isidāsikā**) is mentioned in a list of eminent therīs who were leaders of the Order of bhikkhūṇīs.

² ThigA. 260 ff.

³ *Sisters*, Introd. pp. xxii f.

⁴ xviii.9.

Isidinna.—A therā. He was the son of a seṭṭhi in **Sunāparanta**. He witnessed the miracle of the Buddha's acceptance of the **Candana-mālā**,¹ and, having heard the Buddha preach, he became a *Sotāpanna*. While still living the life of a householder, a compassionate spirit urged him to give it up. He entered the Order and soon after became an arahant.²

The *Theragāthā*³ contains two verses which he uttered in confessing aññā. They were the same as were spoken to him by his friendly spirit.

In the time of **Vipassī** Buddha, he was a householder and did homage to the Buddha's Bodhi-tree with a fan made of *sumana*-flowers.⁴ He is probably identical with **Sumanavijaniya** of the *Apadāna*.⁵

¹ Probably the **Candanamālaka** (*q.v.*).

³ vv. 187-8.

⁴ ThagA. 312 f.

² ThagA. i. 312-3.

⁵ Ap. ii. 415.

1. **Isipatana**.—An open space near Benares, the site of the famous **Migadāya** or Deer Park. It was eighteen leagues from **Uruvelā**, and when **Gotama** gave up his austere penances his friends, the **Pañcavaggiya** monks, left him and went to Isipatana.¹ After his Enlightenment the Buddha, leaving Uruvelā, joined them in Isipatana, and it was there that he preached his first sermon, the *Dhammacakkappavattana Sutta*, on the full-moon day of **Āsāḷha**.² There, also, the Buddha spent his first rainy season.³

¹ J.i.68.

² Vin. i. 10 f.; on this occasion 80 *koṭis* of Brahmas and innumerable gods attained the comprehension of the Truth (Mil. 30); (130 *koṭis* says Mil. 350). The Lal. (528) gives details of the stages of

this journey. The Buddha, having no money with which to pay the ferryman, crossed the Ganges through the air. When Bimbisāra heard of this, he abolished the toll for ascetics.

³ BuA., p. 3.

All the Buddhas preach their first sermon at the Migadāya in Isipatana; it is one of the four *avijahitattḥānāni* (unchanging spots), the others being the *bodhi-pallaṅka*, the spot at the gate of **Saṅkassa**, where the Buddha first touches the earth on his return from **Tāvatisa**, and the site of the bed in the **Gandhakuṭi** in **Jetavana**.⁴

Isipatana is mentioned by the Buddha as one of the four places of pilgrimage which his devout followers should visit.⁵

Isipatana was so-called because sages, on their way through the air (from the Himalayas), alight here or start from here on their aerial flight (*isayo ettha nipatanti uppatanti cāti-Isipatanam*).

The Migadāya was so-called because deer were allowed to roam about there unmolested.

Pacceka Buddhas, having spent seven days in contemplation in the **Gandhamādana**, bathe in the **Anotatta** Lake and come to the habitations of men through the air, in search of alms. They descend to earth at Isipatana.⁶

Sometimes the Pacceka Buddhas come to Isipatana from **Nandamūlaka-pabbhāra**.⁷

Several other incidents connected with the Buddha, besides the preaching of the first sermon, are mentioned as having taken place in Isipatana. Here it was that one day at dawn **Yasa** came to the Buddha and became an arahant.⁸ It was at Isipatana, too, that the rule was passed prohibiting the use of sandals made of talipot leaves.⁹ On another occasion when the Buddha was staying at Isipatana, having gone there from **Rājagaha**, he instituted rules forbidding the use of certain kinds of flesh, including human flesh.¹⁰ Twice, while the Buddha was at Isipatana, **Māra** visited him but had to go away discomfited.¹¹

Besides the *Dhammacakkappavattana Sutta* mentioned above, several other suttas were preached by the Buddha while staying at Isipatana, among them the *Pañca Sutta* (S. iii. 66 f.), the *Rathakāra* or *Pacetana Sutta* (A. i. 110 f.), the two *Pāsa Suttas* (S. i. 105 f.), the *Samaya Sutta* (A. iii. 320 ff.), the *Kaṭuviya Sutta* (A. i. 279 f.), a discourse on the *Metteyyapañha* of the *Parāyana* (A. iii. 399 f.), and the *Dhammadinna Sutta* (S. v. 406 f.), preached to the distinguished layman **Dhammadinna**, who came to see the Buddha.

Some of the most eminent members of the Saṅgha seem to have resided at Isipatana from time to time; among recorded conversations at

⁴ BuA. 247; DA. ii. 424.

⁵ D. ii. 141.

⁶ MA. i. 387; AA. i. 347 adds that sages also held the *uposatha* at Isipatana.

⁷ MA. ii. 1019; PsA. 437-8.

⁸ Vin. i. 15 f.

⁹ *Ibid.*, i. 189.

¹⁰ *Ibid.*, i. 216 ff.; the rule regarding human flesh was necessary because Suppiyā made broth out of her own flesh for a sick monk.

¹¹ S. i. 105 f.

Isipatana are several between **Sāriputta** and **Mahākoṭṭhita**,¹² and one between **Mahākoṭṭhita** and **Citta-Hatthisāriputta**.¹³

Mention is made, too, of a discourse in which several monks staying at Isipatana tried to help **Channa** in his difficulties.¹⁴

According to the *Mahāvamsa*, there was a large community of monks at Isipatana in the second century B.C. For, we are told that at the foundation ceremony of the **Mahā Thūpa** in Anurādhapura, twelve thousand monks were present from Isipatana led by the Elder **Dhammasena**.¹⁵

Hiouen Tshang¹⁶ found, at Isipatana, fifteen hundred monks studying the Hīnayāna. In the enclosure of the Saṅghārāma was a vihāra about two hundred feet high, strongly built, its roof surmounted by a golden figure of the mango. In the centre of the vihāra was a life-size statue of the Buddha turning the wheel of the Law. To the south-west were the remains of a stone stūpa built by Asoka.¹⁷ In front of it was a stone pillar to mark the spot where the Buddha preached his first sermon. Near by was another stūpa on the site where the Pañcavaggiyas spent their time in meditation before the Buddha's arrival, and another where five hundred Pacceka Buddhas entered Nibbāna. Close to it was another building where the future Buddha **Metteyya** received assurance of his becoming a Buddha.

Hiouen Tshang quotes the *Nigrodhamiga Jātaka*¹⁸ to account for the origin of the Migadāya. According to him the Deer Park was the forest gifted by the king of Benares of the Jātaka, where the deer might wander unmolested.

According to the *Udapāna Jātaka*,¹⁹ there was a very ancient well near Isipatana which, in the Buddha's time, was used by the monks living there.

In past ages Isipatana sometimes retained its own name,²⁰ but more often it was known by different names.²¹ Thus in **Vipassī's** time it was known as **Khema-uyyāna**. It is the custom for all Buddhas to go through the air to Isipatana to preach their first sermon. Gotama, however, walked all the way, eighteen leagues, because he knew that

¹² S. ii. 112 f.; iii. 167 f.; iv. 162 f.: 384 ff.

¹³ A. iii. 392 f.

¹⁴ S. iii. 132 f.

¹⁵ Mhv. xxix. 31.

¹⁶ Beal: *Records of the Western World*, ii. 45 ff.

¹⁷ The *Divy.* (389-94) mentions Asoka as intimating to Upagupta his desire to visit the places connected with the Buddha's activities, and to erect *thūpas* there. Thus he visited Lumbinī, Bodhi-

mūla, Isipatana, Migadāya and Kusinagara; this is confirmed by Asoka's lithic records, e.g. *Rock Edict*, viii.

¹⁸ J. i. 145 ff.

¹⁹ J. ii. 354 ff.

²⁰ E.g., in the time of Phussa Buddha (Bu. xix. 18), Dhammadassī (BuA. 182) and Kassapa (BuA. 218). Kassapa was born there (*ibid.*, 217).

²¹ For these names see under those of the different Buddhas.

by so doing he would meet **Upaka**, the Ājīvaka, to whom he could be of service.²²

Isipatana is identified with the modern Saranath, six miles from Benares. Cunningham²³ found the Migadāya represented by a fine wood, covering an area of about half a mile, extending from the great tomb of Dhammek on the north to the Chaukundi mound on the south.

²² DA. ii. 471.

²³ Arch. Reports, i. p. 107.

2. **Isipatana**.—A monastery built by **Parakkamabāhu I.** in the suburb **Rājavesibhujāṅga**, of **Pulatthipura**.¹

¹ Cv. lxxviii. 79; but see lxxiii. 151-5 and Cv. Trs. ii. 18, n. 3.

Isibhatta Thera.—Brother of **Isidāsa** (*q.v.*).

Isibhūmaṅgaṇa.—A spot in **Anurādhapura** where half the relics of **Mahinda** were buried by King **Uttiya**.¹ The *Dīpavaṃsa*² calls it **Isibhūmi**.

¹ Mhv. xx. 46.

² xvii. 109.

Isimuggadāyaka.—A Thera. He gave *isimugga* mixed with honey to **Padumuttara** Buddha and 108,000 monks. As a result, forty-four kappas ago he was born thirty-eight times as king, his name being **Mahisamanta**.¹

¹ Ap. i. 193-4.

Isisinga.—A hermit, the son of the Bodhisatta and a doe. His story is related in the *Alambusā Jātaka* and in the *Naḷinikā Jātaka* (*q.v.*).

Issatta Sutta.—**Pasenadi** questions the Buddha as to how gifts should be given and the Buddha's answer is that they should be bestowed where the heart is pleased to give. The further question is asked as to whom, when given, does a gift bear much fruit. To the virtuous, irrespective of class, says the Buddha, and he instances the case of a youth skilled in war as opposed to one who is untrained and unskilled, no matter what his social status. The Buddha proceeds to describe the qualities which are possessed by the virtuous man.¹

The Commentary² describes this interview as a public one, taking place before a large audience, among whom are teachers of rival schools, "scratching the ground with their feet." Their fame had suffered owing to the popularity of the Buddha and they had represented him as exhorting the people to give only to himself and to his followers. **Pasenadi** here gives the Buddha opportunity to vindicate himself.

¹ S. i. 98 f.

² SA. i. 129 f.

Issara Sutta.—One of the Suttas in the *Devatā Samyutta*. Questions are asked as to what makes for lordship among men, what is the supreme commodity, etc., and the answer is that power of command it is which brings lordship and that women are the supreme commodity, etc.¹

¹ S. i. 43.

Issarasamañārāma (**Issarasamañavihāra**, **Issarasamañaka**).—One of the monasteries at **Anurādhapura**. It was built by **Devānaṃpiyatissa** on the spot where the prince **Ariṭṭha** dwelt with his five hundred followers after having received their ordination from **Mahinda**.¹ The building of this monastery was the seventh of the great tasks performed by **Devānaṃpiyatissa**.²

One of the eight saplings from the Bodhi-tree at Anurādhapura was planted at Issarasamañārāma.³

Candamukha Siva built a tank near **Maṇikāragāmaka** and gave it for the use of the vihāra,⁴ while **Vasabha** built in the monastery an uposatha-hall⁵ and **Vohāraka Tissa** constructed a wall round it.⁶ **Kassapa I.** restored the buildings and enlarged the grounds. He also bought villages which he presented to the monastery for its maintenance. He had two daughters, **Bodhī** and **Uppalavannā**, and he gave their names and his own to the vihāra. When the king wished to hand over the vihāra to the Theravāda monks they refused to accept it, fearing the reproach of the people that it was the work of a parricide. Then the king dedicated it to the image of the Buddha and the monks accepted it saying that it belonged to their Master.⁷

According to the *Mahāvamsa Tīkā*,⁸ the vihāra was also called **Kassapagiri**, probably after its restoration by Kassapa I., mentioned above.⁹ See also s.v. **Kassapagiri**.

It had originally been called Issarasamaṇa because of its association with the five hundred noblemen (*issaradārakā*) who joined the Order with Ariṭṭha.¹⁰ The *Tīkā* adds¹¹ that **Sāliya**, son of **Duṭṭhagāmaṇi**, enlarged the vihāra out of the tribute brought to him by the men of his tributary villages to the south of Anurādhapura. He used to observe the *uposatha* on fast days at the vihāra and spend the day in the *Ma-hindaguhā* there.

In the *Samantapāsādikā*¹² the vihāra is called **Issaraṇimmāna**.

¹ Mhv. xx. 14; xix. 66.

² *Ibid.*, xx. 20.

³ *Ibid.*, xix. 61; Mbv. 162.

⁴ Mhv. xxxv. 47.

⁵ *Ibid.*, 87.

⁶ *Ibid.*, xxxvi. 36.

⁷ Cv. xxxix. 10-14; see also 9 below.

⁸ pp. 407 and 652.

⁹ See also Cv. Trs. i. 43, n. 7, and Ep. Zeyl. i. 31 ff., where the *vihāra* is called "Isurameṇu-Bo-Upulvan-Kasubgiri" in an inscription of Mahinda IV.

¹⁰ MT. 416.

¹¹ 607.

¹² i. 100.

Issariya.—A *Damīḷa* general whom **Duṭṭhagāmaṇi** subdued at **Hāḷa-kola**.¹

¹ Mhv. xxv. 11.

Issā Sutta.—The nun who is possessed of five qualities, including envy, goes to hell without any doubt.¹

¹ A. iii. 140.

Issāpakata-itthi Vatthu.—The story of a woman who, finding that her husband had relations with a female servant, bound the servant hand and foot, cut off her nose and locked her up in a secret chamber. In order to hide the deed from her husband, she took him to the monastery to hear the Buddha preach. Some relatives of hers came to the house and discovering what had happened, released the servant. She went to the monastery where her mistress was listening to the Buddha's sermon and proclaimed aloud the wrong done to her. The Buddha, thereupon, pointed out the folly of doing evil in the hope that it would not be found out. We are told that both the woman and her husband became *Sotāpanna* at the end of the sermon. The servant was set free.¹

¹ DhA. iii. 486-7.

Issukī Sutta.—A woman who is faithless, shameless, unscrupulous, envious and of weak wisdom is reborn in purgatory.¹

¹ S. iv. 241.

I.

Īsadhara.—One of the seven ranges of mountains round **Sineru**. It is the abode of deva kings and of devas and yakkhas.¹ It is higher than **Karavika**, and between these two is a **Sīdantara-samudda**; next to **Īsadhara** and higher than it is **Yugandhara**, and between them is another **Sīdantara-samudda**.²

The *Mahāvastu*³ calls it **Īsāndhara** (suggesting its probable etymology).

¹ SnA. ii. 443; Sp. i. 119; Dvy. 217.

² J. vi. 125.

³ ii. 300.

Īsādantā.—A class of elephants mentioned with **Hemavatas** and others.¹ They have trunks like the poles of a carriage, slightly curved.²

¹ Vv. xx. 9.

² VvA. 104.

Īsāna.—One of the chief devas. In the *Tevijja Sutta*¹ he is mentioned with **Indra**, **Soma**, **Varuṇa**, **Pajāpati** and **Brahmā**, as being invoked by the brahmins.

He was in the battle of the devas against the asuras and led a section of the deva host. Indra tells the devas that if, during the struggle, they felt faint-hearted, they should look at the crest of his own banner or at that of Pajāpati, Varuṇa or Īsāna, and their fear would disappear.²

In the assembly of the gods, Īsāna gets the fourth seat next to Varuṇa. He is in beauty and longevity equal to Indra.³

Īsāna is an older name for Rudra (Śiva).⁴ The conception of him had so far changed by the time of Buddhaghosa that in Buddhaghosa's accounts he is given a seat near Sakka and inferior to his. Perhaps he was one of the thirty-three gods of **Tāvātimsa**.⁵

¹ D. i. 244.

² S. i. 219.

⁴ Böthlinck and Roth: *Wörterbuch*.

³ SA. i. 262.

⁵ KS. i. 281, n. 4.

U.

Ukkaṃsamāla.—A learned monk of Ava. He was well versed in literature and wrote two books dealing with the Pāli language, the *Vaṇṇabodhana* and the *Likhananaya*.¹

¹ Sās., p. 120.

Ukkaṃsika.—A king of **Rāmañña**, a great patron of learning.¹

¹ For details about him see Bode, *op. cit.*, 50, 52.

Ukkacelā.—See **Ukkā**.

Ukkaṭṭhā.—A town in Kosala, near the Himālaya. It has been given, free from all taxes (as *brahmadeyya*), to **Pokkharasāti** by the king of Kosala, in recognition of the former's skill. It was thickly populated and had much grassland, woodland and corn.¹ The **Icehānaṅgala** wood was in the neighbourhood, and when the Buddha was staying in the wood **Pokkharasāti** first sent his pupil **Ambaṭṭha** and then went himself to visit the Buddha.²

There was a road which connected Ukkaṭṭhā with **Setavyā**³ and with **Vesālī**.⁴

¹ D. i. 87; DA. i. 245.

² See the *Ambaṭṭha Sutta*.

³ A. ii. 37. Chatta goes from Setavyā

to Ukaṭṭhā to learn under Pokkharasāti (VvA. 229).

⁴ J. ii. 259.

It was in the **Subhagavana** at Ukkatṭhā that the *Mūlapariyāya Sutta*⁵ was preached and the *Mūlapariyāya Jātaka*⁶ was related in connection with it. Ukkatṭhā was the residence of **Aṅganika-Bhāradvāja**.⁷

Buddhaghosa⁸ explains that the city was so called because it was built by the light of torches (*ukkā*) at night, in order that it might be completed within the auspicious time.

In the *Brahmanimantika Sutta*,⁹ the Buddha says that it was while he was residing at Subhagavana that he became aware of the erroneous views of **Baka-brahma** and went to the Brahma-world to teach Baka the truth. The *Divyāvadāna* calls the city Ukkatā.¹⁰

⁵ M. i. 1 ff.

⁸ MA. i. 9 ; AA. ii. 504.

⁶ J. ii. 259 ff.

⁹ M. i. 326; but see S. i. 142; J. iii. 359.

⁷ ThagA. 339.

¹⁰ p. 621.

Ukkaṇṭhita-aññatarabhikkhussa Vatthu.—The name given in the *Dhammapada Commentary*¹ to the story of **Anupubba** (*q.v.*).

¹ i. 297-300.

Ukkanagara.—A vihāra (presumably in Ceylon). It was the residence of the thera **Mahāvyyagha** and seven hundred others.¹

¹ Mhv. xxxii. 54.

Ukkalā.—A district (*janapada*) in the region identified with modern Orissa.¹ The merchants **Tapassu** and **Bhalluka** were on the way from Ukkalā, when a certain deva, an erstwhile relative of theirs, advised them to visit the Buddha at **Rājāyatanamūla**, near Uruvelā, and to offer food to him, which they did.² They were on the way to **Majjhimadesa**.³ According to the *Theragāthā Commentary*⁴ there were caravan-drivers of a city called **Pokkharavatī** (probably a town in Ukkalā). Their destination was evidently **Rājagaha**, for we find them visiting the Buddha there after the first sermon and hearing him preach.

The men of Ukkalā, together with those of Vassa and Bhañña, are represented as being deniers of cause and effect, deniers of reality (*ahetu-vādā*, *akiriyavādā*, *natthikavādā*).⁵

The *Mahāvastu*⁶ places Ukkalā in the **Uttarāpatha** and mentions Adhiṣṭhāna as the place from which Tapussa and Bhalluka hailed.

The *Mahābhārata*⁷ mentions the Ukkalas several times in lists of tribes (*v.l.* Okkalā).

¹ CAG., p. 733.

² Vin. i. 4.

³ J. i. 80.

⁴ i. 48 f.

⁵ A. ii. 31; S. iii. 72; M. iii. 78; Kvu.

60; AA. ii. 497; see also KS. iii. 63, and GS. ii. 34, n. 3.

⁶ iii. 303.

⁷ *E.g.*, in Bhīsmapārvaṇ ix. 365; Droṇa iv. 122.

Ukkācelā.—A village in the **Vajji** country, on the banks of the Ganges, on the road from **Rājagaha** to **Vesāli** and near the latter.¹ Once while **Sāriputta** was staying there, the Paribbājaka **Sāmaṇḍaka** visited him and talked to him about Nibbāna.² Some time later, after the death of **Sāriputta** and **Moggallāna** within a fortnight of each other, the Buddha came to **Ukkacelā** on his way to **Vesāli** and at a gathering of the monks uttered high praise of the two chief disciples and spoke of the loss the Order had sustained by their death.³

The *Cūlagopālaka Sutta* was also preached at **Ukkacelā**.⁴

Buddhaghosa⁵ says that when the city was being built, on the day its site was marked out, fish came ashore at night from the river, and men, noticing them, made torches (*ukkā*) out of rags (*celā*), dipped them in oil, and by their light caught the fish. On account of this incident the city was called **Ukkācelā** (*v.l.* **Ukkacelā**, **Ukkāvelā**).

¹ UdA. 322.

² S. iv. 261-2.

⁴ M. i. 225.

³ *Ibid.*, v. 163 f.

⁵ MA. i. 447.

Ukkācelā Sutta.—The incident mentioned above, of the Buddha praising his two chief disciples, after their death.¹

¹ S. v. 163.

Ukkāsatika Thera.—An arahant. Ninety-four kappas ago he had seen the Pacceka Buddha **Kosika**, in **Himavā**, engaged in meditation, and for seven days he had one hundred torches kept lighted near the Buddha. On the eighth day he gave alms to the Pacceka Buddha. As a result he was born in **Tusita**, and from his body rays of light issued, spreading one hundred leagues. Fifty-five kappas ago he reigned as king of **Jambudīpa**, with his capital in **Sobhana**, built by **Vissakamma** himself, entirely of gold.¹

¹ Ap. ii. 414-15.

Ukkoṭṭana Sutta.—Few are those that refrain from accepting bribes to prevent justice, from cheating and from crooked ways; numerous those that do not so refrain.¹

¹ S. v. 473.

Ukkhā Sutta.—It would be better to cultivate thoughts of love (*mettā*) at morning, noon and eventide, than to give a morning gift of one hundred *ukkhās*¹ and the same at noon and in the evening.²

¹ The Commentary explains *ukkhā* as being a large pot with a large mouth (*mahā-mukha-ukkhālī*); SA. ii. 164.

² S. ii. 264.

Ukkhittapadumiya Thera.—An arahant. In the time of **Padumuttara** Buddha he had been a garland-maker of **Hamsavati**. Once while he was picking lotuses in a pond, the Buddha appeared before him with numerous disciples. The garland-maker picked a lotus and threw it up into the air, wishing it to remain above the Buddha's head; by the Buddha's power it did thus remain. As a result, the garland-maker was reborn in **Tāvatisa** in a palace named **Satapatta**. A thousand times he was king of the devas and five hundred times king of men.¹

¹ Ap. i. 275 f.

Ukkhepakāṭa-Vaccha Thera.—He was the son of a brahmin of the **Vaccha** family. Having heard the Buddha preach, he entered the Order and dwelt in a village settlement in **Kosala**. He learnt the doctrine from the various monks who came there from time to time, but it was not until he learnt from **Sāriputta** that he was able to distinguish between *Sutta*, *Vinaya* and *Abhidhamma*. He thus became versed in the Three *Piṭakas* even before the First Council.¹ He practised meditation and soon attained arahantship.² Later he became a teacher of the doctrine.

According to *Dhammapāla*,³ the soubriquet **Ukkhepakāṭa** was given to him because he was able to teach and recite passages from the three *Piṭakas* "casting them in their proper setting, according as they belonged to each *Piṭaka*." The title was meant to emphasise his eminent repertory of orally-learned doctrine.

He had been a householder in the time of the Buddha **Siddhattha** and had helped a guild who built a hall for the Buddha by giving them a pillar for the building.

Fifty-five kappas ago he was a king named **Yasodhara** and twenty-one kappas ago another king named **Udena**. His seven-storied palaces were all built on one pillar. He is probably to be identified with **Ekatthambhika** Thera of the **Apadāna**.⁴

¹ On this see *Brethren*, p. 66. n. 1.

² *Thag.* v. 65; *ThagA.* i. 147 f.

³ *ThagA.* i. 149.

⁴ i. 56-7.

1. **Ugga.**—A banker in the time of **Konāgamana** Buddha; he was one of the Buddha's chief lay-supporters and built for him a residence, half a league in extent, on the site of the later **Jetavana**.¹

¹ *J.* i. 94; *Bu.* xxiv. 24.

2. **Ugga.**—The chief minister of **Pasenadi**, king of **Kosala**.¹ He once visited the Buddha and told him how he rivalled in power and wealth the setṭhi **Migāra**, grandson of **Rohaṇa**. He was worth one hundred

¹ *AA.* ii. 697.

thousand in gold alone, to say nothing of silver. The Buddha tells him that all this wealth could easily be lost in various ways, not so the seven kinds of Āriyan wealth (*saddhā, sīla, etc.*).²

² A. iv. 6-7.

3. **Ugga.**—One of those that formed the retinue of the rājā **Eleyya**. He was a follower of **Uddaka-Rāmaputta**, whom the king too held in veneration.¹

¹ A. ii. 180.

4. **Ugga.**—A householder of **Hatthigāma(ka)** of the **Vajji** country. Among householders he was declared by the Buddha to be the best of those who waited on the Order (*saṅghupaṭṭhākānaṃ*).¹ On his father's death he was appointed to the post of seṭṭhi. Once when the Buddha went to Hatthigāma during a tour and was staying in the **Nāgavanuyyāna** there, Ugga came to the pleasure, with dancers, at the conclusion of a drinking-feast of seven days' duration. At the sight of the Buddha he was seized with great shame and his intoxication vanished. The Buddha preached to him and he became an *anāgāmī*. Thereupon he dismissed his dancers and devoted himself to looking after members of the Saṅgha. Devas visited him at night and told him of the attainments of various monks, suggesting that he should choose only the eminent ones as the recipients of his gifts. But what he gave, he gave to all with equal delight.²

The Buddha once stated that Ugga was possessed of eight special and wonderful qualities. One of the monks, hearing the Buddha's statement, went to Ugga and asked him what these qualities were. Ugga replied that he was not aware of what the Buddha had in mind and proceeded to explain eight wonderful things that had happened to him, viz.: (1) As soon as he saw the Buddha, his state of drunkenness vanished and he made obeisance to the Buddha, who talked to him on various topics, such as *dāna, sīla, etc.* (2) When the Buddha saw that Ugga's mind was ready, he preached to him the Four Truths, which he understood and realised. (3) He had had four young and beautiful wives; when he took the vow of celibacy, he made ample provision for them; for one of them he obtained the husband of her choice, because she so desired, and this he did with no tinge of jealousy. (4) All his immense wealth he shared with men of good and lovely conduct. (5) On whatever monk he waited, he did it with whole-heartedness; to the monk's preaching he listened earnestly; if the monk did not preach, Ugga

¹ A. i. 26.

² AA. i. 214-5.

himself taught him the doctrine. (6) Devas told him of the different attainments of various monks, but he gave to all alike, without distinction. (7) He felt no pride that he should hold converse with devas. (8) He did not worry about death because the Buddha had assured him that he would never more return to this world.

The monk reports this conversation to the Buddha and the Buddha tells him that these were the very qualities he had in mind when praising Ugga.³

The *Samyutta Nikāya*⁴ records a visit paid to the Buddha by Ugga, at Hatthigāma. He asked the Buddha why it was that some beings attained full freedom in this very life, while others did not. Because of grasping, says the Buddha.

Ugga had been a householder in the time of **Padumuttara** Buddha. He once heard the Buddha preach and declare, at the end of his sermon, one of his lay disciples to be the best of those who waited on the Order. He wished for himself a similar attainment and did many good deeds towards that end.⁵ *v.l.* **Uggata**.

³ A iv. 212-6.

⁴ S. iv. 109 f.

⁵ AA. i. 214.

5. **Ugga**.—A householder of **Vesāli**, declared by the Buddha to be the best of those who gave agreeable gifts (*manāpadāyakānaṃ*).¹

His original name is not known. He came to be called Ugga-seṭṭhi, because he was tall in body, lofty in morals and of striking personality. The very first time he saw the Buddha, he became a *sotāpanna* and later an *anāgāmi*. When he was old, the thought came to him one day, while he was alone, "I will give to the Buddha whatever I consider most attractive to myself and I have heard from him that such a giver obtains his wishes. I wish the Buddha would come to my house now." The Buddha, reading his thoughts, appeared before his door with a following of monks. He received them with great respect and, having given them a meal, announced to the Buddha his intention of providing him and the monks with whatever they found agreeable.²

While staying at the **Kūṭāgārasālā** in Vesāli, the Buddha once declared to the monks that Ugga was possessed of eight marvellous qualities. The rest of the story is very similar to that of **Ugga** of **Hatthigāmaka**, given above. This Ugga states as the first wonderful thing which happened to him, the faith he found in the Buddha at their very first meeting; three and four are the same; the fifth is that whatever monk he waits on, he does it whole-heartedly; the sixth, that if the monk

¹ A. i. 26; in SA. iii. 26 he is wrongly described as *aggo paṇitadāyakānaṃ*—the title of **Mahānāma**.

² AA. i. 213-4.

preaches he would listen with attention, if the monk does not preach, Ugga would teach to him the doctrine; the seventh is the same; the eighth that he has got rid of all the *orambhāgiya-saṃyojanas* mentioned by the Buddha. The conversation is reported to the Buddha who agrees that Ugga does possess the qualities mentioned.³

The *Samyutta Nikāya*⁴ repeats under Ugga of Vesāli the same discussion with the Buddha as was given in connection with Ugga of Hatthigāma, regarding the reason why some beings do not attain complete freedom in this very life. This is perhaps due to uncertainty on the part of the compilers as to which Ugga took part in the original discussion.

A sutta in the *Anguttara Nikāya*⁵ gives a list of things of which Ugga himself was fond. We are told that he offered these things to the Buddha. The list includes rice-cakes made in the shape of Sāla-blossoms, the flesh of sucking pig and Kāsi robes. These and other things were given not only to the Buddha, but, according to the Commentary,⁶ also to five hundred monks. The Sutta goes on to say that Ugga died soon after and was born among the **Manomayadevā**. He visited the Buddha from the deva-world and stated that he had achieved his goal (of reaching arahantship).

He is included in a list of householders who possessed six special qualities: unwavering loyalty to the Buddha, the Dhamma and the Saṅgha, Āriyan conduct, insight and liberation.⁷

His desire to become chief of those who give agreeable things was first conceived in the time of **Padumuttara** Buddha, when he was a householder in Hamsavati; he heard the Buddha describe one of his disciples as being a giver of such gifts.⁸

³ A. iv. 208-12.

⁴ S. iv. 109 f.

⁵ A. iii. 49-51.

⁶ AA. ii. 602.

⁷ A. iv. 451.

⁸ AA. i. 213.

6. **Ugga**.—A therā. He was the son of a banker in **Ugga**, in the Kosala country. When the Buddha was staying in the **Bhaddārāma** there, Ugga heard him preach and entered the Order. Soon afterwards he became an arahant.¹

He had been a householder in the time of **Sikhī** Buddha and offered him a *ketaka*-flower. As a result, he was born twelve times as king. He is probably to be identified with **Sudassana** Thera of the *Apadāna*.²

¹ Thag. v. 80; ThagA. i. 174-5.

² i. 164-5.

7. **Ugga**.—A banker of the city of **Ugga**; he was a friend of **Anātha-piṇḍika** and, according to some accounts, his son married Anāthapiṇḍika's

daughter, **Cūla Subhaddā**. He and his family had been followers of the Nigaṇṭhas, but they later became followers of the Buddha through the intervention of Subhaddā. For the story see *s.v.* **Cūla Subhaddā**. See also **Kāḷaka** (1).

8. **Ugga**.—A township (*nigama*) in **Kosala**. The Buddha stayed there at the **Bhaddārāma**.¹ The town was the residence of the banker **Ugga**, and was once a stronghold of the Nigaṇṭhas; after the conversion of Ugga's family, through **Cūla Subhaddā's** intervention, the people became faithful followers of the Buddha and for some time **Anuruddha** lived there, at the Buddha's special bidding, to preach to the new converts.² Probably the **Uggārāma**, mentioned in the story of **Aṅganika Bhāradvāja**,³ was also in Ugga, in which case it was near the village of **Kuṇḍiya** of the Kuru country.

¹ ThagA. i. 174.

i. 65 **Mahā Subhaddā** also lived in Ugga,

² DhA. iii. 465-9; according to ThagA. in a family of unbelievers.

³ ThagA. i. 339; *Brethren*, 157, n. 4.

1. **Ugga Sutta**.—Records the conversation between the Buddha and **Ugga** (2) (*q.v.*), minister of King **Pasenadi**.¹

¹ A. iv. 6-7.

2. **Ugga Sutta**.—Deals with the eight wonderful qualities of **Ugga** of Vesalī.¹ See **Ugga** (5).

¹ A. iv. 208-12.

3. **Ugga Sutta**.—Deals with the eight wonderful qualities of **Ugga** of **Hatthigāma**.¹ See **Ugga** (4).

¹ A. iv. 212-6.

1. **Uggata**.—See **Ugga** (4).

2. **Uggata**.—A khattiya of the city of **Sumaṅgala**, father of **Sujāta** Buddha.¹

¹ J. i. 38; Bu. xiii. 20.

3. **Uggata**.—The Kālīṅga king who, with **Bhīmaratha**, king of **Saṅjayaṇṭī**, and **Aṭṭhaka**, king of **Hastināpura**, sought the Bodhisatta **Sara-bhaṅga** to learn from him where the kings **Kalābu**, **Nālikira**, **Ajjuna** and **Daṇḍakī** had been born after the destruction of themselves and their kingdoms as a result of their ill-treatment of holy men.¹

¹ J. v. 135 ff.

Their story is given in the *Sarabhaṅga Jātaka* (q.v.).

The scholiast of the *Jātaka*² takes Uggata to be not the name of the Kālīṅga king but a descriptive epithet, and explains it by saying *cando viya suriyo viya ca pākaṭo paññāto*.

The *Mahāvastu*,³ however, definitely mentions Uggā as the name of the king, in the same way as Bhīmaratha and Aṣṭhamaka (Aṭṭhaka), and gives the capitals of the two latter as Sañjayantī and Hastināpura respectively.

² *Ibid.*, 137.

³ iii. 364 f.

4. **Uggata**.—King during the time of **Sobhita** Buddha. He built a vihāra named **Surinda** at **Sunandavatī** and another named **Dhammagānārāma** at **Mekhalā** and dedicated them to the Buddha and the Order. At the festival of dedication of the former one hundred crores became arahants and at that of the latter, ninety crores.¹

¹ Bu. vii. 9 f.; BuA. 139.

5. **Uggata**.—Twenty-nine kappas ago there were sixteen kings of the name of Uggata, all previous incarnations of the Thera **Citakapūjaka**.¹

¹ Ap. i. 151.

6. **Uggata**.—King of one thousand and fifty-one kappas ago; a previous life of **Dhajādayaka** Thera.¹

¹ Ap. i. 109.

7. **Uggata**.—Fourteen kappas ago there were four kings named Uggata, previous births of **Parappasādaka**¹ or **Bhūta**² Thera.

¹ Ap. i. 114.

² ThagA. i. 494.

Ugghatasarīra.—A Mahāsāḷa brahmin, so called because he was tall in person and eminent in wealth.¹ Having made preparations for a great sacrifice, in which numerous animals were to be slaughtered, he visited the Buddha at Jetavana to consult him as to the efficacy of the sacrifice. Three times he told the Buddha that he had heard that the laying down (*ādhāna*) of the fire and the setting up (*ussāpana*) of the sacrificial post bore great fruit. Three times the Buddha agreed that it was so, and Ugghatasarīra was about to conclude that the Buddha approved of his sacrifice, when **Ananda** intervened and suggested that the Buddha should be asked to explain his meaning and to give his advice as to the efficacy of the sacrifice. The Buddha thereupon declared that there were

¹ AA. ii. 714.

three fires to be cast off: *rāga*, *dosa* and *moha*; and three fires that should be honoured: *āhuneyyaggi*, *gahapataggi* and *dakkhiṇeyyaggi*. The *āhuneyyaggi* was represented by the parents; the *gahapata*, by wife, children, servants and retainers; the *dakkhiṇeyya*, by holy men and recluses.

At the end of the discourse, Uggatasarīra became a convert to the Buddha's faith and set free the animals destined for the sacrifice.²

² A. iv. 41-6.

Ugganagara.—See **Ugga** (8).

Uggarinda.—One of the chief lay supporters of **Nārada** Buddha.¹

¹ Bu. x. 25.

1. **Uggasena.**—King of Benares. The Nāga king, **Campeyya**, was brought before him by a brahmin snake-charmer for a performance, but when the king learnt from the Nāga's sister, **Sumanā**, what had happened, he caused the Nāga to be set free. Later, Campeyya took him to the Nāga-world and shewed him every honour. Uggasena's subjects were allowed to bring back from the Nāga-world whatever they desired.¹

The story is told in the *Campeyya Jātaka* (q.v.).

In the present age Uggasena became **Sāriputta**.²

¹ J. v. 458 ff.; Mtu. ii. 177 ff.

² J. v. 468.

2. **Uggasena.**—Son of a banker of **Rājagaha**. He fell in love with a very skilful acrobat, married her and followed her about with her troupe. When he discovered that she despised him for his lack of skill as an acrobat, he learnt the art and became a clever tumbler. The Buddha knew that Uggasena was ready for conversion and entering **Rājagaha** while Uggasena was displaying his skill before a large crowd of people, withdrew their attention from his skilful feats. Seeing Uggasena's disappointment, the Buddha sent **Moggallāna** to ask him to continue his performance, and while Uggasena was displaying his skill by various tricks, the Buddha preached to him, and Uggasena became an arahant, even as he stood poised on the tip of a pole, and later became a monk. His wife also left the world soon after and attained arahantship.

In the time of **Kassapa** Buddha they were husband and wife. On their way to the shrine of the Buddha where they worked as labourers, they saw an Elder and gave him part of the food they had with them and expressed the desire that they should, one day, like him, realise the Truth. The Elder, looking into the future, saw that their wish would

be fulfilled and smiled. The wife, seeing him smile, said to her husband that the Elder must be an actor, and the husband agreed. Because of this remark they became actors in this life, but through their pious gift they attained arahantship.¹

¹ DhA. iv. 59-65; also *ibid.*, 159.

3. **Uggasena**.—King, husband of Queen **Dinnā** (*q.v.*)

Uggasena-Nanda.—King of **Magadha**, one of the nine **Nanda** kings.¹

¹ Mbv. 98.

Uggasena Vatthu.—The story of **Uggasena** of Rājagaha (**Uggasena** 2).¹

¹ DhA. iv. 59-65; *ibid.*, 159.

Uggaha Menḍakanattā.—The grandson of the banker **Menḍaka**; he lived in **Bhaddiya**. Once when the Buddha was staying in the **Jāti-yāvana** at Bhaddiya, Uggaha invited him and three monks to a meal at his house. At the conclusion of the meal, he asked the Buddha to speak a few words of advice to his daughters who were about to be married.¹ The Buddha preached to them the **Uggaha Sutta**.²

¹ The Commentary says that their nuptials were already in progress at the time of the Buddha's visit (AA. ii. 597).

² A. iii. 36 ff.

Uggaha Sutta.—Preached at **Bhaddiya** to the daughters of **Uggaha Menḍakanattā** just before their marriage. A wife should rise betimes before her husband, and sleep after him; she should respect his wishes, give him pleasure and be of sweet speech. His parents and elders and all those whom he holds in esteem, should she reverence and honour; she should be skilful in all the duties of the household; she should look after the servants in the house and supervise their duties, provide them with all necessaries and be kind and helpful to them; she should safeguard her husband's interests and look after his wealth; she should be of virtuous conduct in every way.¹

¹ A. iii. 36 ff.

Uggārāma.—A pleasaunce, probably near the village **Kuṇḍiya** of the Kurus. **Aṅgaṇika Bhāradvāja** is said to have visited it once.¹ See also **Ugga** (8).

¹ ThagA. i. 339.

Uggāhamāna-Samaṇa-Manḍikāputta.—A Paribbājaka. Once when he was staying near Sāvattṭhi in Mallikā's pleasure at the **Samayappa-vādaka** hall, the carpenter (thapati), **Pañcakaṅga**, on his way to see the Buddha, visited him and had a conversation with him, which conversation Pañcakaṅga later reported to the Buddha.¹ The details are given in the *Samaṇa-Manḍikā Sutta*.

According to Buddhaghosa,² the Paribbājaka's original name was **Sumana**, but he was called Uggāhamāna because he had the ability to learn a few things (because he was always learning things?).

Chalmers³ suggests that perhaps his mother's name was originally Sumanā and that it was altered to *Samaṇā*, just as there is the further tendency to read *muṇḍikā* for the second part, in order to make her name mean "shaveling recluse" on familiar Pāli analogy.

¹ M. ii. 22 f.

² MA. ii. 710.

³ Further Dialogues ii. 12 n.

Ugghaṭṭitaññu Sutta.—Some people in the world are quick withal and learn by taking hints; others learn when full details are given; some have to be led on by instruction; others just learn the text but do not understand it.¹

¹ A. ii. 135.

Uccaṅkuṭṭha.—A locality in South India; it was the residence of many famous troop-leaders, whom **Kulasekhara** won over to his side in his fight against **Parakkamabāhu I.**¹

¹ Cv. lxxvii. 78.

Ucchaṅga Jātaka (No. 67).—Three men who were ploughing on the outskirts of a forest were mistaken for bandits and taken before the king. While they were being tried a woman came to the palace and with loud lamentations begged for "wherewith to be covered." The king ordered a shift to be given to her but she refused, saying that that was not what she meant. The king's servants came back and reported that what the woman wanted was a husband. When the king had her summoned and questioned, she admitted that it was so. Being pleased with the woman, the king asked in what relationship the three prisoners stood to her. She answered that one was her husband, one her brother and one her son. When the king asked which of the three she wished to have released, she chose the brother, because, she said, the two others were replaceable. Well pleased with her, the king released all three.

The story was related in reference to a woman in a village in Kosala who obtained, from the king of Kosala, the release of three men in similar circumstances and in the same way.¹

¹ J. i. 306-8.

Uccatalaṅka.—The residence of **Mahānāga** Thera¹ (*v.l.* **Uccavālika**, **Uccavālaṅka**).

¹ VibhA. 489.

Ucchaṅgapupphiya Thera.—An arahant. In the time of **Vipassī** Buddha he was a garland-maker of **Bandhumatī**. He saw the Buddha walking along the street with a large following of monks, and taking a flower from his lap he offered it to the Buddha.¹

¹ Ap. ii. 374-5.

Uccaṅgamāya.—A Pacceka Buddha found in a list of Pacceka Buddhas.¹

¹ M. iii. 70; ApA. i. 107.

Ucchiṭṭhabhatta Jātaka (No. 212).—In a village near Kāsī, a brahmin's wicked wife received her lover when her husband was away. She prepared a meal for her lover and while he ate she stood at the door watching for her husband. The brahmin appearing before he was expected, the lover was bundled into the store-room. The woman put some hot rice over the food left unfinished by her lover and gave the plate to her husband. When asked why the rice was hot on the top and cold at the bottom, she remained silent. The Bodhisatta, who had been born as a poor acrobat, had been at the door of the house waiting for alms and had seen all that had happened. He informed the brahmin of his wife's conduct and both wife and lover received a sound beating.

The story was told to a monk who hankered after his wife. The Buddha related the story in order to show him that in a past birth this same wife had made him eat the leavings of her paramour.¹

¹ J. ii. 167 ff.

Ucchu.—The name given to one of the stories of the *Petavatthu*. The *peta* referred to had been a resident near **Veluvana**. Once he was going along the road eating a sugar cane and carrying a bundle of sugar canes. Behind him came another man of good conduct, with a child. The child, seeing the sugar cane, begged for some of it with great lamentations. The good man wishing to console the child, walked up to the sugar cane-eater and tried to make friends. His efforts were, however, unsuc-

cessful, and when he begged for a piece of sugar cane for the child, the man sulkily threw him a bit from the end of the sugar cane. This man, after his death, was born as a *pēta*. Around him was a forest of sugar canes, but whenever he attempted to eat any of them he got badly bruised and wounded. One day **Moggallāna** saw him, and having discovered his antecedents told him about his past profitless life. He made the *peta* get for him a piece of sugar cane, which he offered to the Buddha and the monks. As a result of this, the *peta* was reborn in **Tāvātimsa**.¹

¹ Pv., pp. 61 f.; PvA. 257 ff.

Uccukhaṇḍika.—A therā. He was a gate-keeper in Bandhumatī during the time of Vipassī Buddha and once gave to the Buddha a cut of sugar cane.¹ He is probably identical with **Kosiya** Thera.²

¹ Ap. ii. 393.

² ThagA. i. 431 f.

1. **Uccu-vimāna**, also called **Uccudāyikā-vimāna**. A girl, who belonged to a pious family in Rājagaha, used to give to holy men half of anything she received. She was given in marriage to a family of unbelievers. One day she saw **Moggallāna** going about for alms, and having invited him to her house she gave him a piece of sugar cane which had been set aside for her mother-in-law, whose approval of the gift she hoped to win. But when the mother-in-law heard of what had happened in her absence, she flew into a rage and struck the girl with a stool. The girl died immediately and was born in **Tāvātimsa**.

Later she visited **Moggallāna** and revealed her identity.

Her palace came to be called **Uccudāyikā-vimāna**.¹

¹ Vv. 24 f.; VvA. 124 ff.

2. **Uccu-vimāna**.—The story is the same as the above except that the mother-in-law struck the girl with a clod of earth.¹

¹ Vv. 44 f.; VvA. 203 ff.

Ujita.—A caravan-driver, who, with his friend **Ojita**, gave the first meal to **Sikhī** Buddha after his Enlightenment.¹

¹ ThagA. i. 48.

Ujuññā (Ujjuññā).—A district and a town in **Kosala**. Once when the Buddha was staying at the Deer Park in **Kaṇṇakatthala** in the neighbourhood of the city, **Pasenadi**, who happened to be at Ujuññā on

business, visited the Buddha. On this occasion was preached the *Kaṇṇakathala Sutta*.¹

It was here too that Nigaṇṭha **Kassapa** came to see the Buddha. This visit is recorded in the *Kassapa Sihanāda Sutta*.²

¹ M. ii. 125 ff.; MA. ii. 757.

² D. i. 161 ff.

1. **Ujjaya, Ujjāya**.—A Pacceka Buddha, mentioned in the list in the *Isigili Sutta*.¹

¹ M. iii. 70.

2. **Ujjaya**.—A therā. He was the son of a Sotthiya-brahmin of **Rājagaha**, and became proficient in the three Vedas. Dissatisfied with the teaching of the Vedas, he went to the Buddha and heard him preach at Veḷuvana. Later he entered the Order and retired into the forest, having learnt a subject for meditation. Soon after he became an arahant.

In a past life he had offered a *kaṇikāra*-flower to the Buddha.

Thirty-five kappas ago he was a king named **Aruṇabala**.¹

He is probably identical with **Kaṇikārapupphiya** of the *Apadāna*.²

¹ Thag. v. 67; ThagA. i. 118 f.

² Ap. i. 203.

3. **Ujjaya**.—A brahmin. He once went to the Buddha and asked him if he thought well of sacrifices. The Buddha replied that he was opposed to sacrifices which involved the slaughter of animals, but sacrifices not necessitating butchery, such as, for instance, a long-established charity, an oblation for the welfare of the family, had his approval.¹

The same *Nikāya*² records another visit of Ujjaya wherein he tells the Buddha that he wishes to observe a period of retreat (*upavāsa*), and asks for a teaching which will bring welfare both in this world and in the next. See below **Ujjaya Sutta 2**.

¹ A. ii. 42.

² A. iv. 285 f.

1. **Ujjaya Sutta**.—Records the questions asked by the brahmin **Ujjaya** regarding sacrifice, and the Buddha's answer.¹ See above **Ujjaya 3**.

¹ A. ii. 42.

2. **Ujjaya Sutta**.—**Ujjaya's** request to the Buddha (referred to above under **Ujjaya 3**) for a teaching which would bring him welfare in both worlds and the Buddha's reply thereto, detailing four qualities which would bring prosperity in this world—the accomplishments of exertion (*uṭṭhānasampādā*), and of protection (*ārakkhasampādā*), friendship with the good (*kalyānamittatā*), and regular living (*samajīvitā*)—and four

others for bringing happiness in the next—viz., the four *sampadā* (accomplishments) of *sīla* (morality), *citta* (concentration and meditation), *cāga* (generosity), and *paññā* (higher wisdom).¹

¹ A. iv. 285-9.

Ujjuhāna.—A hill thickly covered with jungle and abounding in streams which get overfull during the rains and make living on the hill uncomfortable.

According to others, Ujjuhāna is the name of a bird, capable of bearing cold and rain with comfort.¹

¹ Thag. 597; ThagA. i. 536.

Ujjenī.—The capital of **Avanti** (*q.v.*). In the Buddha's time, **Caṇḍa-Pajjota**¹ was king of Ujjenī and there was friendly intercourse between that city and **Magadha**, whose king was **Seniya Bimbisāra**.²

There was an old trade-route from Ujjenī to Benares and the merchants of the two cities showed healthy rivalry not only in trade, but also in matters of culture.³

It was while going with a caravan to Ujjenī, that **Soṇa Kuṭīkaṇṇa** met the Peta, whose words made him decide to renounce household life.⁴

The road taken by **Bāvārī's** disciples ran through Ujjenī.⁵

Ujjenī was also the birthplace of **Mahā Kaccāna**,⁶ of **Isidāsī**,⁷ of **Abhaya**⁸ and of the courtesan **Padumavatī**, mother of Abhayā.⁹

Before succeeding to his father's throne at **Pāṭaliputta**, **Asoka** reigned for several years as Viceroy at Ujjenī, and it was during this period that **Mahinda** and **Saṅghamittā** were born.¹⁰

Mahinda spent six months in **Dakkhiṇagiri Vihāra** in Ujjenī, prior to his visit to Ceylon.¹¹

From the same vihāra forty thousand monks were present, under the leadership of **Mahā Saṅgharakkhita**, at the foundation of the **Mahā Thūpa** in Anurādhapura.¹²

The **Jātakas**¹³ speak of Ujjenī as having been the capital of Avanti

¹ Vin. i. 276; DhA. i. 192.

² After Bimbisāra's death, however, Pajjota seems to have contemplated a war against Ajātasathu. See M. iii. 7.

³ See, e.g., J. ii. 248 ff., where the merchants of Benares compare their musician Guttīla with Mūsila, the chief fiddler of Ujjenī.

⁴ UdA. 307 f.

⁵ Sn. v. 1011.

⁶ ThagA. i. 483.

⁷ Thig. v. 405.

⁸ ThagA. 41.

⁹ ThigA. 39.

¹⁰ Mhv. xiii. 10 ff.; Mbv. 99; Sp. i. 70.

¹¹ Mhv. xiii. 5.

¹² *Ibid.*, xxix. 35.

¹³ *E.g.*, in J. iv. 390, where Avanti Mahārāja rules in Ujjenī as capital of Avanti.

from very ancient times. But in the *Mahāgovinda Sutta*,¹⁴ **Māhissatī** is mentioned as the capital of Avanti. Perhaps Māhissatī lost its importance later and gave place to Ujjenī, for we find Māhissatī mentioned just before Ujjenī among the places passed by Bāvari's pupils on their way to Sāvattthi.¹⁵

Ujjenī is identical with the Greek Ozenē, about 77° E. and 23° N.¹⁶

¹⁴ D. ii. 235.

¹⁵ Sn. v. 1011.

560, and Beal (ii. 270) for Hiouen Thsang's

¹⁶ *Bud. India*, p. 40; see also CAGI. | description of it.

2. **Ujjenī**.—A city in Ceylon, founded by **Vijaya's** minister **Accuta-gāmi**.¹

¹ Dpv. ix. 36; Mhv. vii. 45.

3. **Ujjenī**.—A township (*nigama*), the residence of the banker's daughter **Rucinandā**, who gave a meal of milk-rice to **Padumuttara** Buddha just before his Enlightenment.¹

¹ BuA. 158.

Ujjenika.—Name given to the inhabitants of **Ujjenī**.¹ **Pajjota** is called **Ujjenika (Ujjenaka) rājā**.²

¹ Mil. 331.

² MA. ii. 738.

Ujjhaggika Vagga.—The second division of the *Sekhiyā* of the *Vinaya Pitāka*.¹

¹ Vin. iv. 187-8.

Ujjhānasaññikā.—The name given to a group of devas who once visited the Buddha at Jetavana late at night. They charged the Buddha with inconsistency, but later, begging his forgiveness, they were pardoned by him.¹ **Buddhaghosa**² says that they did not belong to any separate deva-world but were given this name by the Theras of the Council on account of their captious remarks. They had heard the Buddha praise his monks for self-denying practices while he himself wore raiment of silk, fine cloth or linen, ate food worthy of a rājā, dwelt in a Fragrant Cell like unto a deva-mansion and used good medicines.

¹ S. i. 23-5.

² SA. i. 50 f.

Ujjhānasaññino Sutta.—Records the visit of the **Ujjhānasaññikā** devas to the Buddha.¹

¹ S. i. 23-5.

Ujjhānasaññī.—A therā. He was so called because he went about finding fault with the monks. He was reported to the Buddha, who thereupon delivered a sermon blaming action such as his.¹

¹ DhA. iii. 376-7.

Uṭṭhāna Sutta.—The Buddha was once staying in the upper storey of the **Migāramātupāsāda** when he heard the new entrants to the Order, in the cells below, making a great uproar, talking about the food they had eaten, and other such worldly topics. The Buddha desired **Moggallāna** to come and, when he appeared, the Buddha asked him to frighten the monks by a display of *iddhi*-power.

By his psychic power Moggallāna caused the whole building to rock to and fro like a ship, and when the monks, in terror, sought the Buddha's protection, he explained to them that Moggallāna gave them the fright as a lesson to them to lead active and energetic lives, for death lays hold of the slothful.

The monks having listened to the Buddha's sermon, concentrated their minds on it, and soon after became arahants.¹

¹ Sn. vv. 331-4; SnA. i, 336 f; cf. S. v. 269. ff.

Uḍḍita Sutta.—Preached in answer to a question by one of the devas. The world is all strung up by cords of craving and is escorted by decay.¹

¹ S. i. 40.

Uṇṇalomaghara.—A building belonging to the **Rājāyatanadhātu-vihāra** in **Nāgadipa**. It was erected by **Aggabodhi II.**¹

¹ Cv. xlii. 62.

Uṇṇābha.—A brahmin. He once visited the Buddha at **Sāvatti** and asked him whether the five sense-faculties (*indriyāṇi*), which were of different scope and range, had any common ground of resort (*paṭi-saraṇa*). The Buddha replies that the mind is their common resort and, in answer to further questions, explains that there is nothing beyond Nibbāna; that the holy life has Nibbāna for its ending.

When the brahmin, greatly pleased with the Buddha's teaching, goes away, the Buddha tells the monks that Uṇṇābha has become an *anāgāmi* and would, therefore, after death, no longer return to this world.¹

The same *Nikāya*² records a visit of Uṇṇābha to **Ānanda** at **Kosambī**. He asks Ānanda what is the aim of holy life and, on being

¹ S. v. 217 f.

² *Ibid.*, 272 f.

told that it is the abandoning of desire by means of jhāna, suggests that it would be a task without end. But Ānanda, by means of an illustration, explains how the task does come to an end, and Uṇṇābha expresses great satisfaction with the answer. Perhaps this refers to another brahmin of the same name.

Uṇṇābha Sutta.—The conversation between the Buddha and Uṇṇābha referred to above.¹

¹ S. v.

Uṇṇanābhi.—A spider, as big as a chariot wheel, which lived in a cave in Mount **Cittakūṭa**. During the rains the geese who lived on the mountain entered his cave for shelter. Every month the spider would make a web, each thread of which was as thick as a cow's halter, at the entrance of the cave. At the end of the rains a young goose, who had been given two portions of food to make him strong would break the web and the geese would fly away. Once the rains lasted five months and the geese, having no food, were forced to eat their eggs and then their young. When the time came for them to fly away, none of them were strong enough to break the web and the spider sucked the blood of them all. That was the end of the **Dhataratṭha** geese.¹

¹ J. v. 469-70.

Uṇha Sutta.—When the **Uṇhavalāhaka-devā** wish to revel their bodies, the weather becomes hot, according to their desire.¹

¹ S. iii. 251.

Uṇhanagara.—A village, the birthplace of **Hatthadāṭha** (*q.v.*).¹

¹ Cv. xlv. 45.

Uṇhavalāhaka.—A class of devas who live in the **Cātummahārājika** world.¹ When they wish for heat to revel their bodies, the weather becomes hot. (See **Uṇha Sutta** above.)

¹ NidA. 108; VibhA. 519.

Utuḥhipupphiya Thera.—An arahant. He made a garland of *utuḥhi*-flowers and offered it to a bodhi-tree. This was at the beginning of this kappa.¹

¹ Ap. ii. 398.

Uttā.—A therā. He and his friend **Dhanuggahatissa** lived in a hut near the **Jetavana** vihāra. One night, couriers of **Pasenadi**, seeking for counsel as to how to win the war against **Ajātasattu**, overheard a conversation between these two Elders, and acting upon the suggestion contained therein, Pasenadi became victorious.¹

For the story see (s.v.) **Danuggahatissa**.

¹ J. ii. 403-4.

2. **Uttā.** See **Datta** (**Mantidatta**).

1. **Uttama.**—Author of the *Bālāvatāra-ṭīkā* and the *Liṅgathavivaraṇa-ṭīkā*. He was a native of Pagan.¹

¹ Gv. 63, 73; see also Bode, *op. cit.*, 22 and n. 1.

2. **Uttama.**—The name given to a cetiya connected with **Sikhī** Buddha. **Āsanatthavika** Thera, in a previous birth, came across this cetiya while wandering in the forest and did obeisance to it.¹

¹ Ap. i. 255.

3. **Uttama.**—A general of **Māṇābharaṇa**. He was defeated at **Vacā-vāṭaka** by **Rakkha**.¹

¹ Cv. lxx. 295.

Uttamadevī Vihāra.—A monastery to the east of **Anurādhapura**.¹

¹ UdA. 158; MA. i. 471.

1. **Uttamā.**—A therī. She was born in a banker's family in Sāvattthi and, having heard **Paṭācārā** preach, entered the Order. She could not attain the climax of her insight, till **Paṭācārā**, seeing the state of her mind, gave her admonition. **Uttamā** thereupon became an arahant.¹

According to the *Apadāna* (quoted in *ThigA.*) she joined the Order at the age of seven and attained arahantship within a fortnight.

In the time of **Vipassī** Buddha she had been a slave-girl in a house in **Bandhumatī**. At that time King **Bandhumā** (**Vipassī**'s father) kept fast-days, gave alms and attended sermons, and the people followed his pious example. The slave-girl joined in these pious acts, and on account of her thoroughness in the observance of fast-days, she was, after death, reborn in **Tāvatiṃsa**. She became the chief queen of the king of the devas sixty-four times, and she was a Cakkavatti's wife in sixty-three births.

She is evidently identical with **Ekūposathikā** of the *Apadāna*.²

¹ Thig. vv. 42-4; ThigA. 46 ff.

² Ap. ii. 522 f.

2. **Uttamā**.—A therī. She was the daughter of an eminent brahmin of **Kosala**. Having heard the Buddha preach during one of his tours, she left the world and soon won arahantship. She, too, had been a slave-girl in **Bandhumatī** in **Vipassī's** time. One day, seeing an arahant seeking alms, she gladly offered him cakes.¹

She is probably identical with **Modakadāyikā** of the *Apadāna*.²

¹ Thig. vv. 45-7; ThigA. 49 f.

² ii. 524 f.

1. **Uttara**.—A thera. He was the son of an eminent brahmin of **Rājagaha**.¹ He became proficient in Vedic lore and renowned for his breeding, beauty, wisdom and virtue. The king's minister, **Vassakāra**, seeing his attainments, desired to marry him to his daughter; but Uttara, with his heart set on release, declined, and learnt the Doctrine under **Sāriputta**. Later he entered the Order and waited on Sāriputta.

One day Sāriputta fell ill and Uttara set out early to find a physician. On the way he set down his bowl by a lake and went down to wash his mouth. A certain thief, pursued by the police, dropped his stolen jewels into the novice's bowl and fled. Uttara was brought before Vassakāra who, to satisfy his grudge, ordered him to be impaled. The Buddha, seeing the ripeness of his insight, went to him and placing a gentle hand, "like a shower of crimson gold," on Uttara's head, spoke to him and encouraged him to reflection. Transported with joy and rapture at the Master's touch, he attained sixfold *abhiññā* and became arahant. Rising from the stake, he stood in mid-air and his wound was healed. Addressing his fellow-celibates, he told them how, when he realised the evils of rebirth, he forgot the lesser evil of present pain.²

In the time of **Sumedha** Buddha, he had been a **Vijjādhara**. Once, while flying through the air, he saw the Buddha at the foot of a tree in the forest and, being glad, offered him three *kaṇikāra* flowers.

By the Buddha's power, the flowers stood above him forming a canopy. The **Vijjādhara** was later born in **Tāvatiṃsa**, where his palace was known as **Kaṇikāra**.

He was king of the gods one hundred and five times, and king of men one hundred and three times.

According to the *Apadāna* (quoted in *ThagA.*), he became an arahant at the age of seven. This does not agree with the rest of the story and is probably due to a confusion with some other Uttara.

Uttara is probably to be identified with **Tiṇikaṇikārapupphiya** of the *Apadāna*.³

¹ Of *Sāvatti*, according to the *Apa-*
dāna.

² Thag. vv. 121-2; ThagA. i. 240 ff.

³ Ap. ii. 441 ff.

2. **Uttara.**—A therā. He was the son of a brahmin of **Sāketa**. While on some business at **Sāvatti**, he saw the Twin Miracle and, when the Buddha preached the *Kālākārāma Sutta* at **Sāketa**, he entered the Order. He accompanied the Buddha to Rājagaha and there became an arahant.¹

During the time of **Siddhattha** Buddha he had been a householder and became a believer in the Buddha. When the Buddha died, he called together his relations and together they paid great honour to the relics.

He is evidently identical with **Dhātupūjaka** of the *Apadāna*.²

It is probably this therā who is mentioned in the *Uttara Sutta*³ (q.v.).

¹ Thag. vv. 161-2; ThagA. i. 283 f.

² ii. 425.

³ A. iv. 162 ff.

3. **Uttara.**—A devaputta who visits the Buddha at the **Anjanavana** in **Sāketa**. He utters a stanza, and the Buddha, in another stanza, amplifies what he has said.¹

¹ S. i. 54.

4. **Uttara.**—A therā. At the time of the Vajjian heresy, he was the attendant of the Elder **Revata** and had been twenty years in the Order. The **Vajjians** of **Vesālī** went to him and, after much persuasion, succeeded in getting him to accept one robe from them. In return for this he agreed to say before the Saṅgha that the **Pācīnaka** bhikkhus held the true Doctrine and that the **Pātheyyaka** monks did not. Thereafter Uttara went to Revata, but Revata, on hearing what he had done, instantly dismissed him from attendance upon him. When the Vesālī monks were informed of the occurrence, they took the *nissaya* from Uttara and became his pupils.¹

¹ Vin. ii. 302-3; Mhv. iv. 30.

5. **Uttara.**—An arahant. He, with **Soṇa**, was sent by **Asoka**, at the conclusion of the Third Council, to convert **Suvaṇṇabhūmi**. They overcame the female demon and her followers, who had been in the habit of coming out of the sea to eat the king's sons, and they then recited the *Brahmajāla Sutta*. Sixty thousand people became converts, five hundred noblemen became monks and fifteen hundred women of good family were ordained as nuns.

Thenceforth all princes born in the royal household were called **Soṇuttara**.¹

¹ Mhv. iv. 6; 44-54; Sp. i. 68 f.; Mbv. 115; The *Dīpavaṃsa* speaks of **Soṇuttara** as one person (viii. 10).

6. **Uttara**.—A brahmin youth (**Uttara-māṇava**), pupil of **Pārāsariya**. He once visited the Buddha at **Kajaṅgalā** in the **Mukhe-luvana** and the Buddha preached to him the *Indriya-bhāvanā Sutta*.¹

Perhaps it is this same māṇava that is mentioned in the *Pāyāsi Sutta*. When **Pāyāsi Rājāñña** was converted by **Kumāra Kassapa**, he instituted almsgiving to all and sundry, but the gifts he gave consisted of such things as gruel and scraps of food and coarse robes. Uttara, who was one of his retainers, spoke sarcastically of Pāyāsi's generosity, and on being challenged by Pāyāsi to show what should be done, Uttara gave gladly and with his own hands excellent foods and garments. As a result, after death, while Pāyāsi was born only in the empty **Serisaka-vimāna** of the **Cātummahārājika** world, Uttara was born in **Tāvatiṃsa**.²

¹ M. iii. 298 ff.

² D. ii. 354-7; see also VvA. 297 f. where the details are slightly different.

7. **Uttara**.—A youth of **Kosambī**, son of a minister of King **Udena**. When his father died, the youth was appointed by the king to carry out certain works in the city which his father had left unfinished.

One day, while on his way to the forest to fell timber, he saw **Mahā Kaccāna** and, being pleased with the therā's demeanour, went and worshipped him. The therā preached to him, and the youth invited him and his companions to a meal in his house. At the conclusion of the meal Uttara followed Mahā Kaccāna to the vihāra and asked him to have his meals always at his house. He later became a Sotāpanna and built a vihāra. He persuaded most of his relations to join in his good deeds, but his mother refused to help and abused the monks. As a result she was born in the peta-world.¹ (See **Uttaramātā**.)

¹ PvA. 140 ff.

8. **Uttara**.—A brahmin youth. When **Erakapatta**, king of the Nāgas, offered his daughter's hand to anyone who could answer his questions—hoping thereby to hear of a Buddha's appearance in the world—Uttara was among those who aspired to win her. The Buddha, wishing for the welfare of many beings, met Uttara on his way to the Nāga court and taught him the proper answers to the questions. At the end of the lesson, Uttara became a Sotāpanna. When he repeated the answers before the Nāga maiden, Erakapatta was greatly delighted and accompanied him to the Buddha, who preached to him and to the assembled multitude.¹

DhA. iii. 230 ff.

9. **Uttara**.—A pupil of **Brahmāyu**. He was sent by his teacher from **Mithilā** to **Videha**, to find out if the Buddha bore the marks of the Superman. Having made sure of the presence of all the thirty-two marks on the Buddha's person, he dogged the Buddha's footsteps for seven months, in order to observe his carriage in his every posture. At the end of that period, he returned to **Brahmāyu** and reported what he had seen.¹ **Buddhaghosa**² says that **Uttara** became known as **Buddhavi-mamsaka-mānava** on account of his close watch over the Buddha.

¹ M. ii. 134 ff; SnA. i. 37.

² MA. ii. 765.

10. **Uttara**.—A youth, evidently a personal attendant of **Pasenadi**. The Buddha taught him a stanza to be recited whenever the king sat down to a meal. The stanza spoke of the merits of moderation in eating.¹

¹ DhA. iv. 17; but see S. i. 81-2 for a different version of what is evidently the same incident. There the youth is called **Sudassana**.

11. **Uttara**.—A royal prince to whom **Konāgamana** Buddha preached at **Surindavatī** on the full-moon day of **Māgha**. He later became the Buddha's **aggasāvaka**.¹

¹ Bu. xxiv. 22; BuA. 215; J. i. 43.

12. **Uttara**.—Younger brother of **Vessabhū** Buddha. The Buddha preached his first sermon to **Uttara** and **Soṇa** at the **Aruṇa** pleasure near **Anupama**. Later **Uttara** became the Buddha's **aggasāvaka**.¹

¹ Bu. xxii. 23; BuA. 205; J. i. 42; D. ii. 4.

13. **Uttara**.—Son of **Kakusandha** Buddha in his last birth.¹

¹ Bu. xxiii. 17.

14. **Uttara**.—The name of the Bodhisatta in the time of **Sumedha** Buddha. He spent eighty crores in giving alms to the Buddha and the monks and later joined the Order.¹

¹ J. i. 37-8; Bu. xii. 11.

15. **Uttara**.—A khattiya, father of **Maṅgala** Buddha.¹

¹ Bu. iv. 22; J. i. 34.

16. **Uttara**.—Son of **Padumuttara** Buddha in his last birth.¹ He was the Bodhisatta.²

¹ Bu. xi. 21.

² SA. ii. 67; DA. ii. 488; but see J. i. 37 and Bu. xi. 11, where the Bodhisatta's name is given as the **Jaṭṭila Ratṭhika**.

17. **Uttara**.—Nephew of King **Khallatānāga** of Ceylon. He conspired with his brothers to kill the king, and when the plot was discovered committed suicide by jumping on to a pyre.¹

¹ MT. 612.

18. **Uttara**.—A banker, a very rich man of **Sāvatthi**. He had a son, designated as **Uttara-seṭṭhi-putta**, whose story is given in the **Vaṭṭaka Jātaka**¹ (*q.v.*).

¹ J. i. 432 ff.

19. **Uttara**.—The city in which **Maṅgala** Buddha was born.¹

¹ Bu. iv. 22; J. i. 34.

20. **Uttara**.—The city of King **Arindama**. **Revata** Buddha preached there to the king and the assembled multitude.¹

¹ BuA. 133.

21. **Uttara**.—A township (*nigama*), near which **Revata** Buddha spent seven days, wrapt in meditation. At the conclusion of his meditation, the Buddha preached to the assembled multitude on the virtues of *nirodhasamāpatti*.¹

¹ BuA. 133-4. This may be the same as No. 20.

22. **Uttara**.—One of the palaces occupied by **Paduma** Buddha before his Renunciation.¹

¹ Bu. ix. 17.

23. **Uttara**.—A township of the **Koliyans**. Once, when the Buddha was staying there, he was visited by the headman **Pāṭaliya**.¹
v.l. **Uttaraka**.

¹ S. iv. 340.

24. **Uttara**.—A nunnery built by King **Mahāsena**.¹

¹ Mhv. xxxvii. 43.

25. **Uttara**.—A general of **Moggallāna I**.¹

¹ Cv. xxxix. 58.

26. **Uttara**.—A padhānagara built by **Uttara** (25).

27. **Uttara**.—A minister of **Sena I**. He built in the **Abhayuttara Vihāra** a dwelling-house called **Uttarasena**.¹

¹ Cv. I. 83.

28. **Uttara**.—A therā who, with sixty thousand others, came from the **Vattaniya** hermitage in the **Vindhyā** forest to be present at the foundation ceremony of the **Mahā Thūpa** in Anurādhapura.¹

¹ Mhv. xxix. 40; Dpv. xix. 6.

29. **Uttara**.—A banker of **Uttaragāma**, father of **Uttarā** (13).¹

¹ BuA. 116.

30. **Uttara**.—An ājīvaka who offered eight handfuls of grass to **Maṅgala** Buddha for his seat.¹

¹ BuA. 116.

1. **Uttara Sutta**.—The conversation between **Uttara** devaputta (**Uttara** 3) and the Buddha. One's life is short, says the devaputta; one should, therefore, gather merit, in order to gain bliss. Rather, answers the Buddha, reject the bait of all the worlds and aspire after final Peace.¹

¹ S. i. 54.

2. **Uttara Sutta**.—Preached to the monks by **Uttara** Thera (**Uttara** 6) at Mount **Saṅkheyya** at **Dhavaḷālikā** in **Mahisavatthu**. From time to time we should reflect on our own misfortunes as well as on those of others, and likewise on our successes. **Vessavaṇa** heard this sutta being preached as he was journeying from north to south on some business. He went to **Tāvatiṃsa**, where he informed **Sakka** of what he had heard **Uttara** say. **Sakka**, thereupon, appeared before **Uttara** and asked him whether his sermon was based on his own illumination (*paṭibhāna*), or on what he had heard from the Buddha. **Uttara**'s reply was that his words were garnered from the Doctrine of the Buddha just as a man takes a handful of grain from a heap of grain. **Sakka** then repeated the whole sermon on the same subject, which he had heard the Buddha preach to the monks at **Gijjhakūṭa** in Rājagaha.¹

¹ A. iv. 162-6.

Uttarakā.—A village of the **Bumus**. The Buddha once stayed there and **Sunakkhatta** was in his company. At that time **Korakkhattiya** was also staying there.¹

¹ D. iii. 6.

Uttarakumāra.—The Bodhisatta. See **Uttara** (16).

1. **Uttarakuru.**—A country often mentioned in the Nikāyas and in later literature as a mythical region. A detailed description of it is given in the *Ātānātiya Sutta*.¹ The men who live there own no property nor have they wives of their own; they do not have to work for their living. The corn ripens by itself and sweet-scented rice is found boiling on hot oven-stoves. The inhabitants go about riding on cows, on men and women, on maids and youths. Their king rides on an elephant, on a horse, on celestial cars and in state palanquins. Their cities are built in the air, and among those mentioned are **Ātānātā**, **Kusinātā**, **Nāṭapuriyā**, **Parakusinātā**, **Kapivanta**, **Janogha**, **Navanavatiya**, **Ambara-Ambaravatiya** and **Ālakamandā**, the last being the chief city.

The king of Uttarakuru is **Kuvera**, also called **Vessavaṇa**, because the name of his citadel (? *rājadhāni*) is **Visāpa**. His proclamations are made known by **Tatolā**, **Tattalā**, **Tatotalā**, **Ojasi**, **Tejasi**, **Tetojasi**, **Sūra**, **Rāja**, **Ariṭṭha** and **Nemi**. Mention is also made of a lake named **Dharaṇi** and a hall named **Bhagalavati** where the **Yakkhas**, as the inhabitants of **Uttarakuru** are called, hold their assemblies.

The country is always spoken of as being to the north of **Jambudīpa**. It is eight thousand leagues in extent and is surrounded by the sea.² Sometimes³ it is spoken of as one of the four **Mahādīpā**—the others being **Aparagoyāna**, **Pubbavideha** and **Jambudīpa**—each being surrounded by five hundred minor islands. These four make up a **Cakkavāla**, with Mount Meru in their midst, a flat-world system. A cakkavattī's rule extends over all these four continents⁴ and his chief queen comes either from the race of King **Madda** or from Uttarakuru; in the latter case she appears before him of her own accord, urged on by her good fortune.⁵

The trees in Uttarakuru bear perpetual fruit and foliage, and it also possesses a **Kapparukkha** which lasts for a whole kappa.⁶ There are no houses in Uttarakuru, the inhabitants sleep on the earth and are called, therefore, *bhūmisayā*.⁷

The men of Uttarakuru surpass even the gods of **Tāvatiṃsa** in four things: they have no greed (*amamā*),⁸ no private property (*apariggahā*), they have a definite term of life (*niyatāyukā*)⁹ and they possess great

¹ D. iii. 199 ff.; here Uttarakuru is spoken of as a city (*pura*); see also Uttarakuru in Hopkins: *Epic Mythology*, especially p. 186.

² DA. ii. 623; BuA. 113.

³ E.g., A. i. 227; v. 59; SnA. ii. 443.

⁴ D. ii. 173; DA. ii. 623.

⁵ DA. ii. 626; KhA. 173.

⁶ AA. i. 264; MA. ii. 948.

⁷ ThagA. ii. 187-8.

⁸ The people of Uttarakuru are *acchandikā* (VibhA. 461).

⁹ One thousand years, after which they are born in heaven, says Buddha-ghosa (AA. ii. 806).

elegance (*visesabhuno*). They are, however, inferior to the men of Jambudīpa in courage, mindfulness and in the religious life.¹⁰

Several instances are given of the Buddha having gone to Uttarakuru for alms. Having obtained his food there, he would go to the **Anotatta** lake, bathe in its waters and, after the meal, spend the afternoon on its banks.¹¹ The power of going to Uttarakuru for alms is not restricted to the Buddha; Pacceka Buddhas and various ascetics are mentioned as having visited Uttarakuru on their begging rounds.¹² It is considered a mark of great *iddhi*-power to be able to do this.¹³

Jotika's wife was a woman of Uttarakuru; she was brought to Jotika by the gods. She brought with her a single pint pot of rice and three crystals. The rice-pot was never exhausted; whenever a meal was desired, the rice was put in a boiler and the boiler set over the crystals; the heat of the crystals went out as soon as the rice was cooked. The same thing happened with curries.¹⁴ Food never ran short in Uttarakuru; once when there was a famine in **Verañjā** and the Buddha and his monks were finding it difficult to get alms, we find **Moggallāna** suggesting that they should go to Uttarakuru for alms.¹⁵ The clothes worn by the inhabitants resembled divine robes.¹⁶

It was natural for the men of Uttarakuru not to transgress virtue, they had *pakati-sīla*.¹⁷

Uttarakuru is probably identical with the Kuru country mentioned in the *Rg-Veda*.¹⁸

¹⁰ A. iv. 396; Kvu. 99.

¹¹ See, e.g., Vin. i. 27-8; DhA. 16; DhA. iii. 222.

¹² See, e.g., J. v. 316; vi. 100; MA. i. 340; SnA. ii. 420.

¹³ E.g., **Rohita** (SA. i. 93); also Mil. 84.

¹⁴ DhA. iv. 209 ff. ¹⁵ Vin. iii. 7.

¹⁶ See, e.g., PvA. 76.

¹⁷ Vsm. i. 15.

¹⁸ See *Vedic Index* (s.v.)

2. Uttarakuru.—A garden laid out by **Parakkamabāhu I.**¹

¹ Cv. lxxix. 11.

Uttarakurukā.—The inhabitants of Uttarakuru.¹

¹ A. iv. 396.

Uttaragāma.—A village in Ceylon, the residence of **Piṅgala-Buddha-rakkhita** Thera. There were one hundred families living there and the Elder had, at some time or other, entered into *samāpatti* at the door of each of their houses, while waiting for alms.¹

¹ MA. ii. 978.

Uttaracūlabhājaniya.—Mentioned in the **Vibhaṅga** Commentary.¹

¹ p. 308.

Uttarajīva.—A monk of Pagan, who came to the **Mahāvihāra** in Ceylon in A.D. 1154. He was accompanied by **Chapaṭa** and brought with him a copy of the *Saddanīti* which had just been written by **Aggavaṃsa**.¹

¹ P.L.C. 185.

Uttaratissārāma.—A monastery in Ceylon, built by **Tissa**, minister of **Vaṭṭagāmaṇi**. It was dedicated to the therā **Mahātissa** of **Kambugalla**¹ (**Kapikkala** ?).

¹ Mhv. xxxiii. 92; MT. 622.

Uttaradesa.—A province of Ceylon, probably to the north of **Anurādhapura**. It was often occupied by the Tamils, and its chiefs refused to acknowledge allegiance to the Sinhalese kings. Its people had to be subdued from time to time by the Sinhalese kings, in order to establish the peace of the land and the security of the throne.¹

The district formed a convenient landing-place for invaders coming to Ceylon from India, where they might complete their preparations.² It is sometimes called **Uttararaṭṭha**.³

¹ See, e.g., Cv. xlv. 71; xlvii. 3, 54; xlviii. 83-4, 95, 112.

² E.g., Cv. l. 14.

³ E.g., Cv. lxx. 92.

Uttaradhātusena-vihāra.—Built by King **Dhātusena**.¹

¹ Cv. xxxviii. 48.

Uttarapañcāla.—A city. When **Apacara** (**Upacara**), king of **Ceti**, was swallowed up by the fires of **Avīci**, because of his falsehood, his five sons came to the brahmin **Kapila** and sought his protection. He advised them to build new cities. The city built by the fourth son was called **Uttarapañcāla**. It was founded in the north of **Ceti**, on the spot where the prince saw a wheel-frame (*cakkapañjara*) entirely made of jewels.¹ According to the scholiast to the *Kāmanīta Jātaka*,² however, and also according to the *Kumbhakāra Jātaka*,³ **Pañcāla** or **Uttarapañcāla** is the name of a country (*raṭṭha*) whose capital was **Kampilla**, while in the *Brahmadatta Jātaka*,⁴ **Uttarapañcāla** is given as the name of the city

¹ J. iii. 461.

² J. ii. 214.

³ J. iii. 379 ff.

⁴ iii. 79; also in the scholiast of the *Citta-Sambhūta Jātaka* (iv. 396). **Pañcāla** was also the name of the king of **Uttarapañcāla** in the *Sattigumba Jātaka*

(iv. 430), the *Jayaddisa Jātaka* (v. 21), and the *Gapḍatindu Jātaka* (v. 98). In all these **Uttarapañcāla** is spoken of as a city in **Kampilla**. In the *Mahā Ummagga Jātaka* (vi. 391 ff.), **Cuḷani Brahmadatta** is the king of **Uttarapañcāla**.

and Kampilla as that of the country and we are told that a king Pañcāla reigned there.

In the *Somanassa Jātaka*,⁵ mention is made of a city named Uttara-pañcāla in the Kuru country, with **Reṇu** as its king. Whether the reference is to a different city it is not possible to say. See also **Pañcāla**.

⁵ J. iv. 444.

Uttarapāla.—A therā. He was the son of a brahmin in **Sāvatthi**. When he had attained to years of discretion he saw the Twin Miracle and entered the Order. One day, amid desultory recollection, he was beset by sensual desires, but after a violent mental struggle, he arrested his evil thoughts and attained arahantship.

In the time of **Vipassī** Buddha, he had made a bridge for the Buddha to cross.¹

He is evidently identical with **Setudāyaka** of the *Apadāna*.²

¹ Thag. 252-4; ThagA. i. 371 f.

² ii. 408.

1. **Uttaramadhurā**.—See *s.v.* **Madhurā**.

2. **Uttaramadhurā**.—The pleasaunce in which **Maṅgala** Buddha was born.¹

¹ BuA. 115.

1. **Uttaramātā**.—Mother of **Uttara**, who was a son of **Udena's** minister. (See **Uttara** 7.) She was miserly, and when her son gave alms she abused him, and spoke disparagingly of the holy men who accepted his gifts. On one occasion, however, she approved of a gift of a tuft of peacock's feathers at the festival of dedication of a vihāra. After death she was born as a peta. Because of her approval of the gift of peacock's feathers she had lovely hair, but when she stepped into the river to drink water, all the water turned into blood.¹ For fifty-five years she wandered, famished and thirsty, till one day, seeing the Elder **Kaṅkhā-Revata** spending the day on the banks of the Ganges, she approached him, covering her nudity with her hair, and begged him for a drink. The Elder, having learnt from her her story, gave food and drink and clothes to the monks on her behalf and she obtained release from her suffering and enjoyed great bliss.²

According to the *Visuddhimagga*,³ Uttaramātā was able to go through the sky because of the psychic power inborn in her as a result of Kamma. This probably refers to another woman. (See below 2.)

¹ She had told her son that his gifts would turn into blood in his next birth.

² Pv. 28 f.; PvA. 140 ff.

³ ii. 382.

2. **Uttaramātā**.—A yakkhiṇī, mother of **Punabbasu** and **Uttarā**. Once as she passed **Jetavana** at sunset looking for food, with her daughter on her hip and holding her son by his finger, she saw the assembly, intently listening to the Buddha's sermon. She, too, hoping to get some benefit, listened quietly and with great earnestness, hushing her children to quietness. The Buddha preached in such a manner that both she and her son could understand, and at the end of the sermon they both became *Sotāpannā*. She immediately got rid of her sad yakkha-state and obtained heavenly bliss, and took up her residence in a tree near the Buddha's Fragrant Chamber.

Little **Uttarā** was too young to realise the Truth.¹

¹ S. i. 210; SA. i. 238-40; DA. ii. 509 f.

Uttaramūla Nikāya.—One of the fraternities of monks in Ceylon, an off-shoot of the **Abhayagiri** sect. Their headquarters were probably at the **Uttaroḷa** Vihāra, built by King **Mānavamma**, and given to the monks of the Abhayagiri Vihāra, for having consented to take into the Order his elder brother, in spite of the fact that he had lost one eye as the result of some yoga practices. The first chief of **Uttaroḷa** was the king's brother himself and he was in charge of six hundred monks. He was granted great honours and privileges together with five classes of servants to minister to him. He was also appointed to supervise the guardians of the Tooth Relic.¹ From a Tamil inscription of **Mānavamma** we find that he kept up his patronage of the **Uttaramūla Nikāya**, and it is recorded that he gave over the custodianship of the Tooth Relic to a monk of this fraternity, named **Moggallāna**.²

Anuruddha, author of the *Anuruddha Śataka* and the *Abhidhammattha-Saṅgaha*, describes himself in the colophon to the former work as an "Upasthavira" of the **Uttaramūla Nikāya**.

In later years this **Nikāya** produced many an illustrious star in Ceylon's literary firmament, among them the grammarian **Moggallāna**, **Vilgam-mūla**, **Mahā Thera** and **Śrī Rāhula**.³

¹ Cv. lvii. 7-11, and 16-26; also Geiger's *Trs.* i. 194, n. 2 and 3.

² Epi. Zey., vol. ii., pt. vi., pp. 250 ff.

³ For details about them see P.L.C., *passim*.

Uttara-rāja-putta.—Mentioned in the *Samantapāsādikā*¹ as having sent to the Elder **Mahāpaduma** a shrine made of gold, which the Elder refused to accept, as it was not permissible for him to do so.

¹ Sp. iii. 544.

Uttaraṇḍḍhamāna.—See **Antaraṇḍḍhamāna**.

Uttaravinicchaya.—A commentary on the *Vinaya Piṭaka*, written by **Buddhadatta** as a supplement to his own **Vinayavinicchaya**. In manuscripts the two works are usually found together. It was dedicated by the author to one of his pupils **San̥khaṇḍa**. **Vāciṣṣara** wrote a *ṭīkā* on it.¹

¹ Gv. 59, 62. The work has been published by the P.T.S. (1928).

Uttara-Vihāra.—Another name for the **Abhayagiri-Vihāra** (*q.v.*). The inhabitants of the Uttara-vihāra seem to have kept a chronicle, in the same way as did the dwellers of the **Mahā-Vihāra**. This is often referred to in the *Mahāvamsa Ṭīkā*, as the *Uttara-Vihāra-aṭṭhakathā* and the *Uttara-Vihāra-Mahāvamsa*. Judging from the quotations from this work given in the *Mahāvamsa Ṭīkā*, the Uttara-Vihāra chronicle seems to have differed from the tradition of the Mahā-Vihāra more in detail than in general construction. It is not possible to say whether it contained exegetical matter on the Pāli Canon besides matters of historical interest.¹

¹ For a detailed account of the work see Geiger. *The Dīpavamsa and the Mahāvamsa*, pp. 50 ff.; also my edition of the *Mahāvamsa Ṭīkā*.

Uttarasena.—A dwelling-house in the **Abhayuttara-vihāra** (**Abhayagiri**) built by **Uttara**, a minister of **Sena I**. He provided it with all the necessities.¹

¹ Cv. I. 83.

Uttarahimavanta.—See **Himavā**.

1. **Uttarā.**—A therī. She was born in **Kapilavatthu** in a Sākya family. She became a lady of the Bodhisatta's court and later renounced the world with **Pajāpati Gotamī**. When she was developing insight, the Buddha appeared before her to encourage her and she became an arahant.¹

¹ Thig. v. 15; ThigA. 21 f.

2. **Uttarā.**—She was the daughter of a clansman's family in Sāvatti. Having heard **Paṭācārā** preach, she entered the Order and became an arahant.

The *Therīgāthā* contains seven verses uttered by her after becoming an arahant, the result of her determination not to leave the sitting posture till she had won emancipation. Later she repeated these verses to **Paṭācārā**.¹

¹ Thig. vv. 175-81; ThigA. 161-2.

3. **Uttarā.**—In the *Theragāthā* two verses¹ are attributed to **Ānanda**, as having been spoken by him in admonition to an *upāsikā* named Uttarā, who was filled with the idea of her own beauty. Some say, however, that these verses were spoken in admonition to those who lost their heads at the sight of **Ambapālī**.²

¹ Thag. vv. 1020-1.

² ThagA. ii. 129.

4. **Uttarā Nandamātā.**—Chief of the lay-women disciples who waited on the Buddha.¹ In the *Āṅguttara Nikāya*,² she is described as the best of women disciples in meditative power (*jhāyīṇa*), but this may refer to another Uttarā. She is again mentioned³ in a list of eminent lay-women disciples, who observed the fast (*uposatha*) of the eight precepts.

According to the *Āṅguttara Commentary*,⁴ she was the daughter of **Puṇṇasiha (Puṇṇaka)** (*q.v.*), a servitor of **Sumana-seṭṭhi** of Rājagaha. Later, when Puṇṇasiha was made *dhana-seṭṭhi* because of the immense wealth he gained by virtue of a meal given to **Sāriputta**, he held an alms-giving for the Buddha and his monks for seven days. On the seventh day, at the end of the Buddha's sermon of thanksgiving, Puṇṇasiha, his wife and daughter, all became Sotāpannā.

When Sumana-seṭṭhi asked for Uttarā's hand for his son, his request was refused because Sumana's family did not belong to the Buddha's faith. Puṇṇa sent word to Sumana that Uttarā was the Buddha's disciple and daily offered flowers to the Buddha, costing a kahāpaṇa. Later, however, when Sumana promised that Uttarā should be given flowers worth two kahāpaṇas, Puṇṇa agreed and Uttarā was married. After several unsuccessful attempts to obtain her husband's permission to keep the fast, as she had done in her parents' house, she got from her father fifteen thousand kahāpaṇas and with these she purchased the services of a prostitute named **Sirimā**, to look after her husband for a fortnight, and with his consent she entered on a fortnight's *uposatha*. On the last day of the fast, while Uttarā was busy perparing alms for the Buddha, her husband, walking along with Sirimā, saw her working hard and smiled, thinking what a fool she was not to enjoy her wealth. Uttarā, seeing him, smiled at the thought of his folly in not making proper use of his wealth. Sirimā, thinking that husband and wife were smiling at each other, regardless of her presence, flew into a fury and, seizing a pot of boiling oil, threw it at Uttarā's head. But Uttarā was at that time full of compassion for Sirimā, and the oil, therefore, did not hurt

¹ Bu. xxvi. 20.

² i. 26.

³ A. iv. 347; AA. ii. 791.

⁴ i. 240 ff.

her at all. Sirimā, realising her grievous folly, begged forgiveness of Uttarā, who took her to the Buddha and related the whole story, asking that he should forgive her. The Buddha preached to Sirimā and she became a Sotāpanna.

The *Vimānavatthu Commentary*⁵ and the *Dhammapada Commentary*⁶ give the above story with several variations in detail. According to these versions, at the end of the Buddha's sermon to Sirimā, Uttarā became a Sakadāgāmi and her husband and father-in-law Sotāpannas.

After death Uttarā was born in **Tāvatisa** in a vimāna. **Moggallāna** saw her in one of his visits to Tāvatisa and, having learnt her story, repeated it to the Buddha.

It is curious that Nanda is not mentioned in either account. It has been suggested⁷ that Uttarā Nandamātā may be identical with **Veḷu-kaṇṭakī-Nanda-mātā**, but I do not think that the identification is justified. Uttarā's story is given in the *Visuddhimagga*⁸ to prove that fire cannot burn the body of a person who lives in love, and again,⁹ as an instance of psychic power being diffused by concentration.

⁵ pp. 631 ff.; Vv. 11 f.

⁷ *E.g., Brethren* 41, n. 1.

⁸ p. 313.

⁶ iii. 302 ff.; see also iii. 104.

⁹ p. 380-1; also Ps. ii. 212; PsA. 497.

5. **Uttarā**.—Wife of **Puṇṇasiha** (**Puṇṇaka**) and mother of **Uttarā** (4).¹ For her story see **Puṇṇasiha**.

¹ VvA. 63; DhA. iii. 302.

6. **Uttarā**.—Daughter of **Nandaka**, general of **Piṅgala**, king of **Suratṭha**.¹ For her story see s.v. **Nandaka**.

¹ PvA. 241 f.

7. **Uttarā**.—A little yakkhinī, sister of **Punabbasu**. For her story see **Uttaramātā** (2).

8. **Uttarā**.—Mother of **Maṅgala** Buddha.¹

¹ Bu. iv. 18; J. i. 34.

9. **Uttarā**.—A brahmin lady, mother of **Konāgamana** Buddha, and also his *Aggasāvikā*.¹

¹ J. i. 43; D. ii. 7; Bu. xxiv. 17, 23.

10. **Uttarā**.—*Aggasāvikā* of **Nārada** Buddha.¹

¹ J. i. 37; Bu. x. 24.

11. **Uttarā**.—Wife of **Paduma** Buddha in his last lay life.¹

¹ Bu. ix. 18.

12. **Uttarā**.—One of the chief women supporters of **Vipassī** Buddha.¹

¹ Bu. xx. 30.

13. **Uttarā**.—Daughter of the banker **Uttara**. She gave a meal of milk-rice to **Maṅgala** Buddha just before his Enlightenment.¹

¹ BuA. 116.

Uttarāpa.—The name given to the region to the north of the river **Mahī**.¹ See also **Āṅguttarāpa**.

¹ SnA. ii. 437.

Uttarāpatha.—The northern division of **Jambudīpa**. Its boundaries are nowhere explicitly stated in Pāli literature. It has been suggested¹ that **Uttarāpatha** was originally the name of a great trade-route, the northern high road which extended from **Sāvattthi** to **Takkasilā** in **Gandhāra**, and that it lent its name—as did the **Dakkhiṇāpatha**—to the region through which it passed. If this be so, the name would include practically the whole of Northern India, from **Āṅga** in the east to **Gandhāra** in the north-west, and from the **Himālaya** in the north to the **Vindhya** in the south.² The chief divisions included in this territory are mentioned in the Pāli literature as **Kasmīra-Gandhāra** and **Kamboja**. This region was famous from very early times for its horses and horse-dealers,³ and horses were brought down for sale from there to such cities as Benares.⁴

In **Uttarāpatha** was **Kāṃsabhoga**, where, in the city of **Asitañjana**, King **Mahākāṃsa** reigned.⁵ The *Divyāvadana*⁶ mentions another city, **Utpalavati**.

According to the *Mahāvastu*,⁷ **Ukkala**, the residence of Tapassu and **Bhalluka**, was in **Uttarāpatha**, as well as **Takṣaśilā**, the famous university.⁸

There was regular trade between **Sāvattthi** and **Uttarāpatha**.⁹

Āṅganika Bhāradvāja had friends in **Uttarāpatha**.¹⁰

¹ See Law, *Early Geog. of Bsm.*, pp. 48 ff.

² According to the brahmanical tradition, as recorded in the *Kāvya-mīmāṃsā* (p. 93), the **Uttarāpatha** is to the west of **Prithudaka** (Pehoa, about fourteen miles west of Thāneswar).

³ See, e.g., Vin. iii. 6; Sp. i. 175.

⁴ J. ii. 287.

⁵ J. iv. 79.

⁶ p. 470.

⁷ iii. 303.

⁸ Mtu. ii. 166.

⁹ PvA. 100.

¹⁰ ThagA. i. 339.

Uttarāpathaka.—A resident of **Uttarāpatha**.¹

¹ J. ii. 31; Vin. iii. 6.

1. **Uttarārāma.**—An image-house constructed by **Parakkamabāhu I.** to the north of **Pulatthipurā**. It was hewn out of the actual rock and had three grottoes, made by expert craftsmen—the **Vijjādhara** grotto, the grotto with the image in sitting posture and the grotto with the recumbent image.¹

¹ Cv. lxxviii. 74 ff.; for a description of it see Cv. *Trs.* ii., 111, n. 2; Bell: *Arch. Survey of Ceylon* for 1907, pp. 7 ff.

2. **Uttarārāma.**—The monastery where **Maṅgala** Buddha held his second Great Assembly (*Sannipāta*) in the presence of his kinsmen.¹

¹ BuA. 120.

Uttarāla.—A tank repaired by **Parakkamabāhu I.**¹

¹ Cv. lxviii. 47.

Uttarālha.—A dwelling-house (*pariveṇa*) which probably belonged to the **Abhayagiri-vihāra**. In it **Sena I.**, while he was yet *Mahādīpāda*, built cells which bore his name.¹ **Sena II.** built a *pāsāda* there.²

¹ Cv. i. 77.

² *Ibid.*, li. 75; see also Cv. *Trs.* i. 145, n. 2.

Uttari (-manussadhamma) Sutta.—There are six things without getting rid of which it is impossible to obtain qualities of a transcendental nature (*uttarimanussadhammā*), to say nothing of Āryan insight and wisdom. Those things are forgetfulness, want of discrimination, lack of control of the senses, intemperance in eating, deceitfulness and prattle.¹

¹ A. iii. 430.

Uttarika.—A diminutive form of **Uttarā** used by **Uttaramātā** (*q.v.*), the *yakkhiṇī*, in addressing her daughter.¹

¹ S. i. 210.

Uttarī.—A nun. She continued going on her rounds for alms until she reached the age of one hundred and twenty. One day, when returning from her round, she met a monk in the street and gave him all she had in her bowl. On the second and third days she did likewise. On the fourth day, as she was going her round, she met the Buddha in a very crowded spot. She stepped back and, while doing so, she trod on the skirt of her robe which had slipped down. Unable to keep her feet, she fell down. The Buddha came up and spoke to her. She became a *Sotāpanna*.¹

¹ DhA. iii. 110-11.

Uttareyyadāyaka Thera.—An arahant. In **Padumuttara's** time he was a learned brahmin of **Hamsavati**. One day, when going to bathe with his pupils, he saw the Buddha and gave him his upper garment (*uttariya*). The garment remained in the sky, forming a canopy over the Buddha and his monks. As a result, for thirty thousand kappas, Uttareyyadāyaka was born in the deva-worlds, and fifty times he became king of the gods. On thirty-six occasions he was king of men. Everywhere he went a canopy of fine material appeared over him and he obtained all he wished for.¹

¹ Ap. i. 272-3.

Uttaromūla, Uttaroḷa.—See **Uttaramūla**.

Uttika.—See **Uttiya**.

Uttiṇṇa Thera.—He came from **Kasmira**, at the head of 280,000 monks, to be present at the foundation-ceremony of the **Mahā Thūpa** in Anurādhapura.¹

¹ Mhv. xxix. 37.

1. Uttiya, Uttika.—He was the son of a brahmin of **Sāvatti**. When he came of age, he left the world, seeking “the Deathless,” and became a Paribbājaka. One day, on his travels, he came to the place where the Buddha was preaching and entered the Order, but because of the impurity of his morals he could not win his goal. Seeing other bhikkhus who had achieved their object, he asked the Buddha for a lesson in brief. The Buddha gave him a short lesson, which he used for his meditations. During these meditations he fell ill, but in his anxiety he put forth every effort and became an arahant.¹

In the time of **Siddhattha** Buddha he was a crocodile in the river **Candabhāgā**. One day, seeing the Buddha's desire to cross to the other bank, the crocodile offered him its back to sit on and took him across.

Seven times he was king of the devas, and three times ruler of men.²

This Uttiya is evidently identical with the thera of the same name mentioned in the *Samyutta Nikāya*. In one sutta³ the Buddha explains to him, in answer to his question, the character of the five sensual elements and the necessity for their abandonment. Elsewhere⁴ he is represented as asking the Buddha for a lesson in brief, which the Buddha gives him. Dwelling in solitude, he meditates on this and becomes an arahant.

¹ Thag. v. 30; ThagA. i. 89 f.

² Ap. i. 79-80.

³ S. v. 22.

⁴ *Ibid.*, 166.

Perhaps he is also identical with **Uttiya Paribbājaka**, who is represented in the *Āṅguttara Nikāya*⁵ as asking the Buddha various questions on the duration of the world, etc., and as being helped by **Ānanda** to understand the real import of the Buddha's answers.

⁵ A. v. 193 ff.

2. **Uttiya Thera**.—He was one of four companions—the others being **Godhika**, **Subāhu** and **Valliya**—who were born at **Pāvā** as the sons of four **Malla-rājās**. They were great friends, and once went together on some embassy to **Kapilavattu**. There they saw the Buddha's Twin Miracle, and, entering the Order, they soon became arahants. When they went to **Rājagaha**, **Bimbisāra** invited them to spend the rainy season there and built for each of them a hut, carelessly omitting, however, to have the huts roofed. So the theras dwelt in the huts unsheltered. For a long time there was no rain and the king, wondering thereat, remembered his neglect and had the huts thatched, plastered and painted. He then held a dedication festival and gave alms to the Order. The Elders went inside the huts and entered into a meditation of love. Forthwith the sky darkened in the west and rains fell.

In the time of **Siddhattha** Buddha the four were householders and friends; one of them gave to the Buddha a ladleful of food, another fell prostrate before the Buddha and worshipped him, the third gave him a handful of flowers, while the fourth paid him homage with *sumana*-flowers.

In **Kassapa's** time, too, they were friends and entered the Order together.¹

¹ Thag. vv. 51-4; ThagA. i. 123-6.

3. **Uttiya Thera**.—He was a Sākyan of **Kapilavattu**. When the Buddha visited his kinsmen and showed them his power, Uttiya was converted and entered the Order. One day, while begging in the village, he heard a woman singing and his mind was disturbed. Checking himself, he entered the vihāra much agitated and spent the siesta, seated, striving with such earnestness that he won arahantship.¹

In the time of **Sumedha** Buddha he was a householder and gave to the Buddha a bed, complete with canopy and rug.

Twenty kappas ago he was three times king under the name of **Suvaṇṇābhā**.

He is probably identical with **Pallaṅkadāyaka** of the **Apadāna**.²

¹ Thag. v. 99; ThagA. i. 202-3.

² Ap. i. 175.

4. **Uttiya**.—In the *Kathāvatthu*¹ mention is made of a householder Uttiya, together with **Yasa-Kulaputta** and **Setu-mānava**, as having attained arahantship while living amid the circumstances of a layman's life.

¹ i. 268.

5. **Uttiya**.—One of the theras who accompanied **Mahinda** on his mission to Ceylon.¹ King **Sirimeghavanna** had an image of Uttiya made and placed in the image house which he built at the south-eastern corner of his palace.²

¹ Mhv. xii. 8; Dpv. xii. 12; Sp. i. 70; Mbv. 116.

² Cv. xxxvii. 87.

6. **Uttiya**.—King of Ceylon for ten years¹ (207-197 B.C.). He was the fourth son of **Muṭṭasīva** and succeeded **Devānampiyatissa**. In the eighth year of his reign died **Mahinda**,² and in the ninth, **Sanḅhamittā**.³ He held great celebrations in honour of these two illustrious dead and built thūpas in various places over their ashes. The *Mahāvamsa Tikā*⁴ adds that Uttiya built a cetiya at the **Somanassamālaka**.

¹ Dpv. xii. 75; Mhv. xx. 57.

³ *Ibid.*, 49.

² *Ibid.*, 33.

⁴ p. 253.

7. **Uttiya**.—One of the seven warriors of King **Vatṭagāmaṇī**. He built the **Dakkhiṇa-vihāra** to the south of **Anurādhapura**.¹

¹ Mhv. xxxiii. 88.

8. **Uttiya**.—See **Ayya-Uttiya**.

1. **Uttiya or Uttika Sutta**.—**Uttiya** Thera visits the Buddha and asks him for an explanation of the five sensual elements (*kāmaguṇā*) mentioned by him. The Buddha explains them, and declares that they should be abandoned in order that the Noble Eightfold Path might be cultivated.¹

¹ S. v. 22.

2. **Uttiya or Uttika Sutta**.—**Uttiya** asks the Buddha for a teaching in brief, on which he might meditate while dwelling in solitude. The Buddha tells him that he must purify "the rudiments in good states" (*ādim eva visodhehi kusalesu dhammesu*), and proceeds to mention the four satipaṭṭhānas. As a result of developing the latter Uttiya became an arahant.¹

¹ S. v. 166.

3. **Uttiya or Uttika Sutta**.—The **Paribbājaka Uttiya** visits the Buddha and asks him his views regarding the eternity of the world, the end of

the world, the identity of body and soul, and the continuation of the existence of the Tathāgata after death. The Buddha replies that he teaches nothing about such things, but that the object of his teaching is to enable beings to realise emancipation. Thereupon Uttiya asks the Buddha whether the world is led to follow that teaching. The Buddha remains silent. **Ananda**, wishing to prevent any misunderstanding on the part of Uttiya, explains that there is no "leading," but that the Buddha knows that all those who escape from the world do so along a certain path, just as the gate-keeper of a well-guarded town knows that whoever enters that town must, inevitably, use the one entrance.¹

¹ A. v. 193-5.

Udaka.—See **Uraga**.

Udakagāma.—A village in Ceylon given by King **Kittisirirājasīha** for the maintenance of the **Gaṅgārāma-vihāra**.¹

¹ Cv. c. 213.

1. **Udakadāyaka Thera.**—An arahant. In a former birth he saw the Buddha **Siddattha** having his meal and brought him a pot of water. Sixty-one kappas ago he became a king named **Vimala**.¹ He is probably identical with **Sānu Thera**.²

¹ Ap. i. 205.

² ThagA. i. 115.

2. **Udayadāyaka Thera.**—An arahant. In a previous birth he filled a vessel of water for **Padumuttara** Buddha. As a result, he could find water in any spot he wished.¹ His *Apadāna*-verses are found in the *Theragāthā Commentary* under the names of two theras: **Mahā Gavaccha**² and **Gaṅgātīriya**.³

¹ Ap. ii. 437.

i. 57.

³ i. 249.

Udakadāyikā Therī.—An arahant. In a previous birth she was a water-carrier and maintained her children on her wages. Having nothing else to give, she regularly provided water in a bath for others. As a result, she was born in heaven and was fifty times queen of the deva-king and twenty times queen of kings on earth. She could produce rain at will, and her body knew neither heat nor dirt.¹

¹ Ap. ii. 521-2.

Udakapabbata.—A mountain in the region of **Himavā**.¹

¹ J. v. 38; Ap. ii. 434.

Udakapūjaka Thera.—An arahant. In a previous birth he saw **Padumuttara** Buddha journeying through the air and wished to offer him

some water. He, therefore, threw some water into the air, which the Buddha, out of compassion, stopped to receive.

Sixty-five kappas ago Udaḥapūjaka became king three times under the name of **Saḥassarāja**.¹

He is probably identical with **Kuṭivihāriya Thera**.²

¹ Ap. i. 142-3.

² ThagA. i. 129.

Udaḥarahada Suttā (2).—There are four kinds of sheets of water: (1) Flat (*uttāna*) but deep in appearance (*obhāsa*); (2) deep but flat in appearance; (3) flat and flat in appearance; (4) deep and deep in appearance. So, also, there are four classes of people: handsome in appearance but shallow in mind; not handsome in appearance but deep in knowledge; neither handsome nor wise; both handsome and wise.¹

¹ A. ii. 105-6.

Udaḥavana.—The name of King **Udena's** park at **Kosambī** on the river. It was a favourite spot of **Piṇḍola-Bhāradvāja**, who often spent the day there. On one occasion when he was there, Udena came with the women of the palace to the pleasure to enjoy himself. When the king fell asleep the women wandered about the park and, seeing Piṇḍola, they went up to him and he preached to them. The king, on waking, was enraged to find the women absent and, on learning the cause, went to Piṇḍola and questioned him. Piṇḍola, knowing that the king had no wish to learn, sat silent. The king, in great anger, threatened to cast a net of red ants on the Elder, but before he could carry out his threat, Piṇḍola vanished through the air.¹

¹ SnA. ii. 514 f.; SA. iii. 27 f.

Udaḥāsanadāyaka Thera.—An arahant. Thirty-one kappas ago he had been an ascetic, and at the door of his hermitage he placed a bench for travellers and provided water for them. Fifteen kappas ago he was a king named **Abhisāma**.¹

¹ Ap. i. 218.

Udaḥāsecana.—Thirty-three kappas ago there were eight kings of this name, all previous births of **Bodhisañña** (°*siñcaka*) **Thera**.¹

¹ Ap. i. 131.

Udaḥūpama Sutta.—There are seven kinds of people in the world who are like objects that fall into wells: Some having sunk into the water remain there; others continue sinking and rising; some having

risen once will not sink again; others having risen will look round, etc. Similarly, some having fallen into sin never escape therefrom, others are prone to weakness but often check themselves, etc.¹

¹ A. iv. 11-13.

Udaṅga.—See **Uruga**.

Udaṇcāni Jātaka (No. 106).—The Bodhisatta and his son lived in a hermitage. One evening when the Bodhisatta came back with fruits to the hermitage, he found that his son had neither brought in food and wood nor lit the fire. When questioned by his father, he answered that during the latter's absence a woman had tempted him, and was waiting outside for him to go with her, if he could obtain his father's consent. The Bodhisatta, seeing that his son was greatly enamoured of the woman, gave his consent, adding that if ever he wished to come back he would be welcome. The young man went away with the woman, but after some time, realising that he had to slave to satisfy her needs, he ran away from her and returned to his father.¹

For the circumstances relating to the telling of the story, see the **Culla-Nārada-Kassapa Jātaka**.

¹ J. i. 416-7.

Udapānadāyaka Thera.—An arahant. Ninety-one kappas ago he had built a well for **Vipassī Buddha** and offered it to him.¹

¹ Ap. i. 188.

Udapānadūsaka Jātaka (No. 271).—In times gone by, the Bodhisatta, having embraced the religious life, dwelt with a body of followers at **Isipatana**. A jackal was in the habit of fouling the well from which the ascetics obtained their water. One day the ascetics caught the jackal and led him before the Bodhisatta. When questioned, the jackal said that he merely obeyed the "law" of his race, which was to foul the place where they had drunk.

The Bodhisatta warned him not to repeat the offence.

The story was related concerning the fouling of the water at Isipatana by a jackal. When this fouling was reported to the Buddha, he said it was caused by the jackal which had been guilty of the same offence in the *Jātaka*-story.¹

¹ J. ii. 354 ff.

1. **Udaya.**—A brahmin of **Sāvatti**. One day the Buddha came to his house and he filled the Buddha's bowl with the food prepared for his own

use. Three days in succession the Buddha came, and Udaya, feeling annoyed, said to the Buddha: "A pertinacious and greedy man is the Samaṇa Gotama that he comes again and again." The Buddha pointed out to him how, again and again, the furrow has to be sown to ensure a continuous supply of food, how over and over again the dairy-folk draw milk, and how again and again birth and death come to the slow-witted. At the end of the sermon both Udaya and his household became followers of the Buddha.¹

¹ S.i. 173 f.; SA.i. 199-200.

2. **Udaya**.—A brahmin, pupil of **Bāvarī**. When his turn came to question the Buddha, he asked him to explain emancipation through higher knowledge and the destruction of *avijjā*. Because Udaya had already attained to the fourth *jhāna*, the Buddha gave his explanation in the terms of *jhāna*. At the end of the sermon Udaya realised the Truth.¹

¹ Sn. 1006, 1105-11; SnA.ii. 599-600.

3. **Udaya** (or **Udayana**).—A prince of **Haṃsavatī**. It was to him and to **Brahmadeva**, that **Tissa** Buddha preached his first sermon in the Deer Park at **Yasavatī**. He later became one of the two chief disciples of Tissa Buddha.¹

¹ Bu. xviii. 21; J. i. 40; BuA. 189.

4. **Udaya**.—The Bodhisatta born as king of Benares. In his previous birth he had been a servant of **Suciparivāra** (*q.v.*). On fast days it was the custom in Suciparivāra's house for everyone, even down to the cow-herds, to observe the *uposatha*, but this servant, being new to the place, was not aware of this. He went to work early in the morning and returned late in the evening. When he discovered that all the others were keeping the fast he refused to touch any food and, as a result, died the same night. Just before death he saw the king of Benares passing in procession with great splendour, and felt a desire for royalty. He was therefore born as the son of the king of Benares and was named Udaya. In due course he became king, and one day, having seen **Aḍḍhamāsaka** (*q.v.*) and learnt his story, he gave him half his kingdom. Later, when Aḍḍhamāsaka confessed to him the evil idea that had passed through his mind of killing the king in order to gain the whole kingdom, Udaya, realising the wickedness of desire, renounced the kingdom and became an ascetic in the **Himālaya**. When leaving the throne he uttered a stanza containing a riddle which was ultimately solved by **Gaṅgamāla** (*q.v.*).¹

¹ J. iii. 444 ff.

5. **Udaya**.—King of Ceylon, Udaya I. (A.C. 792-797), also called **Dappula**. He was the son of **Mahinda II.** and his wife was the clever **Senā**. He had several children, among them **Devā**, who was given in marriage to **Mahinda**, son of the **Ādipāda Dāṭhāsiva** of Rohana.¹

¹ For details of his reign see Cv. xlix. 1 ff.; also Cv. *Trs.* i. 126, n. 1.

6. **Udaya**.—A brother of **Sena I.** and his **Ādipāda**. During the king's absence from the capital, he married **Nālā**, daughter of his maternal uncle, and took her to **Pulatthinagara**, but the king forgave him and later, when his elder brother **Mahinda** died, made him **Mahādipāda**, sending him as ruler of the Southern Province. Soon after, however, Udaya fell ill and died.¹ According to an inscription, he had a son who, under **Kassapa IV.**, became **Mahālekhaka**.²

¹ Cv. l. 6, 8, 44, 45.

² See Cv. *Trs.* i. 138, n. 3 and 142, n. 1.

7. **Udaya**.—Son of **Kittagabodhi**, ruler of **Rohaṇa** in the time of **Sena I.**¹

¹ Cv. l. 56.

8. **Udaya**.—King of Ceylon, Udaya II. (A.C. 885-896), a younger brother of **Sena II.** and afterwards his *yuvarāja*.¹ He succeeded Sena II. and reigned eleven years. During his reign the province of **Rohaṇa** was brought once more under the rule of the king.

¹ Cv. li. 63, 90 ff.; Cv. *Trs.* i. 156, n. 4.

9. **Udaya**.—King of Ceylon, Udaya III. (A.C. 934-937). He was the son of **Mahinda**, a younger brother of **Sena II.**, and his mother was **Kitti** or **Kittā**. He was first *yuvarāja* of **Dappula IV.** and later succeeded him as king.¹

¹ Cv. liii. 4, 13 ff.; Cv. *Trs.* i. 172, n. 5 and 174, n. 6.

10. **Udaya**.—King of Ceylon, Udaya IV. (A.C. 945-953). He was a friend of **Sena III.** (perhaps his younger brother¹) and was his *yuvarāja*. On Sena's death, Udaya succeeded him and reigned for eight years. During his reign the **Colas** invaded Ceylon, but were repulsed.² Among his religious activities was the erection of the **Maṇipāsāda**, which, however, he could not complete.³

¹ See *Ep. Zey.* ii. 59.

² Cv. liii. 28, 39 ff.; also Cv. *Trs.* i. 177, n. 2.

³ Cv. liv. 48.

11. **Udaya**.—Younger brother and *yuvarāja* of **Sena V.** In Sena's quarrel with his mother, Udaya took the side of the latter.¹

¹ Cv. liv. 58, 63.

12. **Udaya**.—Senāpati of **Sena V**. He was appointed by the king while the real Senāpati was away in the border country. When the latter heard of the appointment, he marched against the king and defeated his forces. Sena was forced to come to terms with the Senāpati and banish Udaya from the country.¹

¹ Cv. liv. 61, 68.

13. **Udaya**.—See also **Udāyī-bhadda**.

Udaya Jātaka (No. 458).—The story of **Udayabhadda** and **Udayabhaddā** (*q.v.*). The story was related in reference to a back-sliding monk; the details are given in the **Kusa Jātaka**. The Udaya Jātaka also bears certain resemblances to the **Ananusociya Jātaka**.

1. **Udaya Sutta**.—The conversation between the Buddha and the brahmin **Udaya** (see **Udaya I**).¹

¹ S. i. 173 f.

2. **Udaya Sutta**.—See **Udaya(-māṇava)-pucchā**.

Udaya(-māṇava)-pucchā or **Udaya-pañhā**.—The questions asked of the Buddha by **Udaya-māṇava**, pupil of **Bāvari** (see **Udaya 2**), and the Buddha's replies thereto.¹ They deal with the attainment of *samāpatti*.²

¹ Sn. vv. 1105-11; SnA. ii. 599-600.

² AA. i. 363.

Udayaggabodhi.—A *pariveṇa* built by **Aggabodhi VIII**. and named after himself and his father (**Udaya I**).¹

¹ Cv. xlix. 45; see also *Ep. Zey.* i. 216, 221, 227.

Udayana.—See **Udaya (3)**.

1. **Udayabhadda**.—The Bodhisatta, born as king of Benares. He was so called ("Welcome") because he was born to his parents as a result of their prayers. He had a step-sister, **Udayabhaddā**. When his parents wished him to marry, he refused, but in the end, yielding to their entreaties, he made a woman's image in gold and desired them to find a wife who resembled it. Udayabhaddā alone could rival the image, so she was wedded to Udayabhadda. They lived together in chastity and, in due course, when Udayabhadda died, the princess became queen. The king was born as Sakka, and honouring a promise he had made to the princess to return and announce to her the place of his birth, he visited her as soon as he remembered her, and, before

revealing himself, tested her in various ways. Being satisfied with her conduct, he instructed her and went away. The princess, renouncing the kingdom, became a recluse. Later she was born in **Tāvātimsa** as the Bodhisatta's handmaiden.¹

¹ J. iv. 104 ff.

2. Udayabhadda.—See **Udāyibhadda**.

Udayabhaddā.—Step-sister and wife of **Udayabhadda** (*q.v.*). In the verses she is also called **Udayā**.

Udayā.—See **Udayabhaddā**.

Udāna.—A short collection of eighty stories, in eight *vaggas*, containing solemn utterances of the Buddha, made on special occasions. The *Udāna* proper, comprising the Buddha's utterances, is mostly in verse, in ordinary metres (*Śloka*, *Triṣṭubh*, *Jagatī*), seldom in prose.¹ Each *Udāna* is accompanied by a prose account of the circumstances in which it was uttered. The book forms the third division of the *Khudda-kanikāya*.² *Udāna* is also the name of a portion of the *Piṭakas* in their arrangement according to matter (*aṅga*). Thus divided, into this category fall eighty-two suttas, containing verses uttered in a state of joy.³

The prose-and-verse stories of the *Udāna* seem to have formed the model for the *Dhammapada Commentary*.⁴ The *Udāna* is also the source of twelve stories of the same Commentary and contains parallels for three others. About one-third of the *Udāna* is embodied in these stories.⁵

¹ *E.g.*, iii. 10; viii. 1, 3, 4.

³ DA. i. 23-4; see also UdA. pp. 2-3.

² DA. i. 17; but see p. 15, where it is the seventh.

⁴ See *Bud. Legends*, i. 28.

⁵ See, *ibid.*, i. 47-8, for details.

Udāyi-thera-Vatthu.—See **Lāludāyi**.

Udāyibhadda (Udāyibhaddaka).—Son of **Ajātasattu**. When Ajātasattu, after the death of his father, paid his first visit to the Buddha and saw the Buddha seated amidst the monks in a scene of perfect calm and silence, his first thought was: "Would that my son, Udāyibhadda, might have such calm as this."¹ Buddhaghosa² explains this thought by saying that Ajātasattu feared that his son might follow his own example and kill him as he had killed his own father. His fears were justified, for he was killed by his son Udāyibhadda, who reigned

¹ D. i. 50.

² DA. i. 153.

for sixteen years. The latter, in his turn, was killed by his son **Anuruddhaka**.³ It was in Udāyibhadda's eighth year that **Vijaya**, king of Ceylon, died, and in his fifteenth year that **Paṇḍuvasudeva** came to the throne.⁴ The **Dīpavaṃsa**⁵ calls him **Udaya** and the *Mahābodhivaṃsa*,⁶ **Udayabhadda**. See also *s.v.* **Kālāsoka**.

³ Mhv. iv. 1 ff. According to *Dvy.* (369) his son was **Munḍa**.

⁴ Sp. i. 72.

⁵ iv. 38; v. 97; xi. 8.

⁶ p. 96.

1. **Udāyi Thera**, also called **Mahā Udāyi** (and **Paṇḍita Udāyi**), to distinguish him from others.—He was the son of a brahmin of **Kapilavattu**. He saw the power and majesty of the Buddha when the latter visited his kinsmen and, entering the Order, in due course became an arahant. When the Buddha preached the *Nāgopama Sutta*,¹ on the occasion when **Seta**, King **Pasenadi's** elephant, was publicly admired, Udāyi was stirred to enthusiasm by thoughts of the Buddha and uttered sixteen verses, extolling the virtues of the Buddha, comparing him to a great and wondrous elephant.² Once when Udāyi was staying at **Kāmaṇḍā**, in **Todeyya's** mango-grove, he converted a pupil of a brahmin of the **Verahaccāni** clan and, as a result, was invited by Verahaccāni herself to her house. It was only on his third visit to Verahaccāni that Udāyi preached to her and she thereupon became a follower of the Faith.³ The *Samyutta Nikāya*⁴ also records a conversation between Udāyi and **Ānanda**, when Udāyi asks if it is possible to describe the consciousness, too, as being without the self. On another occasion⁵ Udāyi has a discussion with **Pañcakaṅga** on *vedanā*. Ānanda overhears their conversation and reports it to the Buddha, who says that Udāyi's explanation is true, though not accepted by Pañcakaṅga. Elsewhere⁶ Udāyi is mentioned as asking the Buddha to instruct him on the *bojjhaṅgas*, and once, at **Desaka** (**Setaka** ?) in the **Sumbha** country, he tells the Buddha how he cultivated the *bojjhaṅgas* and thereby attained to final emancipation.⁷

He is rebuked by the Buddha for his sarcastic remark to Ānanda, that Ānanda had failed to benefit by his close association with the Master. The Buddha assures him that Ānanda will, in that very life, become an arahant.⁸

¹ See A. iii. 344 f.

² Thag. vv. 689-704; ThagA. ii. 7 f.; Udāyi's verses are repeated in the *Aṅgutara* (iii. 346-7) but the Commentary (ii. 669) attributes them to **Kāludāyi**.

³ S. iv. 121-4.

⁴ iv. 166 f.; another discussion with Ānanda is mentioned in A. iv. 426 f.

⁵ M. i. 396 ff.; S. iv. 223-4; the Commentary (SA. iii. 86 and MA. ii. 629) here describes Udāyi as "Paṇḍita."

⁶ S. v. 86 ff. ⁷ *Ibid.*, 89. ⁸ A. i. 228.

Udāyī was evidently a clever and attractive preacher, for he is mentioned as having addressed large crowds, a task demanding great powers. as the Buddha himself says when this news of Udāyī is reported to him.⁹ According to Buddhaghosa,¹⁰ it is this same Udāyī (Mahā Udāyī) who, having listened to the **Sampasādaniya** Sutta, is beside himself with joy at the contemplation of the wonderful qualities as set forth in that Sutta, and marvels that the Buddha does not go about proclaiming them. Buddhaghosa¹¹ seems to identify him also with the Udāyī to whom the **Laṭṭukikopama** Sutta¹² was preached.

⁹ A. iii. 184.¹⁰ DA. iii. 903.¹¹ MA. i. 526.¹² M. i. 447 ff.

2. **Udāyī**.—A therā. It was once his turn to recite the *Pāṭimokkha* before the Saṅgha, but because he had a crow's voice (*kākasaraka*), he had to obtain permission to make a special effort so that his recitation might be audible to the others.¹ It is, perhaps, this same monk who is mentioned in the *Vinaya* as having been guilty of numerous *Saṅghādisesa* offences.² He is censured again and again and various penalties are inflicted on him, nevertheless he repeats his offences.³ In the *Nissaggiya*⁴ a story is told of a nun, a former mistress of Udāyī, who conceived a child through touching a garment worn by him. Once when **Uppala-vannā** asked him to take some meat to the Buddha, he demanded her inner robe as his fee.⁵ He seems to have been very fond of the company of women and they returned his liking.⁶ There was evidently a strain of cruelty in him, for we are told of his shooting crows and spitting them with their heads cut off.⁷ He is described as being fat.⁸

He is perhaps to be identified with **Lāludāyī** (*q.v.*).

¹ Vin. i. 115.² *Ibid.*, iii. 110 f., 119 f., 127 f., 137 f., 135 ff.³ *Ibid.*, ii. 38 ff.⁴ *Ibid.*, iii. 205 f.⁵ *Ibid.*, 208.⁶ See, *e.g.*, Vin. iv. 20, 61, 68.⁷ *Ibid.*, iv. 124.⁸ *Ibid.*, iv. 171.

3. **Udāyī**.—A brahmin. He visited the Buddha at Sāvattthi and asked if the Buddha ever praised sacrifice. The Buddha's answer was that he did not commend sacrifices which involved butchery, but praised those which were innocent of any killing.¹

¹ A. ii. 43 f.

4. **Udāyī**.—See also under **Kāludāyī**, **Lāludāyī** and **Sakuludāyī**. As they are all, from time to time, referred to as Udāyī it is not always possible to ascertain which is meant. The Commentary is not an infallible guide.

1. **Udāyī Sutta.**—A conversation between **Ānanda** and **Udāyī** in the **Ghositārāma** at Kosambī. Ānanda explains how the Buddha has proved that not only the body but even consciousness is without self.¹

¹ S. iv. 166 f.

2. **Udāyī Sutta.**—**Udāyī** visits the Buddha at **Desaka** (?) in the **Sumbha** country and describes how he had realised *nibbāna* by developing the *bojjhaṅgas*.¹

¹ S. v. 89 f.

3. **Udāyī Sutta.**—**Ānanda** reports to the Buddha that **Udāyī** preached to a very large following of laymen. The Buddha says that this is not an easy thing to do; he who preaches to a large audience must see (1) that his talk has a logical reference, (2) that it has reasoning (*pariyāya*), (3) that it is inspired by kindness (*dayā*), (4) that it is not for worldly gain, (5) that it causes pain to no one.¹

¹ A. iii. 184.

4. **Udāyī Sutta.**—The Buddha asks **Udāyī** (**Lāḷudāyī** according to the Commentary) as to what are the topics of recollection. Three times he asks the question, but **Udāyī** sits silent. The Buddha then says he knew **Udāyī** was a fool, and puts the question to **Ānanda**, who explains five such topics connected with the *jhānas*.¹

¹ A. iii. 322-5.

1. **Udumbara.**—A thera of **Makuva**, author of a *ṭīkā* on the *Peṭakopadesa*.¹

¹ Gv. 75, 65.

2. **Udumbara.**—A village. **Revata** went there from **Kaṇṇakujja** and stopped there before proceeding to **Aggalapura** and **Sahajāti**. Thither the Elders followed him to ask his opinion on the Vajjian heresy.¹

¹ Vin. ii. 299.

Udumbara Jātaka (No. 298).—The story of two monkeys. One, small and red-faced, lived in a rock cave. During heavy rains, the other, a large and black-faced monkey, saw him, and wishing to have the shelter for himself, sent him away, on the pretext that outside in the forest there was plenty of food to be had. The small monkey was taken in by the trick, and when he came back he found the other monkey, with his family, installed in the cave.

The story was told in reference to a monk who lived comfortably in

a village hermitage and was ousted from there by another monk whom he had welcomed as a guest.¹

¹ J. ii. 444-6.

Udumbaragiri.—See **Dhūmarakkha**.

Udumbara-devī.—Wife of **Piṅguttara**. She was the daughter of a teacher in **Takkasilā** and was given to Piṅguttara because he was the eldest pupil. But he was unhappy with her, and on the way to his home, when she climbed up a fig (*udumbara*) tree to pluck fruits for herself, he put thorns round the tree and ran away, leaving her. The king, coming along, saw her and married her. She was called Udumbara-devī because of the circumstances in which she was found. When the king suspected her of infidelity to him, **Mahosadha** saved her from ignominy, and she became thereafter his best friend and helped him in all his doings, treating him, with the king's permission, as her younger brother. When the king planned to kill Mahosadha, Udumbara-devī warned him in time and enabled him to evade the treachery of his enemies at court.¹

In the present age she was **Diṭṭhamaṅgalikā**.²

¹ J. vi. 348, 352, 355, 363, 368, 384.

² *Ibid.*, 478.

Udumbaraphaladāyaka Thera.—An arahant. In the time of **Vipassī** Buddha he was a householder. Meeting the Buddha walking along the bank of the river **Vinatā**, he plucked some figs and gave them to him.¹

He is probably identical with **Paccaya Thera**.²

¹ Ap. i. 295.

² See *ThagA*. i. 341.

Udumbarika-Sihanāda Sutta.—Preached at the **Udumbarikā-paribbājakārāma**. **Sandhāna**, on his way to see the Buddha, stopped at the paribbājakārāma because it was yet too early for his interview, and started talking to the paribbājaka **Nigrodha**. Nigrodha spoke disparagingly of the Buddha's love of solitude. Seeing the Buddha walking along the banks of the **Sumāgadhā**, Nigrodha invited him to his hermitage and asked him various questions. The Buddha turned the discussion on to the merits and demerits of self-mortification and ended up by declaring the purpose of his own teaching. Though Nigrodha expresses great admiration for the Buddha's exposition, he and his disciples do not become followers of the Buddha.¹ **Buddhaghosa** says,² however, that this sutta will stand them in good stead in the future.

¹ D. iii. 36 ff.

² *DA*. iii. 844.

Udumbarikā.—A queen (*devī*) who built the **Udumbarikā Paribbā-jakārāma** near **Rājagaha**.¹ Close to the *ārāma* was the lotus-pond **Sumāgadhā** and a feeding ground for peacocks (**Moranivāpa**).² It was here that the **Udumbarikā Sihanāda Sutta** was preached.

¹ D. iii. 36; DA. iii. 832.

² D. iii. 39.

1. **Udena.**—King of **Kosambī**. He was the son of **Parantapa**. His mother, when pregnant with him, was carried off by a monster-bird and deposited on a tree near the residence of **Allakappa**. The child was born in a storm (*utu* ?)—hence the name. Allakappa, having discovered the mother and child, took them under his protection. One day, when Udena was grown up, Allakappa saw by the conjunction of the planets that Parantapa had died. When he announced the news, Udena's mother revealed to him her identity. Allakappa taught Udena the various charms he knew for taming elephants and sent him to Kosambī, with a large following of elephants, to claim the kingdom. Some time after he became king, Udena appointed **Ghosaka** as his treasurer, and one day, having seen Ghosaka's adopted daughter, **Sāmāvatī**, going to the river to bathe, sent for her and married her. Later he married, in very romantic circumstances, **Vāsuladattā**, daughter of **Caṇḍa Pajjota**, king of **Ujjeni**.¹ Udena had another wife, **Māgandiyā** (*q.v.*), who took advantage of her new position to wreak vengeance on the Buddha for having once slighted her. When Sāmāvatī was converted to the Buddha's faith by her handmaiden **Khujjuttarā**, Māgandiyā tried to poison the king's mind against her, but the attempt was frustrated, though Sāmāvatī very nearly lost her life at the king's hand. When Udena realised how grievously he had wronged her, he promised to grant her a boon, and, as the result of her choice, the Buddha sent **Ānanda** with five hundred monks to the palace every day, to preach to the women of the court. Udena himself does not seem to have been interested in religion. Once when he discovered that the women of the court had given five hundred costly robes to **Ānanda**, he was annoyed, but when in answer to his questions **Ānanda** explained to him that nothing given to members of the Order was wasted, he was pleased and himself made a similar offering of robes to **Ānanda**.² His encounter in his park the **Udakavana** (*q.v.*) with **Piṇḍola Bhāradvāja**, in somewhat similar circumstances, did not, however, end so happily. Udena's women had

¹ The *Dhammapadaṭṭhakathā* (i. 161 ff.) contains a whole story-cycle of Udena from which these details, except where otherwise stated, are taken. For details of other persons mentioned in the article and their encounters with Udena, see under their respective names.

² Mentioned also in Vin. ii. 291. The incident took place after the Buddha's death.

given Piṇḍola their robes, and when the king questioned Piṇḍola as to the appropriateness of the gift, he remained silent. Udena threatened to have him bitten by red ants, but Piṇḍola vanished through the air.³ Later⁴ we find him visiting Piṇḍola again on friendly terms and receiving information as to how young members of the Order succeeded in curbing their passions in spite of their youth. In this context Udena calls himself a follower of the Buddha.

Udena had a son named **Bodhi**,⁵ among whose activities the building of a palace, called **Kokanada**, is specially recorded. It is clear from the incident of the presentation of robes to Ānanda, referred to above, as well as by a definite statement to that effect contained in the *Peta-vatthu Commentary*,⁶ that Udena survived the Buddha; but whether his son Bodhi succeeded him or not is not known.

Among Udena's possessions mention is made of his bow, requiring one thousand men to string it,⁷ and of his elephant **Bhaddavatikā**.⁸

Udena is sometimes referred to as **Vaṃsarājā** (king of the **Vaṃsas**),⁹ the **Vaṃsas** or the **Vacchas** being the inhabitants of Kosambī. In the *Udāna Commentary*¹⁰ he is called **Vajjirājā**. The *Milinda-pañha*¹¹ tells a story of a woman called **Gopāla-mātā**, who became a queen of Udena. She was the daughter of peasant-folk, and, being poor, she sold her hair for eight pennies, with which she gave a meal to **Mahā Kaccāna** and his seven companions. That very day she became Udena's queen.

³ SnA. ii. 514-5; SA. iii. 27; in a previous birth too, as **Maṇḍavya**, Udena had been guilty of abusing holy men (see the **Mātaṅga Jātaka**, J. iv. 375 ff.).

⁴ S. iv. 110 f.

⁵ J. iii. 157.

⁶ p. 140.

⁷ DhA. i. 216.

⁸ J. iv. 384.

⁹ E.g., J. iv. 375; the *Dvy.* (e.g., 528) calls him **Vatsarājā**.

¹⁰ p. 382.

¹¹ p. 291.

2. **Udena**.—A *thera*. He once stayed, after the Buddha's death, in the **Khemiyambavana** near Benares. There the brahmin **Ghoṭamukha** visited him. Their conversation is recorded in the **Ghoṭamukha Sutta** (q.v.). At the end of Udena's sermon, the brahmin offered to share with him the daily allowance he received from the **Aṅga** king. This offer was refused, and at Udena's suggestion **Ghoṭamukha** built an assembly-hall for monks at **Pāṭaliputta**; this assembly-hall was named after him.¹

See also **Udena** (9).

¹ M. ii. 157 ff.

3. **Udena**.—An *upāsaka* of **Kosala**. He built a *vihāra* for the Order, and he invited monks for its dedication, which took place during the

Vassa. It being against the rules to go on a journey before the *Vassa*, the monks asked him to postpone the dedication. This annoyed him. When the matter was referred to the Buddha, he altered the rule so that a journey lasting not more than seven days could be undertaken during the *Vassa*.¹

¹ Vin. i. 139.

4. **Udena Thera**.—The personal attendant of **Sumana Buddha**.¹

¹ Bu. v. 24; J. i. 34.

5. **Udena**.—A king. He joined the Order under **Koṇḍañña Buddha**, with ninety crores of followers, all of whom became arahants.¹

¹ BuA. 111.

6. **Udena**.—A yakkha. See **Udena Cetiya**.

7. **Udena**.—A king, father of **Siddhattha Buddha**;¹ also called **Jayasena**.²

¹ Bu. xvii. 13.

² BuA. 187.

8. **Udena**.—A king, a former birth of **Ukkhepakata-vaccha Thera**,¹ called in the *Apadāna*,² **Ekatthambhika**.

¹ ThagA. i. 148.

² i. 56.

9. **Udena Thera**.—An arahant, probably identical with **Udena** (2). During the time of **Padumuttara Buddha** he was a hermit, with eighty-four thousand others, living in a hermitage near **Paduma-pabbata** in the Himālaya. Having heard the Buddha's praises from a yakkha, he visited Padumuttara, offered him a lotus flower and spoke verses in praise of him.¹

¹ Ap. ii. 362 ff.

Udena Cetiya.—A shrine of pre-Buddhistic worship, to the east of **Vesāli**. It is mentioned with other shrines at Vesāli—**Gotamaka**, **Sāranda**, **Sattamba**, **Cāpāla** and **Bahuputta**—all of which are described as beautiful spots.¹ Rhys Davids conjectures that these were probably trees or barrows.² The *Dhammapada Commentary*³ describes the Udena and the Gotamaka shrines as "*rukkhacetiya*s" to which men pay homage in order to have their wishes fulfilled. The *Dīgha Commentary*⁴

¹ D. ii. 102; S. v. 260; A. iv. 309; see also D. iii. 9.

² Dial. ii. 110, n. 1, but see Law: *Geography of Early Buddhism*. 74 ff.

³ iii. 246.

⁴ ii. 554; AA. ii. 784; UdA. 323.

says that in the Buddha's time a vihāra had been erected on the spot where this shrine stood and that this vihāra had previously been dedicated to the yakkha **Udena**.

Udena Vatthu.—The story cycle of King **Udena**, in many respects the most interesting of all the stories of the *Dhammapada Commentary*.¹ It consists of six stories of diverse origin and character, dealing with the fortunes of the king, his three queen-consorts and his treasurer. Only two of the stories are really concerned with Udena, the rest being introduced by familiar literary devices. Versions of each of the six stories occur in the writings of Buddhaghosa, indicating that they go back to a common source. Parallels to one or more stories are also to be found in the *Divyāvadāna*, the *Kathāsaritsāgara* and other Sanskrit collections and in the Tibetan *Kandjur*.²

¹ DhA. i. 161-231.

² For an analysis of the cycle and its parallels see Burlingame, *Bud. Legends*, i., pp. 51 and 62 ff.

Udda Jātaka.—See **Uddālaka Jātaka**.

Uddaka.—See **Uddaka-Rāmaputta**.

Uddaka Sutta.—Preached by the Buddha. He states therein how **Uddaka-Rāmaputta**, unjustifiably, claims to have mastered all learning and all ill, and explains what such learning and mastery really are.¹

¹ S. v. 83 f.

Uddaka-Rāmaputta.—One of the teachers under whom **Gotama**, after leaving the world and before he became the Buddha, received instruction.¹ Uddaka taught him the doctrine which had been realised and proclaimed by his father **Rāma**, which was the attainment of the state of “neither-consciousness-nor-unconsciousness” (corresponding to the fourth Jhāna). When Gotama had mastered this, Uddaka made him more than his own equal by setting him over the whole company of his disciples as their teacher. But Gotama, finding this doctrine unsatisfactory, abandoned it.² The Buddha evidently had a high regard for Uddaka-Rāmaputta, for after the Enlightenment, when looking for someone to whom the Dhamma might be preached, and who was capable of realising its import at once, his thoughts turned to Uddaka, but Uddaka was already dead.³

In the **Vassakāra Sutta** of the *Āṅguttara Nikāya*⁴ it is mentioned that

¹ J. i. 66, 81.

² M. i. 165 ff., 240 ff.; DhA. i. 70-1.

³ Vin. i. 7.

⁴ ii. 180.

King **Eleyya**, together with his bodyguard, **Yamaka**, **Moggalla** and others, were followers of Rāmaputta and that they held him in great esteem. In the *Saṃyutta Nikāya*⁵ the Buddha says that Uddaka claimed to be “versed in lore and to have conquered everything, digging out the root of Ill,” though he had no justification for such a claim.

Again, in the **Pāsādika Sutta**,⁶ the Buddha tells **Cunda** that when Uddaka said “seeing, he seeth not,” he had in mind a man who saw the blade of a sharpened razor but not its edge—a low, pagan thing to speak about.

In the Sanskrit books Uddaka-Rāmaputta is called Udraka.⁷

⁵ iv. 83 f.

⁷ Mtu. ii. 119-20; *Dvy.* 392; Lal.

⁶ D. iii. 126-7.

306 f.

Uddālaka.—Son of the Bodhisatta (then chaplain of the king of Benares) and a slave-girl, whom he first met in the royal park. The boy was so called because he was conceived under an *uddāla*-tree. When grown up he went to **Takkasilā** and later became leader of a large company of ascetics. In the course of their travels he and his followers came to Benares, where they received great favours from the people. Attracted by his reputation, the king once visited him with the royal chaplain. On that occasion Uddālaka arranged that he and his followers should feign to be very holy men given up to various austerities. The chaplain, seeing through their dishonesty and discovering the identity of Uddālaka, persuaded him to leave his asceticism and become chaplain under him.¹

¹ J. iv. 298-304.

Uddālaka Jātaka (No. 487).—The story of **Uddālaka** given above. It was related in reference to a monk who led a deceitful life. The monk is identified with Uddālaka.¹ On the same occasion were preached the **Makkaka**, **Kuhaka** and **Setaketu Jātakas**.

¹ J. iii. 232. The Jātaka is depicted in the Bhārḥūt Tope (see Cunningham, Plate XLVI.).

Uddāladāyaka Thera.—An arahant. In a previous birth, thirty-one kappas ago, he saw a Pacceka Buddha **Kakudha**, near a river, and gave him an *uddālaka* flower.¹

¹ Ap. i. 225.

Uddālapupphiya Thera.—An arahant. Thirty-one kappas ago he gave an *uddāla* flower to a Pacceka Buddha, **Anātha**, on the bank of the Ganges.¹

¹ Ap. i. 288.

Uddesavibhaṅga Sutta.—The Buddha utters the brief statement that a monk should always so guard his mind that it may not be externally diffused nor internally set. The monks repeat this statement to **Mahā Kaccāna**, who gives a detailed exposition thereof. When the Buddha is told of Kaccāna's explanation, he praises his erudition.¹

¹ M.iii. 223 ff.

Uddhakandaraka.—A vihāra in South Ceylon, founded by **Mahānāga**, brother of Devānampiyatissa.¹

¹ Mhv. xxii. 9.

Uddhakuraṅgāma.—A village and a fortification in the district of **Āḷisāra**. It was captured by **Parakkamabāhu's** general, **Māyāgeha**.¹

¹ Cv. lxx. 171.

Uddha-gaṅgā.—See **Gaṅgā**.

1. **Uddhagāma.**—A district (?) in Ceylon. It contained the village of **Vasabha**, which was given to the **Jetavana Vihāra** by **Mahānāga**.¹

¹ Cv. xli. 97.

2. **Uddhagāma.**—A village in **Rohaṇa**. The forces of **Parakkamabāhu I.** carried on a campaign there for three months.¹

¹ Cv. lxxiv. 92.

Uddhacūlābhaya.—Nephew of **Devānampiyatissa**. He restored the **Mahiyaṅgana-thūpa** and made it thirty cubits high.¹

¹ Mhv. i. 40.

Uddhacca Sutta.—Conceit, want of restraint and of diligence, should all be destroyed by calm (*samatha*), restraint and earnestness.¹

¹ A. iii. 449.

Uddhanadvāra.—A village in **Rohaṇa**. There the **Ādipāda Vikkamabāhu** gained a victory.¹ It was in the region called **Atṭhasahassa**, and **Sirivallabha**, who reigned over this district, made Uddhanadvāra his capital. The village formed one of the centres of battle in the campaign of **Parakkamabāhu I.**²

¹ Cv. lxi. 16, 25.

² Cv. lxxiv. 86, 113; lxxv. 182. For its identification see Cv. *Trs.* i. 29, n. 4.

Uddhambhāgiya Sutta.—The Noble Eightfold Way should be cultivated in order to destroy the five “upward” fetters—lust of form and of the formless, conceit, excitement and nescience.¹

¹ S. v. 61 f.

Uddharaṭṭha.—See **Pañcuddharaṭṭha**.

Uddhavāpi.—A village and a tank. The **Māragiri Nigrodha** (*q.v.*) was stationed there.¹

¹ Cv. lxxii. 164, 174.

Uddhumātaka Sutta.—The idea of an inflated corpse, if developed, conduces to peace from bondage.¹

¹ S. v. 131.

Unnama.—A Damiḷa chief whom **Duṭṭhagāmaṇi** defeated in his campaign. He was a nephew of **Tamba** and his stronghold was also called Unnama.¹

¹ Mhv. xxv. 14, 15; Mṭ. 474.

Unnavalli.—A vihāra to which **Aggabodhi I.** gave the village of **Ratana**.¹

¹ Cv. xlii. 18.

1. **Upaka.**—An Ājīvaka whom the Buddha met on his way between **Gayā** and the Bodhi Tree, after he set out from **Isipatana** for the preaching of the First Sermon. Upaka questioned the Buddha on his attainments, and when the Buddha told him what he had accomplished he asked the Buddha if he were “**Anantajina**.” When the Buddha acknowledged it, Upaka shook his head saying, “It may be so, friend,” and went along by another road.¹ It is said² that the Buddha walked all the way from the Bodhi Tree to Isipatana—instead of flying through the air, as is the custom of Buddhas—because he wished to meet Upaka.

After this meeting Upaka went to the **Vaṅkahāra** country and there, having fallen desperately in love with **Cāpā** (*q.v.*), the daughter of a huntsman who looked after him, starved for seven days and in the end persuaded the huntsman to give her to him in marriage. For a living, Upaka hawked about the flesh brought by the huntsman. In due course Cāpā bore him a son, **Subhadda**. When the baby cried, Cāpā sang to him saying, “Upaka’s son, ascetic’s son, game-dealer’s boy, don’t cry,” thus mocking her husband. In exasperation he told her of

¹ J. i. 81; Vin. i. 8; M. i. 170-1; DhA. iv. 71-2.

² DA. ii. 471.

his friend Anantajina, but she did not stop teasing him. One day, in spite of her attempts to keep him, he left her and went to the Buddha at **Sāvatti**. The Buddha, seeing him coming, gave orders that anyone asking for Anantajina should be brought to him. Having learnt from Upaka his story, the Buddha had him admitted to the Order. As a result of his meditation, Upaka became an *anāgāmi* and was reborn in the **Avihā** heaven.³ The *Samyutta Nikāya*⁴ records a visit paid to the Buddha by Upaka and six other beings born in Avihā. According to the *Majjhima Commentary*,⁵ Upaka became an arahant as soon as he was born in Avihā.

In the *Therīgāthā* he is also called **Kāla**⁶ and his birth-place is given as **Nāla**, a village near the Bodhi Tree, where he is said to have been living with his wife at the time he left her.⁷

Later, Cāpā, too, left the world and became an arahant therī.

The *Divyāvadana*⁸ calls Upaka **Upagaṇa**.

The enumeration of the Buddha's virtues which was made to Upaka is not regarded as a real *dharmadesanā* because it took place before the preaching of the first sermon. It produced only a *vāsanā-bhāgiya* result, not *sekha-* or *ribaddha-bhāgiya*.⁹

The words of the Buddha's speech to Upaka are often quoted.¹⁰

³ ThigA. 220 ff.; MA.i. 388 f. Upaka's story is also given in SnA. i. 258 ff., with several variations in detail.

⁴ i. 35, 60.

⁵ i. 389.

⁶ v. 309. This may have been a term

of affection used because of his dark colour.

⁷ ThigA. 225.

⁸ p. 393.

⁹ UdA. 54.

¹⁰ E.g., Kvu. 289.

2. Upaka Maṇḍikāputta.—He once visited the Buddha at **Gijjhakūṭa** and stated before him his view that whoever starts abusive talk of another, without being able to make good his case, is blameworthy. The Buddha agrees and says that Upaka himself has been guilty of this offence.¹ Upaka protests against being caught in a big noose of words, like a fish caught as soon as he pops up his head. The Buddha explains that it is necessary for him to teach with endless variations of words and similes. Upaka is pleased with the Buddha's talk and reports the conversation to **Ajātasattu**. The king shows his anger at the man's presumption in having remonstrated with the Buddha,² and the Commentary adds that he had him seized by the neck and cast out.

Buddhaghosa³ says that Upaka went to visit the Buddha in order to find out whether the Buddha would blame him for being a supporter

¹ The Commentary (AA. ii. 554) explains that Upaka was a supporter of Devadatta.

² A. ii. 181 f.

³ AA. ii. 554-5.

of **Devadatta**. According to others, he came to abuse the Buddha because he had heard that the Buddha had consigned Devadatta to hell.

He was apparently of low caste, and Ajātasattu addresses him as “ salt-worker’s boy ” (*loṇakāradāraka*).⁴

⁴ A.ii.182.

Upaka Sutta.—Records the visit paid to the Buddha by **Upaka Maṇḍakāputta** (*q.v.*).¹

¹ A.ii.181 f.

Upakaṃsa.—Son of **Mahākamsa**, king of **Asitañjana** and brother of **Kamsa**. When Kamsa became king, Upakaṃsa was his viceroy. Upakaṃsa was killed by a disc thrown by **Vāsudeva**, son of **Devagabbhā**.¹

¹ J. iv. 79-82.

Upakañcana.—A brahmin, brother of the Bodhisatta **Mahākāñcana**. Their story is related in the **Bhisa Jātaka** (*q.v.*).¹

¹ J. iv. 305 ff.

1. **Upakārī**.—A city of the **Pañcālas**.¹ Here was the entrance to the tunnel through which King **Vedeha** escaped to **Mithilā**, as related in the **Mahā Ummagga Jātaka** (*q.v.*).

¹ J. vi. 448, 450, 458, 459.

2. **Upakārī**.—A city where **Sumedha** Buddha preached to a large concourse of people.¹

¹ BuA. 165.

1. **Upakāḷa**.—A Pacceka Buddha mentioned in a list of Pacceka Buddhas.¹

¹ M.iii.70; ApA.i.107.

2. **Upakāḷa**.—A *niraya*, also the name of the tortures in the same *niraya*.¹

¹ J. vi. 248.

Upacara.—See **Apacara**.

1. **Upakkilesa Sutta**.—Preached at **Pācīnavamsadāya** to **Anuruddha**, **Nandiya** and **Kimbila**. It was at the time of the quarrel of the **Kosambī** monks; the Buddha, in search of quietness, goes to **Bālakaloṇaka**, preaches there to **Bhagu** and proceeds to **Pācīnavamsadāya**, where he

tells his cousins how they should develop meditation, getting rid of all obstacles.¹

¹ M.iii.152 ff. The verses of the sutta are also found in the Vinaya version (i. 34 ff.). Some of the verses are included in the *Dhammapada* (vv. 328-30) and in the **Khaggavisāṇa Sutta** of the Sutta Nipāta (vv. 11, 12).

2. **Upakkilesa Sutta**.—Gold ore must be purified from all its dross before it can be used for making ornaments, etc.; similarly, the mind must be freed from its impurities—the five *nīvaraṇas*—before it can be used for acquiring the higher knowledge.¹

¹ A.iii.16-19.

3. **Upakkilesa Sutta**.—Four things prevent the sun and the moon from shining with their full brilliance—clouds, mist, smoke and dust and Rāhu. Similarly four things diminish the holiness of ascetics and recluses—intoxicants, sex, money and wrong livelihood.¹

¹ A.ii.53 f.

Upacāla.—Son of **Upacālā** and nephew of **Sāriputta** and **Khadiravaniya-Revata**. He was ordained by Revata.¹ He is mentioned in the *Aṅguttara Nikāya*² in a list of very eminent disciples, together with **Cāla**, **Kakkaṭa**, **Kalimbha**, **Nikaṭa** and **Kaṭissaha**. They lived in the **Kūṭāgārasālā** in Vesālī, but when the **Licchavis** went there to visit the Buddha, they moved to the **Gosiṅgasālavana** in search of quiet.

¹ Thag. v, 43; ThagA.i.110.

- v.133.

1. **Upacālā**.—Sister of **Sāriputta** (his other sisters being **Cālā**, **Sisūpacālā**) and mother of **Upacāla**. When **Sāriputta** left the world to join the Order of monks, his three sisters followed his example and became nuns. It is said that when **Upacālā** was taking her siesta in **Andhavana**, **Māra** tried to arouse in her sensual desires, but she vanquished him and became an arahant. Her conversation with **Māra** is recorded in the *Therīgāthā*.¹

¹ vv. 189-95; ThigA.165 f. The *Samyutta* (i.133 f.) mentions the temptation of all three sisters by **Māra** and their conquest of him. But in this account, **Upacālā's** verses are put into **Cālā's** mouth, **Sisūpacālā's** are ascribed to **Upacālā** and **Cālā's** to **Sisūpacālā**.

2. **Upacālā**.—The chief of the women disciples of **Phussa Buddha**.¹ See also **Upasālā**.

¹ J. i. 41; Bu. xix. 20.

3. **Upacālā.**—Chief of the women supporters of **Sumana Buddha**.¹

¹ Bu. v. 28.

Upacālā Sutta.—The story of Māra's unsuccessful attempt to cause the therī **Upacālā** to sin.¹

¹ S. i. 133.

Upajotiya.—One of the door-keepers summoned by **Maṇḍavya** to turn **Mātāṅga** out of his house.¹

¹ J. iv. 382.

Upajjhā Sutta.—A monk goes to his teacher and confesses to him the difficulty he experiences in living the celibate life profitably. The teacher takes him to the Buddha, who suggests to him a different way of conduct. The monk acts according to the Buddha's advice and becomes an arahant. On being informed of this, the Buddha makes it a topic for a sermon.¹

¹ A. iii. 69-71.

Upajjhāya.—A gatekeeper of **Maṇḍavya**, summoned by him to drive out **Mātāṅga**.¹

¹ J. iv. 382.

Upajjhāyavatta-bhānavāra.—The thirtieth chapter of the first Khanda of the *Mahāvagga*.

1. **Upaṭṭhāna Sutta.**—The Buddha asks **Ānanda** if he considers that every kind of moral practice produces like results. **Ānanda** says they do not, and proceeds to explain his point of view. The Buddha agrees with him, and when **Ānanda** has gone away, tells the monks that though **Ānanda** is yet a learner (*sekha*), it would not be easy to find his equal in insight.¹

¹ A. i. 225.

2. **Upaṭṭhāna Sutta.**—Five qualities which make an invalid difficult for anyone to look after, and the absence of which makes him a good patient.¹

¹ A. iii. 143-4.

3. **Upaṭṭhāna Sutta.**—On five qualities requisite for an attendant on the sick.¹

¹ A. iii. 144-5.

4. **Upaṭṭhāna Sutta.**—Record of a conversation between a deva and a monk who dwelt in a forest tract in **Kosala**. During his siesta the monk would often fall asleep, and the deva, wishing his welfare and desiring to agitate him, draws near and asks him not to give himself up to somnolent habits. The monk replies to the effect that once a man has obtained insight by the suppression of desire and lust, there is no need to plague himself with unnecessary exertions.¹

According to the Commentary,² the monk was an arahant. He had far to go to procure food, and when he came back, tired out, he would bathe and rest.

¹ S. i. 197 f.

² SA. i. 232.

Upaṭṭhāyaka Thera.—An arahant. In a previous birth he provided **Siddhattha** Buddha with a personal attendant (*upaṭṭhāka*). Fifty-seven kappas ago he was born as a king, named **Balasena**.¹

¹ Ap. i. 241.

Upaḍḍha Sutta.—Preached at the Sākya township of **Sakkara**. **Ānanda** mentions to the Buddha his view that half the holy life consists in friendship with the good. The Buddha says that it is not the half but the whole of the holy life, and proceeds to explain.¹ In the *Kosala Saṃyutta*² we find the Buddha relating this incident to **Pasenadi**.

¹ S. v. 2.

² S. i. 87.

Upaḍḍhadussadāyaka Thera.—An arahant. In the time of **Padumuttara** Buddha, he had been a labourer, and seeing a monk, named **Sujāta**, looking for rags for a robe, he gave him half the garment he wore. As a result he became king of the gods thirty-three times and king of men seventy-seven times.¹

¹ Ap. ii. 436 f.

Upatapassī Thera.—Author of the **Vuttamālā**. He was incumbent of the **Gatārā Pariveṇa** and was the nephew of **Sarasigāmaṃbala Mahāsāmi**.¹

¹ P.L.C. 253 f.

1. **Upatissa.**—The personal name of **Sāriputta** (*q.v.*).

2. **Upatissa.**—Purohita to **Vijaya**, king of Ceylon. He founded a settlement at **Upatissagāma**.¹

¹ Mhv. vii. 44; Dpv. ix. 32, 36.

3. **Upatissa I.**—King of Ceylon. He reigned for forty-two years between A.C. 362 and 409. He was the eldest son of **Buddhadāsa**. He was of very kindly disposition and lived a simple life, eating of the food served in the **Mahāpāli** alms-hall. It is said that once, when the roof of his palace started leaking at night, he lay all night in the wet, being loth to disturb any of the servants. During a period of drought and famine, he organised a religious festival, causing rain to fall. He built the **Rajuppala**, **Gijjhakūṭa**, **Pokkharapāsaya**, **Valāhassa**, **Ambuṭṭhi** and **Goṇḍigāma** tanks and the **Khaṇḍarāja Vihāra**, besides hospitals and almshouses for women in travail, the blind and the sick. He was murdered by his queen-consort, who had an intrigue with his younger brother, **Mahānāma**.¹

¹ For an account of Upatissa's reign see Cv. i. 37, 179 ff.

4. **Upatissa II.**—King of Ceylon. He was the husband of the sister of **Moggallāna I.** and was his general. He killed **Sīva I.** and became king, his reign lasting only one year and a half (A.C. 522-24). He had a son **Kassapa**, called **Girikassapa** by virtue of his prowess, and a daughter who married **Silākāla**. **Silākāla** became a rebel and seized Upatissa's kingdom.¹ Upatissa belonged to the **Lambakaṇṇa** clan, and in Sinhalese writings is called *Lāmāṇi-upatissa*.²

¹ For an account of Upatissa see Cv. xli. 5 f.

² Cv. *Tss.* i. 52, n. 1.

5. **Upatissa.**—Son of **Silākāla** and brother of **Dāṭhāpabhuti** and **Moggallāna II.** He was a good-looking young man and was his father's favourite. He was killed by **Dāṭhāpabhuti**.¹

¹ Cv. xli. 33 ff.

6. **Upatissa Thera.**—Called **Pāsāṇadīpavāsī Upatissa**. He appears to have written a Commentary on the *Mahāvamsa*, which the author of the *Mahāvamsa Tīkā* used for his own work, sometimes criticising its comments.¹

¹ See, e.g., MT. 47.

7. **Upatissa.**—Thera of **Tambapaṇṇidīpa** (Ceylon), perhaps to be identified with No. 6 above. He and his colleague, **Phussadeva**, are often mentioned as being expert exponents of the *Vinaya*. Upatissa had two pupils, **Mahāpaduma** and **Māhāsumma**, who became very famous as *vinayadharā*. Mahāpaduma "read" through the *Vinaya* eighteen

times with his teacher, and Mahāsumma nine times.¹ Buddhaghosa evidently regarded with great respect the explanations of various Vinaya questions as given by Upatissa, for he often quotes him.²

¹ Sp. i. 263 f.

² See, e.g., Sp. ii. 456; iii. 624, 714; iv. 890.

8. **Upatissa.**—**Sāriputta's** father and chieftain of **Nālaka** or **Upatissa-gāma** (*q.v.*). His proper name was **Vaṅganta** (*q.v.*), Upatissa being, evidently, his clan name.¹

¹ SnA. i. 326.

9. **Upatissa Thera.**—Author of the Pāli *Mahābodhi-vaṃsa*. He lived in Ceylon, probably in the tenth century.¹

¹ For details see P.L.C. 156 ff.

10. **Upatissa Thera.**—He wrote a commentary on **Kassapa's** *Anāgatavaṃsa*.¹

¹ Gv. p. 72.

11. **Upatissa.**—A Pacceka Buddha, found in a nominal list.¹ The name is also found in the *Apadāna*.²

¹ M. iii. 69.

² i. 280; ii. 454.

12. **Upatissa Thera.**—Sometimes called **Arahā Upatissa**, author of the *Vimuttimaggā*.¹ He probably lived about the first century B.C.²

¹ P.L.C. 86.

² *J.P.T.S.* 1919, pp. 69 ff.; see also NidA. (P.T.S.); introd. vi f.

13. **Upatissa Thera.**—Author of the *Saddhammappajjotikā*, the commentary on the *Mahā Niddesa*, written at the request of **Deva Thera**.¹

His residence was on the western side of the **Mahā Cetiya** within the precincts of the **Mahāvihāra** in Anurādhapura, and it was built by a minister, **Kittissena**.

Some MSS. give the author's name as **Upasena**. For his age, see *s.v.* **Saddhammappajjotikā**.

¹ NidA. ii. 108.

Upatissa Sutta.—Preached by **Sāriputta**. He tells the monks that there is nothing in the whole world, a change in which would cause him sorrow. Not even a change regarding the Buddha, he emphasises, in answer to a question by **Ananda**.¹

¹ S, ii, 274 f.

1. **Upatissagāma**.—A brahmin village near **Rājagaha**. It was the birthplace of **Sāriputta**.¹ Its real name was **Nālaka** (*q.v.*), but it was called Upatissagāma, evidently because its chieftains belonged to the Upatissa clan. It is probable that Sāriputta's father, who was head of the village (*gāmasāmi*), was also called **Upatissa**.²

¹ ThagA.ii. 93; DhA. i. 73.

² See SnA. i. 326.

2. **Upatissagāma** (sometimes called **Upatissanagara**).—The settlement founded by **Vijaya's** chaplain, **Upatissa**, on the banks of the **Gambhīra-nadī**, about seven miles to the north of **Anurādhapura**.¹ It was the seat of government till Anurādhapura became the capital.² Soon after **Mahinda's** arrival in Ceylon many young men joined the Order, and among them there were five hundred from Upatissagāma.³

¹ Mhv. vii. 44; Mhv. Trs. 58, n. 4; |
Dpv. ix. 36; x. 5.

² See, *e.g.*, Mhv. viii. 4; x. 48.

³ *Ibid.*, xvii. 60.

Upatissā.—One of the two chief women-disciples of **Koṇḍañña Buddha**.¹

¹ Bu. iii. 31; J. i. 30.

Upadduta Sutta.—Everything in the world is oppressed.¹

¹ S. iv. 29.

Upadhi.—A Pacceka Buddha, whose name occurs in a list of names.¹

¹ ApA. i. 107.

Upananda.—A therā. He belonged to the Sākya clan. Several incidents connected with him are mentioned in the *Vinaya*. Once he promised to spend the rainy season with **Pasenadi Kosala**, but on his way there he saw two lodgings where robes were plentiful and so kept *Vassa* in those lodgings instead. Pasenadi was greatly annoyed and when, in due course, the matter reached the ears of the Buddha, Upananda was rebuked and a set of rules was passed regarding promises made about the rainy season.¹ On another occasion Upananda spent the rainy season at **Sāvatthi**, but when the time came for the monks to gather together and divide the robes that had been given to them, he went from village to village, taking his share of the robes from everywhere. The Buddha sent for him and rebuked him in the presence of the Order, but the rebuke had evidently no effect, for we find him again spending the *Vassa* alone in two residences, with the idea of obtaining many robes. The Buddha, however, ordered that only one portion should be

¹ Vin. i. 153.

given to him.² His greediness was not confined to robes. Once he was invited to a meal by an official, a follower of the Ājīvakas. He went late, and finding no room left for him, made a junior monk get up and give him his seat. There was a great uproar, but Upananda had his way.³ Elsewhere he is accused of having appropriated two lodgings for himself at the same time, one at Sāvattthi and the other somewhere in the country. He was evidently unpopular among the monks, because on this occasion we find him spoken of as “a maker of strife, quarrelsome, a maker of disputes, given to idle talk, a raiser of legal questions.”⁴ Upananda was fond of money, for we find in the *Vinaya*⁵ a statement to the effect that “on the occasion of the matter of Upananda the Sākya, the Buddha distinctly laid down a precept by which gold and silver were forbidden.” Upananda had been given his meals regularly by a certain family. Once a dish of meat was prepared for him, but a little boy in the house started to cry for the meat, and it was given to him. Upananda insisted that a *kahāpana* should be paid to him in lieu of the meat.⁶ Upananda was once asked to preach to those that came to Jetavana. Among the visitors was a banker, and when the banker expressed the desire to give something to Upananda to show his appreciation of the sermon, Upananda wished to have the robe that the man wore. The banker was embarrassed, and promised to go home at once and fetch him another robe, even better than the one he had on. But Upananda was adamant, till, in despair, the man gave him his robe and went away. Again, when Upananda heard that a certain man wished to offer him a robe, he went to the man and told him what kind of robe he wanted, and said he would accept no other.⁷ A story is also told of a Paribbājaka exchanging his own garment for one belonging to Upananda, which was of rich colour. Two other Paribbājakas told him that he had lost in the bargain, so he wished to cry off the deal, but Upananda positively refused.⁸ He did not, however, always come off best in a bargain. Once he gave a robe to a colleague, on condition that the latter should join him in his tours. The condition was agreed to, but later, when the recipient monk heard that the Buddha was going on tour, he preferred to join the Buddha’s company. The robe was not returned to Upananda, who had to be reported to the Buddha for the violent language he used to the defaulter.⁹ Upananda is mentioned as quarrelling with the **Chabbaggiya** monks¹⁰ and, at another time, as going his alms-rounds with a colleague with whom he quarrelled when

² Vin. i. 300.

³ *Ibid.*, ii. 165.

⁴ *Ibid.*, 168.

⁵ *Ibid.*, 297.

⁶ *Ibid.*, iii. 236 f.

⁷ *Ibid.*, 215.

⁸ *Ibid.*, 240 f.

⁹ *Ibid.*, 254 f.

¹⁰ *Ibid.*, iv. 30.

the rounds were over, refusing to give him any of the food obtained. The unfortunate monk had to starve because it was then too late to go out begging again.¹¹ We are not told whether Upananda deliberately set out to have a quarrel in order that he might keep all the food himself!

Nor were all Upananda's misdemeanours confined to greed for possessions. We are told that once a complaint was made to the Buddha that Upananda had gone to the house of an acquaintance and had sat down in the bedroom of the woman of the house, talking to her. The husband ordered food to be brought to Upananda, and when that was done, asked him to leave. But the woman wished him to stay and he refused to go away.¹² On two other occasions he is mentioned as visiting the houses of his acquaintances and being found by the husbands, seated alone with their wives.¹³

With most laymen, however, he was evidently popular. Mention is made of a meal where the donor kept all the other monks waiting for quite a long while, till Upananda should arrive, after his visits to various households.¹⁴ And, again, of food being sent to the monastery with express instructions that the other monks should eat only after Upananda had done so.¹⁵

Episodes regarding Upananda's misdeeds are not confined to the *Vinaya*. In the **Dabbhapuppha Jātaka**¹⁶ we are told that he was in the habit of preaching contentment to others. When they, touched by his preaching, cast away their good robes, etc., Upananda collected them for himself. Once he cheated two brethren of a costly blanket. When the matter was brought to the Buddha's notice, this Jātaka was related to show how in previous births, too, he had plundered other people's goods. He had been a jackal called **Māyāvī**, and had cheated two other jackals of a *rohita*-fish they had caught. Again, in the **Samudda Jātaka**,¹⁷ he is described as a great eater and drinker; he would not be satisfied even with cart-loads of provisions. The Jātaka tells of how he once was born as a water-crow and tried to prevent the fish from drinking the sea-water lest he should not have enough for himself. Buddhaghosa calls him a *lolajātika*, held in contempt by his eighty thousand fellow Sākyans who joined the Order.¹⁸ Elsewhere he is referred to as a well-known example of one who never practised what he preached and, therefore, did not benefit by his cleverness.¹⁹

¹¹ Vin. iv. 92 f.

¹² *Ibid.*, 94.

¹³ *Ibid.*, 95-7; see also 121, 127 and 168, for other offences committed by him.

¹⁴ *Ibid.*, 98.

¹⁵ *Ibid.*, 99.

¹⁶ J. iii. 332 ff.; see also DhA. iii. 139 ff.

¹⁷ J. ii. 441 f.

¹⁸ Sp. iii. 665.

¹⁹ *E.g.*, AA. i. 92; MA. i. 348; Vsm. i. 81.

Upananda had under him two novices, **Kaṇḍaka** and **Mahaka**, who seem to have resembled their teacher in being undesirables. They were found guilty of an unnatural offence, and the Buddha ordered that no one should ordain them.²⁰

²⁰ Vin. i. 79. This order seems to have been rescinded later (see Vin. i. 83).

2. **Upananda**.—A king of fifty-seven kappas ago; a previous birth of **Tindukadāyaka** Thera.¹

¹ Ap. i. 201.

3. **Upananda**.—Four Pacceka Buddhas, mentioned in the **Isigili Sutta**.¹

¹ M. iii. 70.

4. **Upananda**.—Commander-in-chief of the **Magadha** kingdom. He was present at the conversation, recorded in the **Gopaka-Moggallāna Sutta**, between **Ānanda** and **Vassakāra**.¹

¹ M. iii. 13.

Upananda-Sākyaputta-Thera-Vatthu.—A group of stories concerning the greediness and rapacity of **Upananda Sākyaputta**.¹

¹ DhA. iii. 139 ff.; cf. J. iii. 332 ff.

Upanāhi Sutta.—Preached in answer to the questions of **Anuruddha**. The five qualities, including grudging, which lead a woman to be reborn in purgatory.¹

¹ S. iv. 241.

1. **Upanisā Sutta**.—On causal association.¹

¹ S. ii. 29 f.

2. **Upanisā Sutta**.—On how, to the wicked man, the possibilities of all high attainments are destroyed, not so to the man who is righteous.¹

¹ A. v. 313 f.

3. **Upanisā Sutta**.—The same as 2, but the Sutta is ascribed to **Sāriputta**.¹

¹ A. v. 315 f.

Upanisinna Vagga.—The fourth chapter of the **Rādha Saṃyutta** of the **Saṃyutta Nikāya**.¹

¹ S. iii. 200 ff.

Upanīta.—A Pacceka Buddha, mentioned in the **Isigili Sutta**.¹

¹ M.iii. 70.

Upanemi.—A Pacceka Buddha, mentioned in nominal lists.¹

¹ M.iii. 70; ApA.i. 107.

Upaneyya Sutta.—A deva visits the Buddha at **Jetavana** and utters a stanza in which he says that life is short, and one should accumulate merit in order to obtain bliss. The Buddha replies that all who fear death should aspire to the final peace.¹

¹ S. i. 2.

Upamañña.—The family (*gotta*) to which **Pokkharasāti** belonged. He was, therefore, called **Opamañña**.¹

¹ M. ii. 200; MA. ii. 804.

Upaya Sutta (wrongly called **Upāya**).—Attachment (*upaya*) is bondage, aloofness is freedom. With the abandonment of lust, lust's foothold is cut off and, thereby, rebirth, etc., is destroyed.¹

¹ S. iii. 53.

Upayanti Sutta.—When the ocean rises with the tide, the rivers, their tributaries, the mountain lakes and tarns, all rise as a result. Likewise rising ignorance makes, in turn, becoming, birth and decay and death to rise and increase.¹

¹ S. ii. 118 f.

Uparāmā.—One of the two chief women disciples of **Paduma Buddha**.¹ The *Buddhavaṃsa*, however, gives their names as **Rādhā** and **Surādhā**.

¹ J. i. 36.

Uparigaṅgā.—See **Gaṅgā**.

Upariṭṭha.—A Pacceka Buddha.¹ In a previous life, when **Anuruddha** was born as **Annabhāra**, he offered alms to the Pacceka Buddha and made various wishes which were fulfilled in later births.² Upariṭṭha had spent seven days in meditation on **Gandhamādana**, and when he appeared before Annabhāra, the latter ran home to his wife, fetched the food which had been prepared for themselves and gave it to Upariṭṭha. Upariṭṭha ate the meal seated on Annabhāra's garment, which was spread on the ground for him.³

¹ M.iii. 69; ApA.i. 106.

² DhA.i. 113 f.

³ AA. i. 105; Thag. 910; ThagA. ii. 66.

Uparimaṇḍakamāla.—A vihāra (?) in Ceylon, the residence of **Mahārakkhita** Thera (*q.v.*).¹

¹ J. vi. 30.

Uparimaṇḍalaka-malaya.—A vihāra (?) in Ceylon, the residence of **Mahāsaṅgharakkhita** Thera.¹

¹ J. iv. 490.

Uparuci.—A king of thirty-eight kappas ago; a previous birth of **Sucintita** Thera.¹

¹ Ap. i. 134.

1. **Uparevata.**—A sāmaṇera, son of **Padumuttara** Buddha. It was the sight of this novice which made **Rāhula**, then born as the Nāga-king **Saṅkha**, wish to become a Buddha's son.¹ According to the *Buddhavaṃsa*,² however, Padumuttara's son was called **Uttara**. Uparevata, though very young in years (*taruṇalalitadāraka*), was possessed of great *iddhi*-powers and the Nāga-king was greatly impressed by him.³

¹ SnA. i. 340; MA. ii. 722.

² xi. 21.

³ AA. i. 142 f. Here the nāga king is called **Paṭhavindhara**.

2. **Uparevata.**—Nephew of **Sāriputta**. When Sāriputta went to **Nālaka** on his last visit, in order to die there, Uparevata saw him outside the village, seated under a banyan tree. He was asked to announce Sāriputta's arrival to the latter's mother, and to make preparations for accommodating Sāriputta's five hundred followers.¹

¹ DA. ii. 551; SA. iii. 175.

Upavatta (Upavattana).—The *sāla*-grove of the **Mallas** of **Kusināra**, on the further side of the **Hiraññavatī**. This was the last resting-place of the Buddha on his last tour, and here he passed away, lying on a bed placed between two *sāla* trees.¹ Here **Subhadda** visited the Buddha in the earlier part of the last night of his life, was converted and gained admission into the Order, afterwards winning arahantship.² It was here, too, that the Buddha asked the monks if they had any doubts they wished to hear solved regarding the Buddha, the Dhamma and the Saṅgha, *maggā* and *paṭipadā*, or any questions they wished to ask,³ and here he gave his last admonition to the monks.⁴ Ānanda tried to persuade him to die in a place of greater importance, and the Buddha,

¹ D. ii. 137 ff.; Dpv. xv. 70.

² See also DhA. iii. 377.

³ A. ii. 79.

⁴ S. i. 157; see also Ud. 37 f.

in order to disabuse his mind, preached to him the **Mahā Sudassana Sutta**.⁵

Buddhaghosa says⁶ that the road to the *sāla*-grove from the Hiraṇṇavatī led from the further bank of the river, like the road from the **Kadambanadī** to the **Thūpārāma** in Anurādhapura which led through the **Rājamātu-vihāra**. The row of *sāla*-trees stretched from south to east and then continued to the north ("like the chief street in Anurādhapura"). Hence the name Upavattana. The grove was to the south-west of Kusināra.⁷

⁵ D.ii. 169 f.

⁶ DA.ii. 572 f.

⁷ UdA. 238.

1. **Upavāṇa**.—A thera. He belonged to a very rich brahmin family of **Sāvattthi**, and having seen the Buddha's majesty at the dedication of **Jetavana**, he entered the Order and became an arahant with sixfold *aññā*. For some time, before **Ānanda** was appointed *upatṭhāka*, Upavāṇa waited on the Buddha. Once when the Buddha was attacked by cramp, Upavāṇa, with the help of his lay-friend **Devahita**, obtained hot water and suitable medicines, with which the ailment was healed; the Buddha, thereupon, expressed his gratitude.¹

When the Buddha lay on his death-bed at **Kusinārā**, Upavāṇa was by his side fanning him; the Buddha, seeing that he obstructed the vision of the devas who had come to pay their last homage to the Teacher, asked Upavāṇa to move away.²

Two occasions are mentioned on which Upavāṇa consulted the Buddha on matters of doctrine, once regarding the arising of suffering³ and once on the immediate and practical use of the Dhamma (*sanditṭhikadhamma*).⁴ There is also recorded a visit of Upavāṇa to **Sāriputta** when they were both staying in the **Ghositārāma** at Kosambī. Sāriputta asks him about the *bojjhaṅgas* as being conducive to a happy life and Upavāṇa explains.⁵ On another occasion Upavāṇa is the enquirer, and he asks Sāriputta about the "end-maker" (*anta-kara*); Sāriputta explains that the "end-maker" is the one who knows and sees things as they really are.⁶

When an unpleasant interview took place between Sāriputta and **Lāludāyī** (*q.v.*) and no one was found to support Sāriputta, the matter is reported to the Buddha, who declares that **Ānanda** should have taken Sāriputta's side. Soon afterwards Ānanda seeks Upavāṇa and tells him that he was too timid to interfere, and if the Buddha referred to the

¹ ThagA. i. 308 ff.; this ailment does not seem to be mentioned in Milinda 134 f. where several others are given. This incident is given at greater length in S. i. 174 f.; see also DhA. iv. 232 f.

² D.ii. 138 f.

³ S. ii. 41-2.

⁴ *Ibid.*, iv. 41.

⁵ *Ibid.*, v. 76.

⁶ A. ii. 163.

matter again, would Upavāṇa undertake to answer? In the evening the Buddha engages Upavāṇa in conversation and asks him to explain the five qualities which make a monk esteemed and loved by his colleagues. At the end of the discourse the Buddha applauds Upavāṇa.⁷

In **Padumuttara's** time Upavāṇa had been a poor man. Seeing people making great offerings at the Buddha's Thūpa, he was much touched, and having washed his upper garment, he hung it as a flag over the Thūpa. A yakkha named **Abhisammataka**, who was the guardian of the cetiya, took the flag three times round the cetiya, he himself remaining invisible.

A monk whom the man consulted after this miracle foretold that for thirty thousand kappas he would be in the deva-worlds and that he would be deva-king eighty times. One thousand times he was *Cakkavatti*. In his last life his wealth was eighty crores. When he was *Cakkavatti*, his banner was held aloft, three leagues in height.⁸

⁷ A. iii. 195 f.

⁸ Ap. i. 70 ff.

2. Upavāṇa.—Son of Anomadassī Buddha.¹

¹ Bu. viii. 19.

1. **Upavāṇa Sutta.**—The conversation referred to above, between **Upavāṇa** and **Sāriputta**, on the *antakara*.¹

¹ A. ii. 163 f.

2. **Upavāṇa Sutta.**—The Buddha explains to **Upavāṇa** the arising of sorrow (*dukkha-samuppāda*).¹

¹ S. ii. 41 f.

3. **Upavāṇa Sutta.**—The Buddha explains, in answer to a question of **Upavāṇa**, how the Dhamma is immediate in its results (*sandiṭṭhika*).¹

¹ S. iv. 41 f.

4. **Upavāṇa Sutta.**—The conversation referred to above, between **Sāriputta** and **Upavāṇa**, where the latter explains how the *bojjhaṅgas* conduce to a happy life.¹

¹ S. v. 76 f.

Upavāla.—See **Uvāla**.

1. **Upasanta.**—One of the two chief disciples of **Atthadassī** Buddha.¹ He was the son of the chaplain of **Sucandaka** and the friend of **Santa**.

¹ Bu. xv. 19; J. i. 39.

Santa and Upasanta visited the Buddha and for seven days entertained the Buddha and his monks. The two entered the Order with ninety-eight thousand followers.²

² BuA. 179 f.

2. **Upasanta.**—A Pacceka Buddha to whom the therā **Vajjita**, in a previous birth thirty-one kappas ago, gave a *campaka*-flower.¹

¹ ThagA. i. 336; Ap. i. 288.

3. **Upasanta (Upasantaka, Upasañña).**—The body-servant of **Vessabhū** Buddha.¹ He was the king of **Nārivāhana** city and was converted by the Buddha, taking over with him a large following.²

¹ D. ii. 6; Bu. xxii. 23; J. i. 42.

² BuA. 206.

Upasama Sutta.—The Buddha explains to a monk, in answer to a question, how one may become perfect in the *indriyas*.¹

¹ S. v. 202. For the title see KS. v. 178, n. 3.

Upasamā Therī.—She was born in a Sākya family in **Kapilavatthu** and became a lady of the Bodhisatta's court. Later, in the company of **Pajāpatī Gotamī**, she renounced the world and entered the Order. One day, while she was meditating, the Buddha sent forth a ray of glory and admonished her. She, thereupon, developed insight and became an arahant.¹

¹ Thig. v. 10; ThigA. 12 f.

Upasampadā Vagga.—The sixteenth chapter of the *Pañcaka Nipāta* of the *Āṅguttara Nikāya*. The suttas of this chapter deal with the qualities requisite for a monk who wishes to receive the *upasampadā*, to give *nissaya*, to institute a novice, to become an official in the Order, etc.¹

¹ A. iii. 271-8.

Upasampadā Sutta.—On the qualities which a monk should possess in order to admit others to the Order.¹

¹ A. v. 72.

Upasāgara.—Son of **Mahāsāgra**, who was the king of **Uttaramadhurā**. Upasāgara's elder brother was **Sāgara**, and when their father died, Upasāgara became his brother's viceroy. Having been suspected of an intrigue in the king's zenana, he fled to the court of **Upakaṃsa** in

Asitañjano. There he fell in love with **Devagabbhā**, and when she was with child he married her and they lived in **Govaḍḍhamāna**. Their children were the notorious **Andhakavenhu-dāsaputtā**.

Upasāla.—Younger brother of **Paduma** Buddha and, later, one of his two chief disciples.¹

¹ Bu. ix. 21; BuA. 147; J. i. 36.

Upasālā.—According to the *Buddhavaṃsa Commentary*,¹ **Sālā** and **Upasālā** were the two chief women disciples of **Phussa** Buddha. The *Buddhavaṃsa*,² however, calls them **Cālā** and **Upacālā**.

¹ 194.

² xix. 20.

Upasālha.—A wealthy brahmin of **Rājagaha**. He lived near the monastery, but was an unbeliever and had nothing to do with the Buddha or his monks. He had a wise and intelligent son. When Upasālha was old, he told his son that, after death, he wished to be burnt in a cemetery unpolluted by any outcast. Being asked by the son to point out such a spot, he took him to **Gijjhakūṭa** and shewed him a place. As they were descending the hill, the Buddha, perceiving their *upanissaya*, waited for them at the foot, and when they met he asked where they had been. Having heard their story, he related the **Upasālha Jātaka**, shewing that in the past, too, Upasālha had been fastidious about cemeteries. At the conclusion of the discourse, both father and son were established in the First Fruit of the Path.¹

¹ J. ii. 54 ff.

Upasālha Jātaka (No. 166).—Preached to **Upasālha**. The story of the past is that of a brahmin **Upasālhaka** (identified with Upasālha). He instructed his son that after death he should be burnt in a cemetery unpolluted by the presence of outcasts. While descending **Gijjhakūṭa**, having ascended the mountain in order to find such a spot, they met the Bodhisatta, who was a holy ascetic, possessed of various attainments and mystic powers. When the Bodhisatta had heard their story, he revealed to them that on that very same spot Upasālha had been burnt fourteen thousand times, and preached to them the way of deathlessness.¹

The **Upasālha Jātaka** was preached by the Buddha to the novice **Vanavāsi-Tissa** when the Buddha visited him in his forest solitude.²

¹ J. ii. 54 ff.

² DhA. ii. 99.

1. **Upasiri**.—One of the palaces occupied by **Anomadassī** Buddha in his last lay-life.¹

Bu. viii. 18.

2. **Upasiri**.—A palace similarly occupied by **Sujāta** Buddha.¹

¹ Bu. xiii. 21.

Upasīdari.—A Pacceka Buddha, mentioned in the **Isigili Sutta**.¹

¹ M. iii. 70.

Upasiva.—One of the disciples of **Bāvari**.¹ The questions he asked the Buddha, when he visited him in the company of his colleagues, are recorded in the **Upasiva-māṇava-pucchā**.² Upasiva joined the Order and became an arahant. According to the *Apadāna*,³ in the time of **Padumuttara** he had been an ascetic in a mountain named **Anoma**, near Himavā. Once the Buddha visited his hermitage and the ascetic spread a seat for him with grass and flowers and gave him fruit to eat. He also gave the Buddha a quantity of fragrant aloe-wood. As a result, he was born in heaven for thirty thousand kappas and was seventy-one times king of the devas. The *Apadāna*-account makes no mention of Bāvari.

¹ Sn. v. 1007.

² *Ibid.*, vv. 1069-76.

³ ii. 345 ff.

Upasiva-māṇava-pucchā.—The sixth sutta of the **Parāyanavagga**. It contains the questions asked of the Buddha by **Upasiva** and the answers thereto.¹ One of Upasiva's questions was as to how the floods (*ogha*) may be crossed. We are told that he was an *ākiñcaññāyatana* lābhī.²

¹ Sn. vv. 1069-76.

² SnA. ii. 593 f.; see also *Culla-Niddesa*, p. 101.

Upasumbha.—An image of the Buddha placed in the **Bahumaṅgalacetiya** at **Anurādhapura**. King **Dhātusena** had a diadem of rays made for the statue.¹

¹ Cv. xxxviii. 66.

Upasenā.—One of the chief women supporters of **Tissa** Buddha.¹

¹ Bu. xviii. 23.

Upasenī.—Daughter of **Vasavatti**, king of **Pupphavati** and sister of **Candakumāra**. She narrowly escaped death when the king, on the advice of his chaplain, wished to offer human sacrifices. The story is told in the **Kaṇḍahāla Jātaka**.¹

¹ J. vi. 134.

1. **Upasena Thera.**—Maternal uncle of **Vijitasena** Thera and brother of **Sena**. He was an elephant-trainer, and having heard the Buddha preach, he entered the Order and, in due course, became an arahant. He ordained **Vijitasena**.¹ According to the *Mahāvastu*,² **Sāriputta** was converted to Buddhism not by **Assaji**, as recorded in the *Piṭakas*, but by an Elder named **Upasena**, who is, perhaps, to be identified with the **Upasena**. The *Mahāvastu* also mentions³ an **Upasena** who was nephew to the **Tebhātika Jaṭilas**. When the **Tebhātikas** accepted the Buddha as their teacher, they cast the garments, etc., which they had used as ascetics, into the **Nerañjarā**, on the banks of which was **Upasena's** hermitage. When **Upasena** saw the robes, etc., he knew that something must have happened to his uncles. He went at once to see them and, having heard the good tidings of their new-found bliss became a monk himself. It is not stated whether this **Upasena** is identical with the Elder of the same name mentioned above as the teacher of **Sāriputta**.

¹ ThagA. i. 424.² iii. 60 ff.³ *Ibid.*, 431 f.

2. **Upasena Vaṅgantaputta.**—He was born in **Nālaka** as the son of **Rūpasārī**, the brahminee, his father being **Vaṅganta**. He was the younger brother of **Sāriputta**.¹ When he came of age, he learnt the three Vedas, and, having heard the Buddha preach, entered the Order. When his ordination was but one year old, he ordained another bhikkhu, to increase the number of holy ones, and went with him to wait upon the Buddha. The Buddha roundly rebuked him for this hasty procedure,² and **Upasena**, wishing to earn the Master's praise on account of the very cause of this rebuke, practised insight and became an arahant. Thereafter he adopted various *dhutaṅgas* and persuaded others to do likewise. In a short time he had a large retinue, each member of which was charming in his way, and the Buddha declared **Upasena** to be the best of those who were altogether charming (*samantapāsādikānaṃ*).³ **Buddhaghosa** says⁴ that **Upasena** was famed as a very clever preacher (*paṭhavighuṭṭha-dhammakathika*), and many joined him because of his eloquence. He visited the Buddha when the Buddha had enjoined on himself a period of solitude for a fortnight; the monks had agreed that anyone who went to see the Buddha would be guilty of a *pācittiya* offence, but the Buddha, desiring to talk to him, asked one of **Upasena's** followers if he liked

¹ UdA. 266; DhA. ii. 188.² Vin. i. 59; Sp. i. 194; J. ii. 449.³ A. i. 24.⁴ AA. i. 152; also Mil. 360, where more details are given of how **Upasena** admitted monks into the Order and of theconditions imposed on them; for a slightly different version see Vin. iii. 230 ff.; it is said there that after **Upasena's** visit, the Buddha allowed monks who practised *dhutaṅgas*, to visit him even during his periods of retreat. See also Sp. iii. 685 f.

rag-robes. "No, Sir, but I wear them out of regard for my teacher," was the reply.

In the *Theragāthā*⁵ are found several verses ascribed to Upasena as having been spoken by him in answer to a question by his *saddhivihārika*, regarding what was to be done during the dissensions of the **Kosambi** monks. The *Milinda-pañha*⁶ contains several other verses attributed to Upasena similar in their trend of ideas and admonitions. The *Udāna* states⁷ that once when he was taking his siesta he reviewed the happiness he enjoyed and the glories of the life he led under the guidance of the Buddha. The Buddha, noticing this, proclaimed his approval.

One day, while Upasena was sitting after his meal in the shadow of the **Sappasonḍika-pabbhāra**, fanned by the gentle breeze, mending his outer robe, two young snakes were sporting in the tendrils overhanging the cave. One fell on his shoulder and bit him, and the venom spread rapidly throughout his body; he called to **Sāriputta** and other monks who were near, and requested that he might be taken outside on a couch, there to die. This was done, and his body "was scattered there and then like a handful of chaff."⁸

Upasena had been, in **Padumuttara's** day, a householder of **Hamsavati**. One day he heard the Buddha declare one of his monks to be the best of those who were altogether charming, and wished for a similar declaration regarding himself by some future Buddha. Towards this end he did many deeds of piety.⁹ The *Apadāna*¹⁰ mentions that he gave a meal to Padumuttara and eight monks, and at the meal placed over the Buddha's head a parasol made of *kaṇikāra*-flowers. As a result, he was thirty times king of the devas and twenty-one times cakkavatti.

Upasena is given, together with **Yasa Kākaṇḍakaputta**, as an example of one who observed the *Vinaya* precepts thoroughly, without imposing any new rules or agreements.¹¹

⁵ vv. 577-86; the first verse is quoted in the *Milinda* (371) and also the fifth (395).

⁶ pp. 393, 394.

⁷ p. 45 f.; *UdA.* 266 ff.

⁸ *S.* iv. 40 f.; *SA.* iii. 10.

⁹ *ThagA.* i. 525.

¹⁰ i. 62. The verses quoted from the *Apadāna* in the *ThagA.* are slightly different.

¹¹ *DA.* ii. 525.

3. **Upasena Thera**.—Mentioned in the *Gandhavaṃsa*¹ as the author of the *Saddhammapajjotikā*, the commentary on the *Mahā Niddesa*. But see **Upatisa** (13).

¹ 61, 66; also *Svd.* 1197.

4. **Upasena**.—Son of **Sujāta** Buddha.¹

¹ *Bu.* xiii. 22.

Upasena Sutta.—Records the incident of the death of **Upasena Vaṅgan-taputta** from a snake-bite. Summoned by him, **Sāriputta** looked at him and said that he noticed no change at all in **Upasena**, either in his body or in his faculties. **Upasena** answered that that was because he had long before quelled all lurking tendencies of “I” and “mine.”¹

¹ S. iv. 40 f.

Upasonā.—One of the two chief women disciples of **Sumana Buddha**.¹

¹ Bu. v. 27; J. i. 24.

Upassatṭha Sutta.—Everything is oppressed: eye, ear, etc.¹

¹ S. iv. 29.

Upassaya Sutta.—**Ānanda**, with great difficulty, persuades **Mahā Kassapa** to accompany him to a settlement of nuns. **Mahā Kassapa** goes and preaches to them, but **Thulla-Tissā**, not being pleased with the sermon, upbraids **Mahā Kassapa** for what she calls his impertinence in preaching when **Ānanda** is present. “How does the needle-pedlar deem he could sell a needle to the needle-maker?” **Kassapa** is upset, and **Ānanda** asks for forgiveness in the nun’s name, for women, he says, are foolish, and one must be indulgent to them. **Kassapa** reminds the audience that it was he himself and not **Ānanda** who was declared by the Buddha to be the Buddha’s equal in the attainment of the *jhānas*.¹

¹ S. ii. 214.

Upassayadāyaka-vimāna.—The abode of a pious man who was born in **Tāvatiṃsa** as a result of having given a night’s shelter to a holy monk. The *vimāna* was of gold and was twelve *yojanas* in height.¹

¹ Vv. 64; VvA. 291 f.

Upassuti Sutta.—Once when the Buddha was staying in the **Giṇṇakāva-satha** in **Nāṭikā**, he meditated in solitude and uttered a teaching setting forth how, from the objects and the senses, arise consciousness and contact and, ultimately, the whole body of Ill. A certain monk overheard this, and when the Buddha saw him, he asked the monk to learn the discourse by heart and bear it in mind, because it would lead to the righteous life.¹

¹ S. iv. 90 f.

Upāgatabhāsaniya Thera.—An arahant. In the time of **Vipassī Buddha** he was a **Rakkhasa** in a lake in **Himavā**. Once the Buddha visited this sprite who paid homage to him.¹

¹ Ap. i. 233.

1. **Upādāna Sutta.**—Enjoyment brings about craving, grasping, becoming, birth, etc., and, in turn, the whole mass of Ill.

It is like a fire with many loads of faggots, constantly supplied with fuel.¹

¹ S. ii. 84 f.

2. **Upādāna Sutta.**—On grasping and the things that make for it.¹

¹ S. iii. 167.

3. **Upādāna Sutta.**—The Buddha teaches the things that make for grasping and the fetters arising therefrom.¹

¹ S. iv. 89.

4. **Upādāna Sutta.**—On grasping and the things that encourage it.¹

¹ S. iv. 108.

5. **Upādāna Sutta.**—**Jambukhādaka** asks **Sāriputta** what grasping is. **Sāriputta** says there are four kinds: grasping after sensuality, opinion, rule and ritual and theory of self.¹

¹ S. iv. 258.

Upādāna-parivaṭṭa Sutta.—On the five khandhas as grasping and the series of four truths in regard to each khandha—*i.e.*, the khandha itself, its arising, its cessation and the way thereto. He who fully understands these is fully liberated.¹

¹ S. iii. 58 ff.

Upādāna-paritassanā Sutta.—Two discourses on how grasping and worry arise and how they can be got rid of.¹

¹ S. iii. 15-18.

Upādāya Sutta.—Personal weal and woe are dependent on the eye, ear, etc. But these are impermanent, woeful, of a nature to change. Therefore should one not lust for them.¹

¹ S. iv. 85 f.

Upādiyamāna Sutta.—When asked by a certain monk to give a topic for reflection, the Buddha tells him that if a man clings, he is **Māra's** bondsman. If he cling not, he is free. The Buddha asks the monk what he understands by this and is pleased with the explanation. The monk meditates on this and becomes an arahant.¹

¹ S. iii. 73 f.

Upāya Sutta.—See **Upaya Sutta.**

1. **Upāli Thera.**—One of the most eminent of the Buddha's immediate disciples. He belonged to a barber's family in **Kapilavatthu** and entered the service of the **Sākya** princes. When **Anuruddha** and his cousins left the world and sought ordination from the Buddha at **Anupiyā** Grove, Upāli accompanied them. They gave him all their valuable ornaments, but, on further consideration, he refused to accept them and wished to become a monk with them. The reason given for his refusal is that he knew the Sākyans were hot-headed, and feared that the kinsmen of the princes might suspect him of having murdered the young men for the sake of their belongings.

At the request of the Sākya youths, the Buddha ordained Upāli before them all, so that their pride might be humbled.¹ Upāli's *upajjhāya* was **Kappitaka**.² When Upāli went to the Buddha for an exercise for meditation, he asked that he might be allowed to dwell in the forest. But the Buddha would not agree, for if Upāli went into the forest he would learn only meditation, while, if he remained amongst men, he would have knowledge both of meditation and of the word of the Dhamma. Upāli accepted the Buddha's advice and, practising insight, in due course won arahantship. The Buddha himself taught Upāli the whole of the *Vinaya Piṭaka*.³

In the assembly of the Saṅgha, the Buddha declared him to be the most proficient of those who were learned in the *Vinaya* (*vinayadharāṇam*).⁴ He is often spoken of as having reached the pinnacle of the *Vinaya*, or as being its chief repository (*Vinaye agganikkhitto*),⁵ and three particular cases—those of **Ajjuka**,⁶ the **Bhārukacchaka** monk⁷ and **Kumāra-Kassapa**⁸—are frequently mentioned in this connection as instances where Upāli's decisions on *Vinaya* rules earned the special commendation of the Buddha. In the Rājagaha Council, Upāli took a leading part, deciding all the questions relative to the *Vinaya*, in the same way as Ānanda decided questions regarding the Dhamma.⁹

In accordance with this tradition, ascribing to Upāli especial authority regarding the rules of the Order, various instances are given of Upāli

¹ Vin. ii. 182; DhA. i. 116 f.; see also Bu. i. 61; but see BuA. 44; the Tibetan sources give a slightly different version (see Rockhill, *op. cit.*, pp. 55-6); according to the *Mahāvastu* (iii. 179), Upāli was the Buddha's barber, too.

² Vin. iv. 308.

³ ThagA. i. 360 f., 370; AA. i. 172.

⁴ A. i. 24; see also Vin. iv. 142, where

the Buddha is mentioned as speaking Upāli's praises.

⁵ *E.g.*, Dpv. iv. 3, 5; v. 7, 9.

⁶ Vin. iii. 66 f.

⁷ *Ibid.*, 39.

⁸ AA. i. 158; MA. i. 336; J. i. 148; DhA. iii. 145.

⁹ Vin. ii. 286 f.; DA. i. 11 f.; Mhv. iii. 30.

questioning the Buddha about the *Vinaya* regulations. Thus we find him consulting the Buddha as to the legality or otherwise of a complete congregation performing, in the absence of an accused monk, an act at which his presence is required.¹⁰ Again, he wishes to know if, in a matter which has caused altercations and schisms among members of the Order, the Saṅgha declares re-establishment of concord without thorough investigation, could such a declaration be lawful?¹¹ When a monk intends to take upon himself the conduct of any matter that has to be decided, under what conditions should he do so? What qualities should a monk possess in himself before he takes upon himself to warn others?¹² In what case can there be an interruption of the probationary period of a monk who has been placed on probation?¹³

A whole list of questions asked by Upāli and answers given by the Buddha on matters pertaining to the *Vinaya* rules is found in the chapter called *Upāli-Pañcaka* in the *Parivāra*.¹⁴

It is not possible to determine which of these and other questions were actually asked by Upāli, and which were ascribed to him on account of his traditional reputation.

It is said¹⁵ that even in the Buddha's lifetime monks considered it a great privilege to learn the *Vinaya* under Upāli. The monks seem to have regarded Upāli as their particular friend, to whom they could go in their difficulties. Thus, when certain monks had been deprived by thieves of their clothes, it is Upāli's protection that they seek.¹⁶

The canon contains but few records of any discourses connected with Upāli, apart from his questions on the *Vinaya*. In the *Āṅguttara Nikāya*¹⁷ he is mentioned as asking the Buddha for a brief sermon, the Buddha telling him that if there were anything that did not conduce to revulsion and detachment, Upāli could be sure that such things did not form part of the Buddha's teaching. There is a record of another sermon¹⁸ which the Buddha is stated to have preached when Upāli expressed the desire to retire into the solitude of the forest. The Buddha tells him that forest-life is not for the man who has not mastered his mind or attained to tranquillity.

For other sermons see *s.v.* **Upāli Sutta** and **Ubbāhika Sutta**.

Three verses are ascribed to Upāli in the *Theragāthā*¹⁹ where he ad-

¹⁰ Vin. i. 325 f.

¹¹ *Ibid.*, i. 358 f.

¹² *Ibid.*, ii. 248 ff.

¹³ *Ibid.*, ii. 33 f.

¹⁴ *Ibid.*, v. 180-206; see also the *Upālivagga* of the *Āṅguttara Nikāya* (v. 70 ff.).

¹⁵ *E.g.*, Vin. iv. 142; Sp. iv. 876.

¹⁶ Vin. iii. 212; see also the story of **Ramaṇiyavihāri** (ThagA.i. 116).

¹⁷ A. iv. 143 f.

¹⁸ A. v. 201 ff.

¹⁹ vv. 249-51; but see *Gotama the Man*, p. 215; another verse ascribed to Upāli, but so far not traced elsewhere, is found in the *Milinda* (p. 108).

monishes the brethren to seek noble friends of unfaltering character, to learn the monks' code of discipline and to dwell in solitude.

In the time of **Padumuttara**, Upāli was a very rich brahmin named **Sujāta**. When the Buddha came to his father's city in order to preach to him the Dhamma, Sujāta saw him, and in the assembly he noticed an ascetic named **Sunanda**, holding over the Buddha for seven days a canopy of flowers. The Buddha declared that Sunanda would, in the time of Gotama Buddha, become famous as the Elder **Puṇṇa Mantāni-putta**. Sujāta, too, wished to see the future Buddha Gotama, and having heard Padumuttara praise the monk **Pāṭika** as chief of the Vinayadharas, he wished to hear, regarding himself, a similar declaration from Gotama. With this end in view he did many deeds of merit, chief of which was the erection of a monastery named **Sobhana**, for the Buddha and his monks, at an expense of one hundred thousand.

As a result he was born in heaven for thirty thousand kappas and was one thousand times king of the devas. One thousand times, too, he was cakkavatti.

Two kappas ago there was a Khattiya named **Añjasa**, and Upāli was born as his son **Sunanda**. One day he went to the park riding an elephant named **Sirika**, and met, on the way, the Pacceka Buddha **Devala**, whom he insulted in various ways. Sunanda was, thereupon, seized with a sensation of great heat in his body, and it was not till he went with a large following to the Pacceka Buddha and asked his pardon that the sensation left him. It is said that if the Buddha had not forgiven him, the whole country would have been destroyed. This insult paid to the Pacceka Buddha was the cause of Upāli having been born as a barber in his last birth.²⁰

Buddhaghosa²¹ says that while the Buddha was yet alive Upāli drew up certain instructions according to which future Vinayadharas should interpret *Vinaya* rules, and that, in conjunction with others, he compiled explanatory notes on matters connected with the *Vinaya*.

In direct pupillary succession to Upāli as head of the Vinayadharas was **Dāsaka**, whom Upāli had first met at the **Valikārāma**, where Upāli was staying.²² Upāli taught him the whole of the *Vinaya*.

Upāli's death was in the sixth year of **Udāyibhadda's** reign.²³

²⁰ Ap. i. 37 ff.

²¹ Sp. i. 272, 283.

²² Mhv. v. 107.

²³ Dpv. v. 7 ff.

2. **Upāli**.—A lad of **Rājagaha**. His parents, wishing him to live a life of ease, did not have him instructed in any of the usual means of livelihood, lest he should be inconvenienced while learning them. After

much consideration, they decided to have him ordained. He joined the Order with sixteen other companions equally young, and it is said that they rose at dawn and started shouting for food. This was the reason for the rule that no one under twenty years of age should receive the *upasampadā* ordination.¹

¹ Vin. i. 77 f.

3. **Upāli Thera.**—The *Apadāna*¹ contains the story of a thera named **Upāli**, who is to be distinguished from the eminent disciple of that name, though the *Apadāna* verses obviously point to a confusion of the legends of the two. The *Apadāna Commentary* distinguishes this monk as “**Bhāgiṇeyya Upāli**,” and states that he was a nephew of the Venerable **Upāli**. He was born in **Kapilavatthu** and was ordained by his uncle, who later became an arahant.

Bhāgiṇeyya Upāli had been a householder in the time of **Padumuttara**. Later he left the world and became an ascetic in Himavā. There he met the Buddha and the monks, and uttered their praises in song. As a result he was eighteen times king of the devas and twenty-five times king of men.

¹ i. 91 f.

4. **Upāli.**—Distinguished as **Upāli-Gahapati**. He lived at **Nālandā** and was a follower of **Nigaṇṭha Nātaputta**. He was present when **Dīgha-Tapassī** reported to Nātaputta an account of his visit to the Buddha in the **Pāvārika** Mango-grove. Upāli undertook to go himself to the Buddha and refute his views, in spite of the protestations of Dīgha-Tapassī. At the end of his discussion with the Buddha, which is recorded in the **Upāli Sutta**, Upāli is converted and invites the Buddha to a meal. Although the Buddha enjoins upon Upāli that his benefactions to the Nigaṇṭhas should not cease because of his conversion, Upāli gives instructions that no Nigaṇṭha be admitted to his presence, but that if they need food it shall be given to them. Hearing a rumour of his conversion, first Tapassī, and later Nātaputta himself, go to Upāli's house, where they learn the truth. When Nātaputta is finally convinced that Upāli has become a follower of the Buddha, hot blood gushes from his mouth.¹ According to Buddhaghosa,² Nātaputta had to be carried on a litter to **Pāvā**, where he died shortly after.

Upāli became a *sotāpanna*.³

He is mentioned, with **Ānanda**, **Citta-gahapati**, **Dhammika-upāsaka** and **Khujjuttarā**, as one who had acquired the four *Paṭisambhidā* while being yet a learner (*sekha*).⁴

¹ M. i. 371 ff.

² MA. ii. 621, 830.

³ MA. ii. 620.

⁴ Vsm. ii. 442; VibhA. 388.

5. **Upāli Thera.**—Head of the chapter of monks sent from Siam, at the request of **Kittisirirājasīha**, to re-establish the *Upasampadā* ordination in Ceylon. He was held in great esteem by the king of Ceylon and often preached to him. Upāli died in Ceylon of an incurable disease of the nose, and his funeral obsequies were held with great solemnity.¹

¹ Cv. c. 71, 94, 117, 127, 142.

Upāli Gāthā.—The stanzas in which **Upāli-Gahapati** uttered the Buddha's praises when **Nātaputta** asked him what kind of man was his new-found teacher.¹ These verses are often quoted; they contain one hundred epithets as applied to the Buddha.²

¹ M. i. 386 f.

² Sp. i. 257.

Upāli Vagga.—The fourth chapter of the *Dasaka Nipāta* of the *Aṅguttara Nikāya*. It contains records of various discussions between **Upāli** (1) and the Buddha and two between **Ānanda** and the Buddha, regarding matters connected with the *Vinaya*.¹

¹ A. v. 70-7.

1. **Upāli Sutta.**—Records the events that lead to the conversation of **Upāli-Gahapati** (*q.v.*). The Buddha is asked, first by **Digha-Tapassi** and then by Upāli, as to which of the three kinds of deeds—of body, speech and mind—are the most criminal. Those of mind, says the Buddha; those of body, say the followers of **Nātaputta**. By various illustrations the Buddha convinces Upāli that his contentions are wrong. The sutta concludes with a series of verses (the **Upāli Gāthā**) in which Upāli sings the Buddha's praises.¹

¹ M. i. 371 ff.

2. **Upāli Sutta.**—**Upāli Thera** visits the Buddha and asks him for what purpose the various precepts have been laid down for disciples and why the *pāṭimokkha* has been recited? For ten purposes, says the Buddha, and proceeds to enumerate them. Similarly, ten reasons are given which justify the suspension of the *pāṭimokkha*.¹

¹ A. v. 70 f.

3. **Upāli Sutta.**—**Upāli** (1) visits the Buddha and expresses a desire to retire to the solitude of the forest. Such a step is not desirable for those who have not attained to tranquillity of mind, says the Buddha, and explains his meaning by various similes. A full-grown elephant

could disport himself in a deep lake according to his fancy, not so a hare or a cat. The sutta goes on to describe how, as a result of the arising of a Tathāgatā in the world, a householder would listen to the Dhamma, renounce the world, give up all evil practices and gradually attain to full development of the four *jhānas*. Upāli is advised to live among the monks and not go into the forest.¹

¹ A. v. 201 ff.

Upāli-pañcaka.—One of the chapters of the *Parivāra*, containing various questions asked by **Upāli** (1) regarding *Vinaya* rules and the Buddha's explanations of the same.¹

¹ Vin. v. 180-206.

Upāli-pucchā-bhānavāra.—The sixth chapter of the ninth *Khandhaka* of the *Mahāvagga*.¹

¹ Vin. i. 322-8.

1. **Upāsaka Vagga.**—The second chapter of the *Brāhmaṇa Saṃyutta*.¹

¹ S. i. 172 ff.

2. **Upāsaka Vagga.**—The eighteenth chapter of the *Pañcaka Nipāta* of the *Āṅguttara Nikāya*; on various matters, chiefly connected with laymen.¹

¹ A. iii. 203-18.

3. **Upāsaka Vagga.**—The tenth chapter of the *Dasaka Nipāta* of the *Āṅguttara Nikāya*.¹

¹ A. v. 176-206.

Upāsabha.—Name of a Pacceka Buddha.¹

¹ M. iii. 69; MA. ii. 890; ApA. i. 106.

Upāsikā Vihāra.—A nunnery in **Anurādhapura**, built by **Devānampiyatissa**, for the accommodation of **Anulā** and her followers, pending the arrival of **Saṅghamittā**.¹ Later, **Saṅghamittā** took up her residence there and it was enlarged by the addition of twelve buildings, three of which gained peculiar sanctity because in these were set up the mast, the rudder and the helm of the ship that had brought the Bodhi-tree to Ceylon, and these buildings were called, respectively, the **Kūpayatthithapita-ghara**, the **Piyatthapita-ghara** and the **Arittaṭṭhapita-ghara**. Even when other sects arose, these twelve buildings were occupied by the **Hatthāḷhaka** (or orthodox) nuns.²

¹ Mhv. xviii. 12.

² *Ibid.*, xix. 68 ff.; the *Ṭīkā* (p. 408) says the houses were originally called **Cūlaganā-gāra**, **Mahāganāgāra** and **Sirivaḍḍhāgāra**.

Upāhana Jātaka (No. 231).—Once the Bodhisatta was an elephant-trainer and taught his art to a young man of Kāsi. The latter wished to take service under the king, but would not accept any fee less than that paid to his teacher. A contest of skill was arranged to settle the point. The night before the contest the Bodhisatta taught an elephant to do all things awry, going back when told to go forward, etc. At the time of the contest the pupil could not match this in any way and was defeated and stoned to death by the onlookers. The Bodhisatta thereupon declared that a low-bred churl was like an ill-made shoe (*upāhana*).

The story was told concerning the base ingratitude of **Devadatta**.¹

¹ J. ii. 221 ff.

Upāhana Vagga.—The ninth section of the *Duka Nipāta* of the *Jātakatthakathā*.¹

¹ J. ii. 221-42.

Upekkhaka Sutta.—**Moggallāna** tells the monks how he entered in and abode in the fourth *jhāna*.¹

¹ S. iv. 265 f.

1. **Upekkhā Sutta**.—**Ānanda** says that **Sāriputta's** senses are clean and his face translucent. How has he spent the day? **Sāriputta** answers that he has been in the fourth *jhāna*, wherein is neither pleasure nor pain but pure equanimity.¹

¹ S. iii. 237.

2. **Upekkhā Sutta**.—The idea of equanimity, if cultivated, conduces to great gain.¹

¹ S. v. 131.

1. **Upasatha**.—King, son of **Varakalyāna** and an ancestor of the Sākya tribe. His son was **Mandhātā**.¹ He was one of the kings at the beginning of the *kappa*.² In the *Dīgha Commentary*³ he is given as the son of **Varamandhātā** and the father of **Cara**. In the northern texts he is called **Upōsādha**.⁴

¹ Dpv. iii. 4.

² J. ii. 311; iii. 454.

³ DA. i. 258.

⁴ Mtu. i. 348; Divy. 210.

2. **Upasatha**.—The name of the Elephant-Treasure of the Cakkavatti **Mahāsudassana**. He was “all white, sevenfold firm (*sattappatiṭṭha*), wonderful in power, flying through the sky.”¹ In the *Lalita Vistara* his name is given as **Bodhi**.

¹ D. ii. 174; M. iii. 173 f.

Uposatha is also the name of a tribe of elephants, the ninth in a series of ten tribes, of ascending importance.³ It is said that a cakkavatti's elephant belongs either to the **Chaddanta** tribe or to the Uposatha. If a Chaddanta elephant comes to a cakkavatti, it is the youngest of the tribe that comes, if an Uposatha elephant, then it will be the foremost.⁴ When the cakkavatti dies, the elephant goes back to his fellows.⁵ The strength of an Uposatha elephant is equal to that of one thousand million men.⁶ In the *Milindapañha*,⁷ the king of the Uposatha elephants is described as being gentle and handsome, eight cubits in height and nine in girth and length, shewing signs of rut in three places on his body, all white, sevenfold-firm. Just as this elephant could never be put into a cowpen or covered with a saucer, so could no one keep as slaves the children of **Vessantara**.

³ DA.ii. 573; UdA. 403.

⁴ DA. ii. 624; J. iv. 232, 234; KhA. 172.

⁵ DA.ii. 635.

⁶ BuA. 37.

⁷ p. 282.

3. **Uposatha**.—Known as **Uposatha-kumāra**. The eldest of the ninety-nine brothers of **Samvara**, king of Benares. When Samvara ascended the throne, his brothers protested and laid siege to his city; but Uposatha, having discovered by means of questions put to Samvara, that he was in character by far the best suited for kingship, persuaded the others to renounce their claims to the throne. Uposatha is identified with **Sāriputta**.¹

¹ J. iv. 133 ff.

Uposatha Vagga.—The fifth chapter of the *Atthaka Nipāṭu* of the *Anguttara Nikāya*, containing suttas on the *uposatha*, among other things.¹

¹ A. iv. 248-73.

1. **Uposatha Suttā**.—Suttas dealing with questions asked by monks of the Buddha as to why certain Nāgas (egg-born, womb-born, moisture-born and born without parents) should keep the fast day, divesting themselves of their Nāga forms! The Buddha replies that they do so because they wish to be born in happy states.¹

¹ S. iii. 241 f.

2. **Uposatha Sutta**.—One *uposatha*-day, the Buddha, surrounded by the company of monks, was seated in the **Migāramātu-pāsāda**, in **Sāvatthi**. Looking round and finding them seated in silence, he spoke

their praises, saying how some of them had won access to the devas, some to Brahmā, others to the Imperturbable (*ānejjā*), and yet others to the Āriyan state.¹

¹ A. ii. 183 f.

3. Uposatha Sutta.—One *uposatha*-night, during the first watch, **Ānanda** approaches the Buddha and asks him to recite the *Pāṭimokkha*. Three times he asks, but the Buddha remains silent, and at last says that the assembly is impure. **Mahāmoggallāna**, who is present, looks round, and seeing there a monk given up to wicked ways, asks him to leave. On his refusing to do so, Moggallāna takes him by the hand and leads him away. Thereupon the Buddha proceeds to explain how, just as the sea is full of eight kinds of marvels, so is the Dhamma.¹

¹ A. iv. 204 ff.

4. Uposatha (v.l. Uposathaṅga) Sutta.—**Visākhā**, having taken the uposatha vows, visits the Buddha at noontide in the **Migāramātu-pāsāda**. The Buddha explains to her that there are various ways of observing the sabbath; these he describes as the herdsman's sabbath, the sabbath of the naked ascetics and the sabbath of the Āriyans.¹

¹ A. i. 206 f.

Uposathakhaṇḍa.—The second section of the **Bhūridatta Jātaka**.¹

¹ J. vi. 168-70.

Uposathakkhandhaka.—The second chapter of the *Mahāvagga* of the *Vinaya Piṭaka*.¹

¹ Vin. i. 101-36.

Uposathakkhandha Sutta.—One of the discourses occurring in the *Uposathakkhandha*. It is quoted in the *Atthasālinī* as authority that might be used by any opponent to prove that an immoral act of speech also arises in the mind-door. The *Commentary* proceeds to explain how this argument could be refuted.¹

¹ DhsA. 92 f.

Uposatha-vinicchaya.—A *Vinaya* treatise, written in Burma.¹

¹ Bode, *op. cit.*, 44.

Uposatha-vimāna.—See **Uposathā**.

Uposathā.—A pious lay-devotee of **Sāketa**. She did many deeds of merit, and was born in **Tāvatiṃsa**, her abode being known as the **Uposatha-vimāna**. It is said that she was known in Sāketa as **Uposathā**, because of the life she led. She expresses to **Moggallāna** her remorse that she should have desired to be born in **Nandana-vana**, instead of listening to the Buddha's teaching and putting an end to all birth.¹

¹ Vv. 20 f.; VvA. 115 f.

“Uppajjanti” Sutta.—On the power of earnestness (*appamāda*).

¹ A. i. 11.

Uppaṭi Vagga.—See **Sukhindriya Vagga**.

Uppaṭika Sutta.—On the five controlling faculties (*indriyāṇi*)—of discomfort, of unhappiness, of ease, of happiness and of indifference—and on how they are conditioned and how they cease to be.¹ According to the *Commentary*,² the title of this sutta should be **Uppaṭipāṭika Sutta** (the sutta which deals with reference to what has gone before).

¹ S. v. 213 f.

² SA. iii. 192.

Uppatha Sutta.—Questions asked by a *deva* and the Buddha's answers to them. Lust is the road that leads astray, life perishes both night and day, women are they that stain celibacy, the higher life cleanses without bathing.¹

¹ S. i. 38.

Uppanna (or Uppāda) Sutta.—Two suttas which state that the seven *bojjhaṅgas* do not arise without the manifestation of a *Tathāgata*.¹

¹ S. v. 77.

1. **Uppala.**—A Pacceka Buddha mentioned in the **Isigili Sutta**.¹

¹ M. iii. 70.

2. **Uppala.**—One of the yakkhas who guarded **Jotiya's** palace. He had two thousand followers.¹

¹ DhA. iv. 209.

3. **Uppala.**—Father of the warrior **Ummāda-Phussadeva**.¹

¹ Mhv. xxiii. 82.

4. **Uppala (Uppalaka).**—A Niraya.¹ **Buddhaghosa**² says, however, that it is not a special hell, but the name of a period of suffering in hell.

¹ S. i. 152; Sn. p. 126.

² SnA. ii. 476 f.; see also A. v. 173.

5. **Uppala**.—One of the treasure-troves that rose up from the earth on the day of the Bodhisatta's birth. It was three *gāvutas* in extent.¹

¹ DA. i. 284.

Uppaladāyikā Therī.—Thirty-one kappas ago she was the wife of the Khattiya **Aruṇa** of **Aruṇavatī**. One day, being filled with anguish that she had not done any good deed which would bring her a happy condition of rebirth, she begged her husband for a holy recluse on whom she could wait. Her wish was granted, and she gave to the recluse a bowl of excellent food and perfume, the whole covered with a large robe. As a result, she was born in **Tāvatiṃsa** and became for a thousand times the consort of the king of the *devas*. Her body was always of the hue of the lotus and she had all womanly beauty. In her last birth she was born in a Sākya family and joined the Bodhisatta's court at the head of a thousand women. Later, she left the world and became an arahant, seven days after joining the Order.¹ A set of verses in which she sang the praises of the Buddha, appear at the end of the *Apadāna* account. She is perhaps to be identified with **Somā** Therī.

¹ Ap. ii. 601-3.

Uppalavaṇṇa.—The god to whom **Sakka** entrusted the guardianship of **Lankā** and its people. He met **Vijaya** and his followers when they landed in Ceylon and sprinkled water on them and wound a sacred thread about their hands for protection.¹ The god is generally identified with **Viṣṇu**, though there is evidence to show that, at least in later mythology, the two gods were distinct. Somewhere about A.D. 790, a shrine was erected to **Uppalavaṇṇa** in **Devanagara** (modern Dondra) in South Ceylon. This shrine was later plundered by the Portuguese. King **Virabāhu** offered there a sacrifice of victory² and **Parakkamabāhu II.** rebuilt the shrine.

¹ Mhv. vii. 5.

² Cv. lxxxiii. 49; see also Cv. Trs. ii. 152, n. 3.

1. **Uppalavaṇṇā Therī**.—One of the two chief women disciples of the Buddha. She was born in **Sāvatthi** as the daughter of a banker, and she received the name of Uppalavaṇṇā because her skin was the colour of the heart of the blue lotus. When she was come of age, kings and commoners from the whole of India sent messengers to her father, asking for her hand. He, not wishing to offend any of them, suggested that Uppalavaṇṇā should leave the world. Because of her *upanissaya*, she very willingly agreed and was ordained a nun. Soon it came to her turn to perform certain services in the *uposatha*-hall. Lighting

the lamp, she swept the room. Taking the flame of the lamp as her visible object, she developed *tejokasiṇa* and, attaining to *jhāna*, became an arahant possessed of the four special attainments (*paṭisambhidā*). She became particularly versed in the mystic potency of transformation (*iddhivikubbana*). When the Buddha arrived at the Gaṇḍamba-tree to perform the Twin Miracle, Uppalavaṇṇā offered to perform certain miracles herself, if the Buddha would give his consent, but this he refused.¹ Later, at **Jetavana**, in the assembly of the Saṅgha, he declared her to be the chief of the women possessed of *iddhi*-power.² The *Therī-gāthā*³ contains several verses attributed to her.

Three of them had been uttered in anguish by a mother who had been unwittingly living as her daughter's rival with the man who later became the monk **Gaṅgātīriya** (*q.v.*). Uppalavaṇṇā repeated them to help her to reflect on the harm and vileness of sensual desires. Two others are utterances of joy on the distinctions she had won and another records a miracle she performed before the Buddha, with his consent. The rest contain a conversation⁴ between Uppalavaṇṇā and Māra, wherein she tells him that she has passed completely beyond his power.

The books give several episodes connected with Uppalavaṇṇā. Once a young man named **Ānanda**, who was her cousin and had been in love with her during her lay-life, hid himself in her hut in **Andhavana** and, in spite of her protestations, deprived her of her chastity. It is said that he was swallowed up by the fires of Avicī. From that time onwards, nuns were forbidden to live in Andhavana.⁵ It is said⁶ that this incident gave rise to the question whether even arahants enjoyed the pleasures of love and wished to gratify their passions. Why should they not? For they are not trees nor ant-hills, but living creatures with moist flesh. The Buddha most emphatically declared that thoughts of lust never entered the hearts of the saints. On another occasion, Uppalavaṇṇā came across, in Andhavana, some meat left behind, obviously for her, by some kind-hearted thief; having cooked the meat, she took it to the Buddha at Veluvaṇa. Finding him away on his alms-rounds, she left the meat with **Udāyi**, who was looking after the vihāra, to be given to the Buddha, but Udāyi insisted on Uppalavaṇṇā giving him her inner robe as a reward for his services.⁷

According to the *Dhammapada Commentary*,⁸ the miracle which Uppalavaṇṇā volunteered to perform at the Gaṇḍamba-tree, was the assumption

¹ ThigA. 190, 195.

² A. i. 25.

³ vv. 234-5.

⁴ A conversation, more or less identical with the foregoing, is recorded in S. i. 131 f.

⁵ DhA. ii. 49 f.; the incident is referred to in Vin. iii. 35.

⁶ E.g., DhA. iv. 166 f.

⁷ Vin. iii. 208 f.

⁸ iii. 211.

of the form of a cakkavatti, with a retinue extending for thirty-six leagues and the paying of homage to the Buddha, with all the cakkavatti's followers, in the presence of the multitude.

Mention is made of a pupil of Uppalavaṇṇā who followed the Buddha for seven years, learning the *Vinaya*.⁹

The Buddha declares that **Khemā** and Uppalavaṇṇā are the measure of his women disciples, and that the believing nun, if she would aspire perfectly, should aspire to be like them.¹⁰

In **Padumuttara's** time Uppalavaṇṇā saw a woman disciple who was declared to be the best of those possessed of supernormal power, and wished for herself a similar rank in the dispensation of a future Buddha. In the time of **Kassapa**, she was one of the seven daughters of **Kiki**, king of Benares, and having done many good deeds, was born in heaven. Later, she was born in the world of men and had to work for her own living. One day she gave to a Pacceka Buddha, who had just risen from *samādhī*, a meal of fried rice in his bowl and covered it with a beautiful lotus; the meal had been prepared for herself. The lotus she afterwards took back but again replaced it, asking the Pacceka Buddha's forgiveness. She expressed a wish that she should beget as many sons as there were grains of rice in her gift, and that lotuses should spring up under her feet as she walked. In her next birth she was born in a lotus. An ascetic adopted her as his daughter, but when she grew up, the king of Benares, hearing of her beauty, asked the ascetic for her hand and made her his chief queen, under the name of **Padumavatī**. The king's other wives were jealous of her beauty, and when the king was away, quelling a rising of the border tribes, they concealed in caskets the five hundred sons, chief of whom was the prince **Mahāpaduma** (*q.v.*), that were born to Padumavatī, and told the king that Padumavatī was a non-human and had given birth to a log of wood. Padumavatī was sent away in disgrace, but later, through the instrumentality of **Sakka**, the trick was exposed, and Padumavatī regained all her former power and glory. (Her temporary downfall was due to her having withdrawn her gift of a lotus to the Pacceka Buddha.) Later, when Mahāpaduma and his brothers became Pacceka Buddhas, Padumavatī died of a broken heart and was born in a village outside **Rājagaha**. There some of the Pacceka Buddhas who had been her sons discovered her, and they all came to a meal at her house. At the conclusion of the meal she offered them blue lotuses, and expressed the wish that her complexion should be like the matrix of the blue lotus.¹¹

⁹ Vin. ii. 261.

¹⁰ A. i. 88; ii. 164; S. ii. 236.

¹¹ This account is a summary of the 48 f.

Therīgāthā Commentary, pp. 182 ff.;

AA. i. 188 ff.; but see also DhA. ii.

The *Apadāna*¹² account of the past lives of Uppakavaṇṇā differs from the above in several details. According to this account, in **Padumuttara's** time she was a Nāga maiden named **Vimalā** and was impressed by the *iddhi*-powers displayed by a nun, hence her wish for similar powers. The *Apadāna* also mentions Uppalavaṇṇā's birth as the daughter of a banker of Benares, in the time of **Vipassī**. She gave great alms to the Buddha and the monks and made offerings of lotuses. She was the second daughter of Kikī and her name was **Samaṇaguttā**. In her next birth she became the ravishing daughter of **Tiriṭavacceha** of **Ariṭṭhapura**. In her last birth she became an arahant within a fortnight of her ordination.

Uppalavaṇṇā's name occurs several times in the *Jātakas*. In the **Kharādiya Jātaka**¹³ she was a deer, the sister of the Bodhisatta; in the **Tipallatthamiga Jātaka**¹⁴ she was the mother of **Rāhula**, then born as a stag. She is identified with the old woman, the foster-mother of **Ayyakālaka**,¹⁵ with the queen **Mudulakkhaṇā**,¹⁶ the brahminee in the **Sārambha**,¹⁷ the courtesan in the **Kurudhamma**,¹⁸ the brahmin's daughter (and sister of Rāhula) in the **Dhonasākha**,¹⁹ **Siridevī** in the **Sirikāla-kannī**,²⁰ the goddess in the **Bhisapuppha**,²¹ **Manoja's** sister in the **Manoja**,²² the ascetic's daughter in the **Kumbhakāra**,²³ the deity in the **Jāgarajā**,²⁴ in the **Saṅkha**,²⁵ and in the **Kiñchanda**,²⁶ the sister in the **Bhisa**,²⁷ **Sutanā** in the **Rohantamiga**,²⁸ the younger sister in the **Jayadisa**,²⁹ **Kuṇḍalini** in the **Tesakūṇa**,³⁰ **Ummadanti** in the **Ummadanti**,³¹ **Hiridevatā** in the **Sudhābhojana**,³² the goddess of the parasol in the **Mūgapakkha**,³³ the ocean spirit in the **Mahājanaka**,³⁴ the goddess in the **Sāma**,³⁵ **Selā** in the **Khaṇḍahāla**,³⁶ **Accimukhī** in the **Bhūridatta**,³⁷ **Bherī** in the **Mahā-ummagga**³⁸ and **Kaṇḥajinā** in the **Vessantara**.³⁹

It was Uppalavaṇṇā who ordained **Anojā** and her companions, by the express wish of the Buddha.⁴⁰

¹² ii. 551. But vv. 1-15 quoted in the ThigA. differ from those in the *Apadāna*, and agree with the ThigA. account.

¹³ J. i. 160.

¹⁴ *Ibid.*, 164.

¹⁵ *Ibid.*, 196.

¹⁶ *Ibid.*, 306.

¹⁷ *Ibid.*, 375.

¹⁸ J. ii. 381.

¹⁹ J. iii. 168.

²⁰ *Ibid.*, 264.

²¹ *Ibid.*, 310.

²² *Ibid.*, 324.

²³ *Ibid.*, 383.

²⁴ *Ibid.*, 405.

²⁵ J. iv. 22.

²⁶ J. v. 11.

²⁷ J. iv. 314.

²⁸ *Ibid.*, 423.

²⁹ J. v. 36.

³⁰ *Ibid.*, 125.

³¹ *Ibid.*, 227.

³² *Ibid.*, 412.

³³ J. vi. 29.

³⁴ *Ibid.*, 68.

³⁵ *Ibid.*, 95.

³⁶ *Ibid.*, 157.

³⁷ *Ibid.*, 219.

³⁸ *Ibid.*, 478.

³⁹ *Ibid.*, 593.

⁴⁰ AA. i. 178.

2. **Uppalavaṇṇā**.—One of the two daughters of **Kassapa I.** of Ceylon, the other being **Bodhī**. The king built a vihāra and called it by his own name together with those of his daughters.¹

¹ Cv. xxxix. 11; see also Cv. *Trs.* i. 43, n. 7.

Uppalavaṇṇā Sutta.—Records a conversation between **Uppalavaṇṇā** and **Māra**.¹ The ideas are the same as those contained in the verses found in the *Therīgāthā*² but the wording is somewhat different.

¹ S. i. 131 f.

² vv. 230-5.

Uppalavāpī.—A village in Ceylon where king **Kuṭakaṇṇa** spent some time. There he invited the thera **Cūlasudhamma** and made him live at the **Mālārāma Vihāra**.¹

¹ VibhA. 452.

Uppalā.—One of the chief women supporters of **Anomadassī Buddha**.¹

¹ Bu. viii. 24.

Uppātasanti.—A Pāli work written by an unknown thera of Laos in the sixteenth century. It seems to have dealt with rites or charms for averting evil omens or public calamities.¹

¹ Bode, *op. cit.*, 47, and n. 5.

1. **Uppāda Sutta**.—See **Uppanna Sutta**.

2. **Uppāda Sutta**.—The arising of the four elements is the uprising of suffering, their ceasing is its cessation.¹

¹ S. ii. 175.

3. **Uppāda Sutta**.—Same as No. 2, but with the substitution of the five *khandhas* for the four elements.¹

¹ S. iii. 31 f.

Uppāda Saṃyutta.—The twenty-sixth section of the *Saṃyutta Nikāya*.¹

¹ S. iii. 228-31.

1. **Uppāde Sutta** (2).—The eight conditions—right views, etc.—come into being only on the arising of a Tathāgata.¹

¹ S. v. 14.

2. **Uppāde Sutta**.—The five controlling faculties (*indriyāni*) of *saddhā*, *sati*, etc., arise only upon the manifestation of a Tathāgata.¹

¹ S. v. 235.

Uppādetabba Sutta.—On six states which a person holding right views will never reach.¹

¹ A. iii. 438.

“**Uppādena Sutta**” (2).—The uprising of the six sense objects—forms, sounds, etc.—is the uprising of Ill, the persisting of disease, the manifestation of decay and death. The cessation of the former leads to the disappearance of the latter.¹

¹ S. iv. 14.

1. **Ubbarī**.—A princess. In the time of **Kakusandha** she was a hen. Having heard a monk repeat a formula of meditation, she was born as a royal princess and named **Ubbarī**. Seeing a heap of maggots in the privy, she meditated thereon and entered the first *jhāna* and was born in the Brahma-world. In the time of **Gotama** Buddha she was reborn as a sow in **Rājagaha**, and the Buddha, seeing her, smiled and related her past to **Ānanda**. Later she was born in the royal household in **Suvaṇṇabhūmi**, then, in succession, in a horse-dealer's house in **Suppāraka** and in a mariner's household in **Kāvira**. Then she was reborn in a nobleman's house in **Anurādhapura**, and again in the village of **Bokkanta** in South Ceylon, as the daughter of a householder named **Sumana**. She was called **Sumanā**, after her father. When her father moved to the village of **Mahāmuni** in **Dīghavāpi**, **Lakuṇṭaka Atimbara**, prime minister of **Duṭṭhagāmaṇi**, met her and married her, and she went to live in **Mahāpunna**.

Having recollected her past births from some words uttered by the Elder **Anula** of **Koṭipabbata**, she joined the Order of **Pañcabalaka** nuns. At **Tissamahārāma** she heard the *Mahā Satipaṭṭhāna Sutta* and became a *Sotāpanna*. Later, having heard the *Āsivisopama Sutta* in **Kallaka-Mahāvihāra**, she attained arahantship. On the day of her death she related her story, first to the nuns and then in the assembly, in the presence of the Elder **Mahā Tissa** of **Maṇḍalārāma**.¹

¹ DhA. iv. 46 ff.

2. **Ubbarī**.—The wife of **Cūḷanī Brahmadatta**, king of **Kapila** in the **Pañcāla** kingdom. She was a daughter of a poor woman in the village, and the king met her while on his wanderings disguised as a tailor,

which disguise he assumed in order to find out news of the people for himself. She was given the name Ubbarī on the day of her marriage, and Cūlanī made her his chief queen. When the king died, she went to the cemetery day after day, lamenting for her dead husband and refusing to be comforted. One day the Bodhisatta, who was an ascetic in Himavā, noticed her with his divine eye and appeared before her. Having heard her story, he pointed out to her that eighty-six thousand kings of Pañcāla, all bearing the name of Cūlanī Brahmaddatta, had been burnt in that very spot and that she had been the queen of them all. Thereupon, Ubbarī abandoned her grief and renounced the world. She developed thoughts of loving-kindness and in due course was reborn in the Brahma-world.¹

She is probably to be identified with the queen of Cūlanī Brahmaddatta, king of Pañcāla, mentioned in the **Mahā-Ummagga Jātaka**,² in which case her original name was **Nandā-devī**. According to the scholiast,³ Ubbarī is not a proper name but means any women of the court (*orodha*).

¹ Pv. 32; PvA. 160-8.

² J. vi. 473, 475.

³ *Ibid.*, 473.

3. **Ubbarī**.—Queen Consort of **Assaka**, king of **Potali** in the Kāsi kingdom. She was extremely beautiful and, when she died, the king had her body embalmed and placed in a coffin which was put under his bed. She, however, was born as a dung-worm because she had been intoxicated by her own beauty. The story is related in the **Assaka Jātaka**.¹

¹ J. ii. 155 ff.

4. **Ubbarī**.—Wife of the Prince **Brahmadatta**, mentioned in the **Dhona-sākha Jātaka**.¹ On his deathbed the king thinks of her longingly and speaks of her as being of swarthy hue.

¹ J. iii. 161.

Ubbarī-peta-Vatthu.—The story of **Ubbarī** (2).

Ubbarī Vagga.—The second chapter of the *Petavatthu*.¹

¹ Pv. 32 ff.

Ubbāha Sutta.—Preached to **Upālī** (1) on the ten qualities requisite in a monk who serves on a committee, appointed for the purpose of taking a referendum in matters of discipline.¹

¹ A. v. 71 f.

Ubbirī Therī.—She was born in the family of a very rich burgess of **Sāvatti** and was married to the king of **Kosala** (probably **Pasenadi**). After a few years a daughter was born to her, whom she named **Jivā** (*v.l.* **Jivanti**). The king was so pleased with the child that he had Ubbirī anointed as queen. But the girl died soon afterwards, and Ubbirī, distracted, went daily to the charnel-field. One day, as she sat lamenting on the bank of the **Aciravati**, the Buddha appeared before her in a ray of glory. Having listened to her story, the Master pointed out to her that in that same burial-ground, eighty-four thousand of her daughters, all named Jivā, had been burnt. Pondering on the Master's words, she developed insight and became an arahant.

When she was a young girl in **Hamsavati** in the time of **Padumuttara** Buddha, she was one day left alone in the house. Seeing an arahant begging for alms, she invited him in and gave him food. As a result she was born in **Tāvatisa**. Eighty times she reigned as queen in heaven and seventy times as queen among men.¹

No mention is made in the *Therīgāthā Commentary* of her having joined the Order, but the *Apadāna*² states that she did so.

¹ Thig. vv. 51-2; ThigA. 53 ff.

² ii. 525 f.

Ubbhaṭṭaka.—A mote-hall built by the **Mallas** of **Pāvā**. When it was finished they invited the Buddha to be its first occupant. The Buddha went with the monks and spent the night in the hall. It was on this occasion that **Sāriputta** recited the **Saṅgīti Sutta**.¹

Buddhaghosa² says that the hall was so-called ("Thrown-aloft-er"), because of its great height.

¹ D. iii. 207 ff.

² DA. iii. 971.

Ubbhida.—A *khattiya* of sixty thousand kappas ago; a former birth of **Mahā Kassapa**.¹ *v.l.* **Ubbiddha**, **Uddiya**.

¹ Ap. i. 34.

Ubhaka.—One of the ten sons of **Kālāsoka** and, later, king of Magadha.¹ *v.l.* **Ubhata**, **Usabha**.

¹ Mbv. 98.

Ubbatobhaṭṭha Jātaka (No. 139).—Once in a village of line-fishermen one of the men took his tackle and went with his little son to fish. A snag caught hold of his line, but the man, thinking it was a big fish, sent his son home to ask his mother to pick a quarrel with the neighbours

in order to keep them occupied lest they should claim a share of his catch. When the boy had gone, the fisherman went into the water to drag the fish, but he struck against the snag and was blinded in both eyes. Moreover a robber stole his clothes from the bank and his wife was taken before the village chief and fined and beaten for quarrelling. The Bodhisatta who was a Tree-deva saw all this happen and drew a moral from it. The story was told in reference to **Devadatta**, who is identified with the fisherman, all his enterprises having come to grief.¹

¹ J. i. 482-4.

Ubhatovibhaṅga.—A collective term, comprehending the *Bhikkhuvibhaṅga* and the *Bhikkhuṇī-vibhaṅga* of the *Vinaya Piṭaka*. It consists of sixty-four *bhānavāras*.¹

In the ninefold division of the Buddha's teachings—*sutta*, *geyya*, etc.—the *Ubhato-vibhaṅga* falls into the category of *sutta*.² Sometimes the word seems to be used as *varia lectio* for *Ubhato-vinaya*.³

¹ DA. i. 13; Sp. i. 15.

³ E.g., Vin. ii. 287; see also Dpv. vii.

² DA. i. 23; Gv. 57.

| 43.

Ubho Sutta (*v.l.* **Ubhatobhāga**). On the twofold emancipation.¹

¹ A. iv. 453.

1. **Ummagga Jātaka.**—See **Mahā-Ummagga Jātaka**.

2. **Ummagga Jātaka.**—The *Samantapāsādikā*¹ mentions a work called the **Gūlha-Ummagga** in a list of heretical works which pass off as the word of the Buddha, but which are the teachings of unbelievers.

¹ iv. 742.

Ummagga Sutta.—A certain monk approaches the Buddha and asks various questions: "By what is the world led? By what is it drawn along? Under the sway of what that has arisen, does it go?" The Buddha praises the questioner: "Happy is your approach" (*bhaddako te ummaggo*) and says that the answer to his question is "thought." "Of what sort is the man widely learned who knows the Dhamma?" "He who understands the meaning and text of the Dhamma and is set on living in accordance with it." Similarly, the man of great wisdom is he who thinks for the profit both of himself and of the whole world.¹

¹ A. ii. 177 f. (On the title of the sutta and the meaning of the word *ummagga* see GS. ii. 184, n. 5.)

Ummagga-gaṅgā.—A name given to a part of the river which flows from the east of **Anotatta**, before it ultimately divides into the five great rivers, **Gaṅgā**, **Yamunā**, etc. The Ummagga-Gaṅgā is the continuation of the **Bahala-Gaṅgā** and flows for sixty leagues under the earth, till it reaches the rock named **Vijjha**.¹

¹ SnA. ii. 439; AA. ii. 760; UdA. 302.

Ummadantī.—The daughter of the banker **Tiriṭṭavaccha** of **Ariṭṭhapura**. When she came of age, she was so beautiful that all who saw her lost control of themselves. At her father's request, **Sivi**, the king of the country (who was the Bodhisatta) sent fortune-tellers to examine her, with a view to making her his wife, but the brahmins, on seeing her, were so intoxicated with passion that Ummadantī had them driven out of the house. They returned and told the king that she was a witch, and she was, therefore, given in marriage to **Ahipāraka**, son of the commander-in-chief. Ummadantī bore the king a grudge for having refused her hand, and one feast day, when the king passed under her window, she threw flowers at him to attract his attention. From the moment that the king saw Ummadantī, he was beside himself with longing for her and lay on his couch raving about her. When Ahipāraka heard what had happened he offered his wife to the king, but Sivi was too righteous to hear of accepting the gift, and by a supreme effort of will he overcame his infatuation.

In a former birth Ummadantī was born in a poor family of Benares, and on a certain festal day having seen some holy women clad in robes dyed scarlet with safflower she asked her parents for a similar robe. Realising that they were too poor to afford the gift, she worked for a long time for another family, and they finally gave her a robe. When she was about to don it, after a bath in the river, she saw a disciple of Kassapa Buddha standing without any proper clothes, his robes having been stolen from the river bank. She first gave him half her garment, then, seeing how radiant he looked in it, she gave him also the other half and uttered a prayer that in a further existence she should surpass all other women in looks and be of maddening beauty.

She is identified with the Therī **Uppalavannā**.¹

The story is related in the **Ummadantī Jātaka**.²

¹ See also ThigA. 192, v. 28, quoted from the Apadāna.

² J. v. 209 ff.

Ummadantī Jātaka (No. 527).—The story of **Ummadantī**, as given above. The story was related in connection with a backsliding brother who, having seen a very beautiful woman as he was going his alms-rounds

in **Sāvatti**, gave himself up to despair and had to be led to the Buddha for admonition.¹ The story is also found, with certain slight variations, in the *Jātakamālā* under the title of *Ummādayantī Jātaka*.²

The tale of a maiden who made all who saw her mad, and of the love-smitten monarch who preferred walking in the right path and even meeting death itself to indulging in passion, is found also in the *Kathāsaritsāgara*.³

¹ J. v. 209 ff.

² No. xiii.

³ E.g., in the 15th, 23rd and 91st *varaṅga*.

Ummāda-Cittā.—Mother of **Paṇḍukābhaya**, king of Ceylon. She was the daughter of **Bhaddakaccānā** and **Paṇḍuvāsudeva**, and when she was born the brahmins foretold that her son would kill all his uncles. Her brothers, therefore, resolved to kill her, but she was saved by her eldest brother **Abhaya**. She was put in a chamber built on a single pillar, with an entrance through the king's bedroom. But **Dīghagāmaṇi** fell in love with her and visited her at night with the help of a hook-ladder. Later, when with child, she was given to him in marriage.¹

She was given the name of Ummāda-Cittā because the mere sight of her beauty drove men mad.²

¹ Mhv. ix. 1 ff.; Dpv. x. 4.

² Mhv. ix. 5.

Ummāda-Phussadeva.—See **Phussadeva**.

Ummāpupphā.—A class of devas present at the preaching of the **Mahāsamaya Sutta**.¹ They are so-called because their bodies were azure in colour, like *ummā*-flowers.²

¹ D. ii. 260.

² DA. ii. 690; see also *ibid.*, 562; MA. ii. 706.

1. **Ummāpupphiya Thera**.—An arahant. In a past birth when a festival was being held in honour of the *thūpa* erected over the relics of **Siddhattha** Buddha, he placed an *ummā*-flower on the *thūpa*. Nine kappas ago he became king eighty-five times under the name of **Somadeva**.¹

He is probably identical with **Cakkhupāla Thera**.²

¹ Ap. i. 172.

² See ThagA. i. 196.

2. **Ummāpupphiya Thera**.—An arahant. In a past birth he saw the Buddha **Siddhattha** wrapt in *samādhi* and offered him, in homage, azure (*ummā*-) flowers, which formed a canopy above the Buddha's

head. Later, Ummāpupphiya was born in **Tusita**. Fifty-five kappas ago he was a king called **Samantacchadana**.¹

¹ Ap. i. 258.

Ummi Sutta.—Four perils have to be faced by those who go down into the water: waves, sharks, whirlpools and sea-monsters. Like perils await those who go from the household life to homelessness.¹

¹ A. ii. 123 ff. This sutta is included as part of the *Cātuma Sutta* (M. i. 460 f.).

Uyyānadvāra.—A gate in **Pulattipura**, built by **Parakkamabāhu I**.¹

¹ Cv. lxxiii. 162.

Uraga.—A mountain near **Himavā**. In a previous birth, **Gosāla** Thera saw there a rag-robe hanging, to which he paid homage¹ (*v.l.* **Udaka** and **Udaṅgana**).

¹ ThagA. i. 79; Ap. ii. 434.

1. **Uraga Jātaka** (No. 154).—King **Brahmadatta** of Benares once held a festival to which came the inhabitants of many worlds. A **Nāga** in the crowd, not noticing that the person beside him was a **Garuḍa**, laid a hand on his shoulder; discovering his mistake, he was frightened to death and ran away, pursued by the **Garuḍa**. The **Nāga**, coming to a river, where an ascetic, who was the **Bodhisatta**, was bathing, took refuge in the ascetic's bark-garment. The **Garuḍa**, though able to see the **Nāga**, would not attack him out of respect for the ascetic. The latter took both of them to his hermitage and made them friendly towards each other by preaching the blessings of loving-kindness.

The story was related in reference to two soldiers who were in the habit of quarrelling whenever they met. Not even the king could reconcile them. The Buddha visited them at their homes and, having made them both **sotāpannas**, took them to see each other. Thenceforth they were great friends, and people marvelled at the Buddha's power.¹

The **Nakula Jātaka** was also preached in this connection.

¹ J. ii. 12-14.

2. **Uraga Jātaka** (No. 354).—The **Bodhisatta** was once a brahmin in Benares. His household consisted of himself, his wife, a son, a daughter, a daughter-in-law and a female slave. They lived happily together, and on the **Bodhisatta**'s advice kept their thoughts constantly fixed on the inevitableness of death. One day, while burning some rubbish in the field, the son was bitten by a snake and died. The father laid

his body under a tree, and having sent word to his house that all the others should come with perfumes and flowers, when bringing his meal, he went on with his work. After the meal they made a funeral pyre and burnt the body, but not one of them wept a single tear. By virtue of their piety, **Sakka's** throne was heated and he appeared to them in disguise. He questioned them separately as to whether their lack of any show of grief for the dead meant that they did not love him. Being convinced that their composure was due to their practice of the thought of death, he revealed his identity, and filled their house with the seven kinds of treasures. The story was related to a landowner of **Sāvatthi** who, when his son died, gave himself up to despair. The Buddha visited him and consoled him.¹

This story is referred to in the *Dhammapada Commentary*.²

¹ J. iii. 162 ff.

² DhA. iii. 277.

1. **Uraga Vagga.**—The first chapter of the **Sutta Nipāta**. It consists of twelve suttas.¹

¹ Sn. 1 ff.

2. **Uraga Vagga.**—The first section of the *Peta-Vatthu*. The last story in the section is called **Uraga Peta-Vatthu**.¹

¹ Pv., p. 11.

Uraga Sutta.—The first sutta of the *Sutta Nipāta*. It was preached at the **Aggālava Cetiya** in **Ālavī**. The Ālavaka monks cut down trees to build new houses for themselves, and one of them in felling a tree which was the abode of a tree-sprite hurt her child's hand. Though sorely tempted to kill the monk on the spot, the sprite checked herself and made complaint to the Buddha, who asked her to occupy another tree.¹ The first stanza of the sutta was preached to the devatā. The *Sutta-Nipāta Commentary*² gives the occasions on which the other stanzas were preached. Buddhaghosa³ says that the devatā mentioned above took up her residence in **Jetavana**, on a spot indicated to her by the Buddha, and had, therefore, the privilege of listening to the Buddha's sermons at close quarters, even when there were great assemblies of the devas present and less powerful devas, like herself, had generally to yield place to the more powerful. She could not be dislodged from the place appointed to her by the Buddha.

¹ SnA. i. 3 f.; the story is also given in Vin. iv. 34 and in DhA. iii. 229 f.

² SnA. i. 15 ff.

³ Sp. iv. 761.

Uragapura.—The residence of **Buddhadatta** (*q.v.*), author of the *Jinālaṅkāra* and several other books. Uragapura was probably in Southern India on the banks of the Kāveri.¹

¹ P.L.C. 106 f.

Uracchadā.—One of the nine daughters of King **Kiki**. She was born with the semblance of a necklet upon her neck and shoulders, as though drawn by a painter, hence her name, Uracchadā. When sixteen years old she heard Kassapa Buddha preach, and became a *sotāpanna*. That same day she attained arahantship, entered the Order and passed into Nibbāna.¹

In the time of Vipassī, both Uracchadā and Queen **Māyā** (mother of Gotama Buddha) were born as the daughters of King **Bandhumā**. One day the king received a present of a golden wreath, worth a thousand, and a box of precious sandalwood. He gave the sandalwood to the elder daughter and the wreath to the younger. The two girls, wishing to present their gifts to the Buddha, obtained the king's consent. The elder princess powdered the sandalwood and filled a golden box with it. The younger had the wreath made into a necklet and placed it in a golden casket. They then went to the Buddha, and the elder reverently sprinkled his body with sandalwood and scattered it in his cell with the prayer, "May I, in time to come, be the mother of a Buddha like you." The younger reverently placed the necklet on the Buddha and prayed, "Until I attain arahantship, may this ornament never part from my body."²

According to the *Vimānavatthu Commentary*,³ Uracchadā's name was **Uracchadamālā** and her teacher was a brahmin named **Gopāla**, who was also present when the Buddha preached to Uracchadamālā. But he did not acquire any special attainments.

¹ J. vi. 481.

² *Ibid.*, 480.

³ pp. 270 f.

Urucetiya.—See **Mahāthūpa**.

Urudhammarakkhita.—A therā who came from the **Ghositārāma** in Kosambī, with thirty thousand monks, to be present at the foundation ceremony of the **Mahāthūpa**.¹

¹ Mhv. xxix. 34.

Urubuddharakkhita.—An Elder who was present at the foundation ceremony of the **Mahāthūpa**. He came from the **Mahāvana** in Vesālī, with eighteen thousand monks.¹

¹ Mhv. xxix. 33.

Urusaṅgharakkhita.—An Elder who came with forty thousand monks from the **Dakkhiṇāgiri** in Ujjeni, to be present at the **Mahāthūpa** foundation ceremony.¹

¹ Mhv. xxix. 35.

1. **Uruvela Sutta.**—Preached at **Jetavana**. The Buddha tells the monks how, when he was at **Uruvelā**, under the **Ajapāla** tree, he realised that there was no one in the world worthy to be his teacher. So he decided to obey and serve the Dhamma. **Sahampatī** appeared and told him that such had been the custom of previous Buddhas also.¹

¹ A. ii. 20 f.

2. **Uruvela Sutta.**—The Buddha tells the monks how a number of brahmins had visited him at **Uruvelā** and asked him if it were true that he did not reverence old men? He taught them how it was not old age which deserved reverence, but the qualities which men possessed, and he set forth those qualities.¹

¹ A. ii. 22 f.

Uruvelakappa.—A township of the **Mallas** in the Malla country. Once when the Buddha was staying there, **Bhadrakaka**, the headman of the town, visited him, and the Buddha preached to him a sermon on the arising and the cessation of Ill.¹ It was perhaps on the same occasion that the Buddha was visited by the headman **Rāsiya**, and he seems to have talked to him on various topics connected with the doctrine.² Record is also made of a sermon preached by the Buddha at Uruvelakappa and addressed to the monks regarding the importance of insight (*ariyañāna*).³

Once when the Buddha was staying at Uruvelakappa, he informed **Ānanda** that he wished to spend the day alone in the **Mahāvana**, and he went there and sat down at the foot of a tree. Meanwhile the householder **Tapassu** arrived and told **Ānanda** that he could not understand how young men in the prime of life found any attraction in renouncing the world. **Ānanda** took **Tapassu** to the Buddha, who set his doubts at rest.⁴

¹ S. iv. 327 f.

² *Ibid.*, 330 ff.

³ *Ibid.*, v. 228 f.

⁴ A. iv. 438 ff.

Uruvela-Kassapa.—One of three brothers, the **Tebhātika-Jaṭilas**, living at **Uruvelā**. He lived on the banks of the **Nerañjarā** with five hundred disciples. Further down the river lived his brothers **Nadi-Kassapa** with three hundred disciples and **Gayā-Kassapa** with two

hundred. The Buddha visited Uruvela-Kassapa and took lodging for the night where the sacred fire was kept, in spite of Kassapa's warning that the spot was inhabited by a fierce Nāga. The Buddha, by his magical powers, overcame, first this Nāga and then another, both of whom vomited fire and smoke. Kassapa being pleased with this exhibition of *iddhi*-power, undertook to provide the Buddha with his daily food. Meanwhile the Buddha stayed in a grove near by, waiting for the time when Kassapa should be ready for conversion. Here he was visited by the Four Regent Gods, **Sakka**, **Brahmā** and others. The Buddha spent the whole rainy season there, performing, in all, three thousand five hundred miracles of various kinds, reading the thoughts of Kassapa, splitting firewood for the ascetics' sacrifices, heating stoves for them to use after bathing in the cold weather, etc. Still Kassapa persisted in the thought, "The great ascetic is of great magic power, but he is not an arahant like me." Finally the Buddha decided to startle him by declaring that he was not an arahant, neither did the way he followed lead to arahantship. Thereupon Kassapa owned defeat and reverently asked for ordination. The Buddha asked him to consult with his pupils, and they cut off their hair and threw it with their sacrificial utensils into the river and were all ordained. Nadī-Kassapa and Gayā-Kassapa came to inquire what had happened, and they, too, were ordained with their pupils. At Gayāsīsa the Buddha preached to them the Fire Sermon (**Āditta-pariyāya**), and they all attained arahantship.

From Gayāsīsa the Buddha went to Rājagaha with the Kassapas and their pupils, and in the presence of **Bimbisāra** and the assembled populace Uruvela-Kassapa declared his allegiance to the Buddha.¹

Later, in the assembly of monks, Uruvela-Kassapa was declared to be the chief of those who had large followings (*aggaṃ mahāparisānam*).² Six verses attributed to him are found in the *Theragāthā*,³ wherein he reviews his achievement and relates how he was won over by the Buddha.

In the time of **Padumuttara** Buddha he was a householder, and having seen the Buddha declare a monk⁴ to be the best of them with large followings, wished for himself to be so honoured in a future life, and did many works of merit towards that end.

Later, he was born in the family of **Phussa** Buddha as his younger step-brother, his father being **Mahinda**.⁵ He had two other brothers. The three quelled a frontier disturbance and, as a reward, obtained the

¹ This story of the conversion of the Kassapas is given in Vin. i. 24 ff. and in AA. i. 165 f.; also in ThagA. i. 434 ff.

² A. i. 25.

³ vv. 375-80.

⁴ **Sihaghosa** was his name (Ap. ii. 481).

⁵ According to Bu. xix. 14, Phussa's father was **Jayasena**.

right to entertain the Buddha for three months. They appointed three of their ministers to make all the arrangements and they themselves observed the ten precepts. The three ministers so appointed were, in this age, **Bimbisāra**, **Visākha** and **Raṭṭhapāla**.

Having sojourned among gods and men, the three brothers, in their last birth, were born in a brahmin family, the name of which was **Kassapa**. They learnt the three Vedas and left the household life.⁶

According to the **Mahā-Nārada-Kassapa Jātaka**,⁷ Uruvela-Kassapa was once born as **Āṅgati**, king of **Mithilā** in the Videha country. He listened to the teachings of a false teacher called **Guṇa** and gave himself up to pleasure, till he was saved by his wise daughter **Rujā**, with the help of the Brahmā **Nārada**, who was the Bodhisatta.

Uruvela-Kassapa was so called partly to distinguish him from other Kassapas and partly because he was ordained at Uruvelā. At first he had one thousand followers, and after he was ordained by the Buddha all his followers stayed with him and each of them ordained a great number of others, so that their company became very numerous.⁸

The scene of the conversion of Uruvela-Kassapa is sculptured in Sanchi. According to Tibetan sources, Kassapa was one hundred and twenty years old at the time of his conversion.⁹ Hiouen Thsang found a stūpa erected on the spot where the Buddha converted Kassapa.¹⁰

Belatṭhasisa was a disciple of Uruvela-Kassapa and joined his teacher when the latter was converted.¹¹ **Senaka** Thera was Kassapa's sister's son.¹² **Vacchapāla** was among those who joined the Order, after having seen Kassapa pay homage to the Buddha at Rājagaha.¹³

⁶ AA. i. 165 f.; DhA. i. 83 ff.; Ap. ii. 481 ff.

⁷ J. vi. 220 ff.; Ap. ii. 483.

⁸ AA. i. 166.

⁹ Rockhill, *op. cit.*, 40.

¹⁰ Beal, *Bud. Records*, ii. 130.

¹¹ ThagA. i. 67.

¹² *Ibid.*, 388. ¹³ *Ibid.*, 159.

Uruvelapaṭṭana.—See **Uruvelā** (2).

Uruvela-pāṭihāriya-bhānavāra.—The twenty-first chapter of the first *Khandhaka* of the *Mahāvagga* in the *Vinaya Pīṭaka*.

Uruvela.—One of the chief lay supporters of Sumedha Buddha.¹

¹ Bu. xii. 25.

Uruvelamaṇḍala.—A district in **Rohaṇa**, in South Ceylon, where the ministers **Bhūta**, **Rakkha** and **Kitti** obtained a decisive victory over their enemies. This battle enabled them to get possession of the Buddha's

Bowl and the Tooth Relic.¹ Geiger thinks that the place was near the modern Monarāgala.²

¹ Cv. lxxiv. 125-6.

² Cv. *Trs.* ii. 33, n. 1.

Uruvela-vihāra.—A vihāra in Ceylon, restored by **Vijayabāhu I.**¹

It may have been in the city called **Devanagara.**²

¹ Mhv. lx. 59.

² Cv. *Trs.* i. 220, n. 2.

1. **Uruvelā.**—A locality on the banks of the **Nerañjarā**, in the neighbourhood of the Bodhi-tree at Buddhagayā. Here, after leaving **Ālāra** and **Uddaka**, the Bodhisatta practised during six years the most severe penances. His companions were the **Pañcavaggiya**-monks, who, however, left him when he relaxed the severity of his austerities.¹ The place chosen by the Bodhisatta for his penances was called **Senā-nigama.**² The *Jātaka* version³ contains additional particulars. It relates that once the Bodhisatta fainted under his austerities, and the news was conveyed to his father that he was dead. **Suddhodana**, however, refused to believe this, remembering the prophecy of **Kāladevala**. When the Bodhisatta decided to take ordinary food again, it was given to him by a girl, **Sujātā**,⁴ daughter of **Senānī** of the township of Senānī. In the neighbourhood of Uruvelā were also the **Ajapāla** Banyan-tree, the **Mucalinda**-tree and the **Rājāyatana**-tree, where the Buddha spent some time after his Enlightenment, and where various shrines, such as the **Animisa-cetiya**, the **Ratanacaṅkama-cetiya** and the **Ratanaghara** later came into existence.⁵ From Uruvelā the Buddha went to **Isipatana**, but after he had made sixty-one arahants and sent them out on tour to preach the Doctrine, he returned to Uruvelā, to the **Kappāsikavanasaṇḍa** and converted the **Bhaddavaggiyā**.⁶ At Uruvelā dwelt also the **Tebhātika-Jaṭilas** : **Uruvela-Kassapa**, **Nadī-Kassapa** and **Gayā-Kassapa**, who all became followers of the Buddha.⁷

According to the Ceylon Chronicles,⁸ it was while spending the rainy season at Uruvelā, waiting for the time when the Kassapa brothers should be ripe for conversion, that the Buddha, on the full-moon day of Phussa, in the ninth month after the Enlightenment, paid his first visit to Ceylon.

Mention is made of several temptations of the Buddha while he dwelt at Uruvelā, apart from the supreme contest with Māra, under the Bodhi-

¹ M. i. 166.

² On this name see *s.v.*

⁶ Vin. i. 23 f.; DhA. i. 72.

³ J. i. 67 f.

⁴ For details see **Sujātā**.

⁷ Vin. i. 25.

⁵ For the incidents connected with these various places see *s.v.*

⁸ *E.g.*, Mhv. i. 17 ff.; Dpv. i. 35, 38, 81.

tree. Once Māra came to him in the darkness of the night in the guise of a terrifying elephant, trying to frighten him. On another dark night when the rain was falling drop by drop, Māra came to the Buddha and assumed various wondrous shapes, beautiful and ugly. Another time Māra tried to fill the Buddha's mind with doubt as to whether he had really broken away from all fetters and won complete Enlightenment.⁹ Seven years after the Buddha's Renunciation, Māra made one more attempt to make the Buddha discontented with his lonely lot and it was then, when Māra had gone away discomfited, that Māra's three daughters, **Taṇhā**, **Ratī** and **Ragā**, made a final effort to draw the Buddha away from his purpose.¹⁰ It was at Uruvelā, too, that the Buddha had misgivings in his own mind as to the usefulness of preaching the Doctrine which he had realised, to a world blinded by passions and prejudices. The Brahmā **Sahampatī** thereupon entreated the Buddha not to give way to such diffidence.¹¹ It is recorded that either on this very occasion or quite soon after, the thought arose in the Buddha's mind that the sole method of winning Nibbāna was to cultivate the four *satipaṭṭhānas* and that Sahampatī visited the Blessed One and confirmed his view.¹² A different version occurs elsewhere,¹³ where the thought which arose in the Buddha's mind referred to the five controlling faculties (*saddhindriya*, etc.), and Brahmā tells the Buddha that in the time of Kassapa he had been a monk named **Sahaka** and that then he had practised these five faculties.

The name Uruvelā is explained as meaning a great sandbank (*mahā velā*, *mahanto vālīkarāsi*). A story is told which furnishes an alternative explanation: Before the Buddha's appearance in the world, ten thousand ascetics lived in this locality, and they decided among themselves that if any evil thought arose in the mind of any one of them, he should carry a basket of sand to a certain spot. The sand so collected eventually formed a great bank.¹⁴ In the *Divyāvadāna*,¹⁵ the place is called Uruvilvā. The *Mahāvastu*¹⁶ mentions four villages as being in Uruvelā: Praskandaka, Balākalpa, Ujjaṅgala and Jaṅgala.

⁹ S. i. 103 ff.

¹⁰ *Ibid.*, 124 f.

¹¹ *Ibid.*, 136 ff.; Vin. i. 4 f.

¹² S. v. 167; and again, 185.

¹³ *Ibid.*, 232.

¹⁴ AA. ii. 476; UdA. 26; MA. i. 376; MT. 84.

¹⁵ p. 202.

¹⁶ ii. 207.

2. **Uruvelā**.—A township in Ceylon, founded by one of the ministers of **Vijaya**.¹ According to a different tradition,² it was founded by a brother of **Bhaddakaccānā**, called Uruvela. Uruvelā was evidently a

¹ Dpv. ix. 35; Mhv. vii. 45.

² *Ibid.*, ix. 9; perhaps this refers to another settlement.

port as well, because we are told that when **Duṭṭhagāmaṇi** decided to build the **Mahā-Thūpa**, six wagonloads of pearls as large as myrobalan fruit, mixed with coral, appeared on dry land at the **Uruvela-paṭṭana**.³ Near Uruvelā was the **Vallī-vihāra**, built by **Subha**.⁴

Geiger⁵ thinks that Uruvelā was near the mouth of the modern Kalā Oya, five yojanas—i.e. about forty miles—to the west of **Anurādhapura**.

³ *Ibid.*, xxviii. 36.

⁴ *Ibid.*, xxxv. 58.

⁵ *Mhv. Trs.* 189, n. 2.

3. **Uruvelā**.—A village to which Queen **Sugalā** (*q.v.*) fled, taking the sacred relics, the Alms Bowl and the Tooth Relic.¹ It is identified with Etimole about five or six miles south-east of Monorāgala.² It is perhaps to be identified with **Uruvelamaṇḍapa**.

¹ *Cv.* lxxiv. 88.

² *Cv. Trs.* ii. 29, n. 4.

Uruvelā.—One of the two chief women disciples of **Kassapa** Buddha.¹

¹ *J. i.* 43; *Bu.* xxv. 40.

Uladāgāma.—A village in **Rohaṇa** where a battle took place between the forces of **Parakkamabāhu I.** and the rebels.¹

¹ *Cv.* lxxv. 18.

Ulūka Jātaka (No. 270).—Once the birds wanted to select a king because all the other animals had kings. It was proposed to make the owl king, but when the vote came to be taken, a crow stood up and objected, saying: “If this is how he looks when he is being consecrated king, how will he look when he is angry?” The owl gave him chase and the birds chose a goose instead. Here began the eternal enmity of the owl and the crow. The story was told by the Buddha when it was reported to him that the owls near **Jetavana** were killing numerous crows nightly.¹

¹ *J. ii.* 351-4.

Uḷāra-vimāna.—The daughter of a family in **Rājagaha**, which waited upon **Mahamoggallāna**; was very generous and always gave away in alms the half of anything which she possessed. She was given in marriage to the son of a family of unbelievers. One day, seeing **Moggallāna** begging for alms, she invited him and gave him some cakes which had been put away by her mother-in-law. When the latter heard of it she was greatly enraged, and struck the girl with a pestle.

The girl died and was born in **Tāvatiṃsa**, her palace being called the **Uḷāravimāna**. Later, Moggallāna visited her there.¹

¹ Vv. p. 24; VvA. 120.

Uḷṇkasaddaka.—The nickname of a young novice who lived with **Mahākassapa** and who later burnt down the Elder's hut in **Rājagaha**. His story is related in the **Kuṭṭidūsaka Jātaka** (*q.v.*).¹

¹ J. iii. 71 ff.

Uḷumpa.—A township of the Sākyaans. The Buddha once stayed there and was visited by **Pasenadi**, king of Kosala, who felt remorse for the murder of his general **Bandhula**. The king went alone inside the Gandhakuṭi, laying aside the symbols of royalty which he left with his minister **Dīgha-Kārāyana**. When the king came out, he found that all his followers had gone, leaving behind only one horse and a serving-woman. On learning that **Viḍḍabha** had been made king, Pasenadi left for Rājagaha, to seek the help of Ajātasattu, and died outside the city-gates.¹

¹ J. iv. 151 f.; DhA. i. 356.

Ullapanagāma.—A village where there was a bridge of thirty cubits, built over the **Mahāvālukagaṅgā** by **Devappatirāja**,¹ The village is identified with the modern Ulapane, four miles from Gampola.²

¹ Cv. lxxxvi. 23.

² Cv. *Trs.* ii. 173, n. 3.

Ullabhakolakappaṇikā. Evidently a village in Ceylon. A woman of this village, having learnt that the Thera **Dīghabhānaka-Abhaya** was reciting the *Ariyavaṃsa-paṭipāda*, went all the way to hear him, a distance of five leagues, nursing her baby the while. She arrived at the vibhāra and, having laid the baby down, listened to two preachers. Earlier in the day, when Abhaya Thera, having finished a portion of the sermon, was about to take some refreshment, she censured him, saying that he should have refreshed himself earlier. The thera agreed and finished the sermon and, at the last word, the woman became a sotāpanna.¹

¹ AA. i. 386.

Uvāḷa Thera.—He was examined by the Saṅgha in connection with an offence he had committed. He first denied it, then confessed it, then denied it again, and made countercharges and spoke lies, knowing

them to be such. The Buddha requested the monks to carry out the *tassa-pāpiyyasikā-kamma* against him¹ (v.l. **Upavāla**).

¹ Vin. ii. 85 f.; where the details of procedure are also given.

1. **Usabha Thera**.—An arahant. He was born of a wealthy family in Kosala and entered the Order, when the Buddha accepted **Jetavana**. Finishing his novitiate, he dwelt amidst the mountains. Going out one day from his cave after the rains, he saw the loveliness of the woods and mountains and reflected, “These trees and creepers, though unconscious, yet by the season’s fulfilment, have won full growth. Why should not I, who have obtained suitable season, win growth by good qualities?” Pondering thus, he strove and obtained insight.¹

In the time of **Sikhī** Buddha, he was a devaputta and offered flowers to the Buddha, which remained as a canopy over the Buddha’s head for seven days. Ten kappas ago he was a king named **Jutindhara**. He is evidently to be identified with **Mandāravapūjaka** of the *Apadāna*.²

¹ Thag. v. 110; ThagA. i. 217 f.

² Ap. i. 178.

2. **Usabha**.—He was born of a Sakyan family in **Kapilavatthu**. When the Buddha visited his family, Usabha saw his power and wisdom and entered the Order. But he fulfilled no religious duties, passing the day in society and the night in sleep. One night he dreamt that he shaved, put on a crimson cloak, and, sitting on a elephant, entered the town for alms. There, seeing the people gathered together, he dismounted, full of shame. Filled with anguish at the thought of his own muddleheadedness, he strove after insight and became an arahant.¹

In the time of **Sikhī** Buddha he was a householder and gave to the Buddha a *kosamba*-fruit. He is evidently identical with **Kosambaphaliya** of the *Apadāna*.²

¹ Thag. 197-8; ThagA. i. 319 f.

² Ap. ii. 449.

3. **Usabha**.—A Pacceka Buddha, mentioned in the *Isigili Sutta*.¹

¹ M. iii. 70.

4. **Usabha**.—A seṭṭhi of **Kālacampā**, father of **Soṇa Koḷvisa**.¹

¹ AA. i. 131; ThagA. i. 544.

Usabhakkhandha.—Son of **Dīpaṅkara**.¹ See also **Samavattakkhandha**.

¹ Bu. ii. 209; Mbv. 4.

Usabhamukha.—One of the four channels leading out of the **Anotatta** lake. The river which flows out of this channel is called **Usabhamukhanadī**, and cattle are abundant on its banks.¹

¹ SnA. ii. 438; UdA. 301.

1. **Usabhavati.**—A city where, in the pleasaunce near by, **Paduma** Buddha spent a rainy season. The citizens gave a special *kāṭhina*-robe to his chief disciple, **Sāla**.¹ According to the *Buddhavaṃsa Commentary*,² **Piyadassī** Buddha preached his first sermon in the same pleasaunce, but the *Buddhavaṃsa*³ gives its name as **Ussāvana**.

¹ BuA. 148.

² p. 173.

³ xiv. 119.

2. **Usabhavati.**—The city in which the Buddha **Vessabhū** died, at the **Khemārāma**.¹

¹ BuA. 209.

Usinnara.—See **Usīnara**.

Usīnara.—King of Benares in the time of **Kassapa** Buddha. His story is related in the **Mahā-Kaṇha Jātaka**.¹ He is mentioned in a list of kings who, although they gave great gifts, could not get beyond the domain of sense.² He is, however, elsewhere³ mentioned as having been born in **Sakka's** heaven as a result of waiting diligently on brahmins and recluses.

¹ J. iv. 181 ff.

² J. vi. 99.

³ *Ibid.*, 251.

Usiraddhaja.—A mountain range forming the northern boundary of **Majjhimadesa**.¹

¹ Vin. i. 197; DA. i. 173; J. i. 49; KhA. 133; MA, i. 397, etc.

Usukāraṇiya Sutta.—Describes one of the *petas* of **Gijjhakūṭa**, seen by **Moggallāna**, while in the company of **Lakkhaṇa**. The *peta* had been a judge in **Rājagaha** and had been cruel to criminals. The *peta's* body bristled with arrows.¹

¹ S. ii. 257.

Ussada.—A Niraya. It resembled a city with four gates and a wall. **Mittavindaka**, arriving at Ussaka in his wanderings, saw there a man supporting a wheel as sharp as a razor, which to Mittavindaka appeared like a lotus-flower. Mittavindaka took it from him, and realising then what it was, tried to escape, but was unsuccessful. This was the suffering undergone by those who had smitten their mothers. **Sakka**, during a visit to Ussaka, saw Mittavindaka, but could do nothing for him.¹

¹ J. iv. 3 f.; iii. 206 f.

Ussada was considered a place of great suffering,² and also a place where those who, having promised a gift fail to give it, are born.³ Once the Bodhisatta was born in Ussada, for cruelty during his reign as king of Benares, and he suffered for eighty thousand years.⁴ Beings born there have their tongues pierced with glowing hooks and are dragged about on a floor of heated metal.⁵

In the scholiast to the **Matakabhadda Jātaka**⁶ reference is made to sixteen Ussada-nirayā.

Revatī (*q.v.*) was once cast into Ussada-niraya.⁷

² *E.g.*, J. iv. 493.

³ *Ibid.*, 405.

⁴ J. vi. 2.

⁵ *Ibid.*, 112.

⁶ J. i. 168.

⁷ VvA. 223.

Ussānaviṭṭhi.—A village in Ceylon, given by King **Udaya I.** for the maintenance of the *pāsāda* in the **Pucchārāma-vihāra**. It was a poor village, but the king made it rich.¹

¹ Cv. xlix. 28.

Ussiliya-Tissa Thera.—He was a resident of the **Abhayagiri-vihāra**. When the monks of this vihāra tried to introduce the **Vaitulya** heresy, he refused to be associated with them and went, with a few others, to **Dakkhiṇagiri-vihāra**. There they formed the **Sāgaliya** sect under a monk named **Sāgala**.¹

¹ P.L.C. 56.

Ussolhi Sutta.—Exertion (*ussolhi*) must be made by those who see not decay and death as they really are.¹

¹ S. ii. 132.

Ū

Ūcena.—A district in South India, from which soldiers came to oppose the forces of the general **Laṅkāpura**. He subdued them.¹

¹ Cv. lxxvi. 247, 260.

Ūmi Sutta.—See **Ummi Sutta**.

Ūriyeri.—A locality in South India. In it was a fortress which was besieged by **Laṅkāpura** and **Jagadvijaya**.¹

¹ Cv. lxxvii. 58, 62.

Ūvaraṭṭha.—See **Hūvaraṭṭha**.

Ūhā-nadī.—A river in the **Himālaya**, evidently difficult of access.¹

¹ Mil. 70.

E

Eka Sutta.—Neither beauty, nor wealth, nor kin, nor sons, nor virtue, can avail a woman who is mastered by a man with the power of authority.¹

¹ S. iv. 246.

Ekakkharakosa.—A well-known Pāli vocabulary, composed in the sixteenth century by **Saddhammakitti**, pupil of **Ariyavaṃsa**.¹ It is evidently based on similar Sanskrit works. There exists also a *ṭīkā* to the work.

¹ Bode, *op. cit.*, 45.

Ekacakkhu.—A city of **Jambudīpa**, where reigned **Kambalavasana** (or **Kambalavasabha**) and his descendants, thirty-two in number, also **Brahmadeva** and his descendants, fifteen in number.¹

¹ Dpv. iii. 19, 24.

Ekacampakapupphiya Thera.—An arahant. Thirty-one kappas ago he had given a *campaka*-flower to the Pacceka Buddha, **Upasanta**.¹ He is probably identical with **Vajjita** Thera.²

¹ Ap. i. 288.

² ThagA. i. 336 f

Ekacāriya Thera.—An arahant. One hundred thousand kappas ago, when in Tāvatiṃsa, he heard sounds of great excitement because a Buddha had been born in the world. He visited the Buddha on his death-bed and offered a *mandārava*-flower. Sixty thousand kappas ago he was three times king under the name of **Mahāmallajana**.¹

¹ Ap. i. 196.

1. **Ekacintita.**—Sixteen kappas ago there were eighteen kings of this name. They were previous births of **Sumaṅgala** Thera.¹

¹ Ap. i. 148; ThagA. i. 111.

2. **Ekacintita Thera.**—An arahant. When in the deva-world, his term of life having come to an end, he was filled with anxiety as to where he should seek rebirth. A disciple of **Padumuttara**, named **Sumana**, seeing his plight, advised him to seek refuge in the Buddha. He followed the advice and escaped sorrow.¹

¹ Ap. i. 194 f.

Ekachattiya Thera.—An arahant. In the time of **Atthadassī** he was an ascetic with a large following, living on the banks of the **Candabhāgā**. He visited the Buddha with his followers and held a white parasol over the Buddha's head. Seventy-seven kappas ago he lived in the deva-world as king of the devas. He was king of men one thousand times.¹

¹ Ap. ii. 367 ff.

Ekajjha.—A king of fifty-seven kappas ago; a previous birth of **Phaladāyaka Thera**.¹

¹ Ap. i. 239.

1. **Ekañjalika Thera.**—An arahant. Ninety-one kappas ago he saw **Vipassī** Buddha and paid homage to him with clasped hands.¹

¹ Ap. i. 80.

2. **Ekañjalika.**—A king of fourteen kappas ago, a previous birth of **Ekañjaliya Thera**.¹

¹ Ap. i. 236.

1. **Ekañjaliya Thera.**—An arahant. Ninety-two kappas ago he provided a place of residence for the Buddha **Tissa** in an *udumbara*-grove and spread for him a carpet of flowers and paid homage to him with clasped hands. Once he was a king, called **Ekañjalika**.¹

¹ Ap. i. 236.

2. **Ekañjaliya Thera.**—An arahant. Ninety-four kappas ago he saw the Pacceka Buddha **Romasa**, on the banks of a river and, being pleased with his radiant appearance, paid homage to him with clasped hands.¹

¹ Ap. i. 281.

Ekatthambha-pāsāda.—One of the buildings erected by **Parakkama-bāhu I**. It rose sheer from the ground and was crowned with a *maṅkara* (dolphin). In it was a golden chamber on a golden column, resembling a cave, for the use of the king.¹

¹ Cv. lxxiii. 92 ff; see also Cv. *Trs.* ii. 11, n. 4.

Ekadamsaniya Thera.—An arahant. In the time of **Atthadassī** Buddha, he was named **Nārada-Kesava**. He heard the Buddha preach and, gladdened by the sermon, did him homage. Seventeen kappas ago he became a king under the name of **Amittatāpana** (*v.l.* **Amittavāsana** ?).¹

He is probably identical with **Paviṭṭha Thera**.²

¹ Ap. i. 168 f.

² ThagA. i. 185.

1. **Ekadīpiya Thera**.—An arahant. Ninety-four kappas ago he kept a lamp lighted all night near the thūpa built over the relics of **Siddhattha** Buddha. For seventy-seven kappas he was in heaven and was thirty-one times king of the devas. Twenty-eight times he was king among men. His body shone like the sun, and he could see a distance of one hundred leagues. His palace in heaven was called **Ekadīpī**. He entered the Order at the age of four (?) and in a fortnight became an arahant.¹

¹ Ap. ii. 373.

2. **Ekadīpiya Thera**.—An arahant. In the past he had lighted a lamp before the *salāḷa*-bodhi of the Buddha **Padumuttara**. Sixteen thousand kappas ago he was four times king under the name of **Candābha**.¹

¹ Ap. i. 189.

Ekadīpī.—The abode of **Ekadīpiya** when he was born in the deva-world. There were always one hundred thousand lights burning in **Ekadīpī**.¹

¹ Ap. ii. 373.

Ekadvāra.—A vihāra built by King **Subha** to the east of **Anurādhapura**, at the foot of the **Ekadvārika-pabbata**.¹

¹ Mhv. xxxv. 58; Mṭ. 648.

Ekadvārika. See **Ekadvāra**.

Ekadussadāyaka Thera.—An arahant. In the time of **Padumuttara** Buddha he was a grass-cutter of **Haṃsavatī** and gave to the Buddha his only upper garment. As a result he reigned in heaven thirty-six times and was king of men thirty-three times. He had the power of obtaining garments at will wherever he happened to be.¹

¹ Ap. ii. 379 f.

1. **Ekadhamma Vagga**.—The sixteenth chapter of the *Eka-nīpāta* of the *Āṅguttara Nikāya*. It contains ten suttas, in which ten subjects of reflection (*amussati*) are mentioned as being conducive to inner emancipation.¹

¹ A. i. 30.

2. **Ekadhamma Vagga**.—The first chapter of the *Anāpānā Saṃyutta* of the *Saṃyutta Nikāya*.¹

¹ S. v. 311-41.

Ekadhamma-peyyāla.—Two groups of suttas in which various things are mentioned singly, each of them being given as a condition most useful for the arising of the Ariyan Eightfold Way.¹

¹ S. v. 32 ff.

1. **Ekadhamma Sutta.**—There is no other single condition which, when developed, is conducive to the abandonment of bonds as much as the seven *bojjhaṅgas*.¹

¹ S. v. 88.

2. **Ekadhamma Sutta.**—There is one condition which, if cultivated, yields great fruit, viz., the concentration on in-breathing and out-breathing. The sutta also describes the method of its practice.¹

¹ S. v. 311 f.

1. **Ekadhammasavaṇiya Thera.**—He was the son of a banker in **Setavyā** and he went to see the Buddha who was visiting the town and staying in the **Simsapā**-wood. The Buddha preached to him on the impermanence of all component things and at the end of the sermon he became an arahant. He received his name because he won insight by hearing the Dhamma only once.

In the time of **Padumuttara** Buddha he was a tree-sprite and, coming across some monks who had lost their way, he looked after them, gave them food and directed them to their destination. After the death of **Kassapa** Buddha, he was born as the son of **Suyāma** and great-grandson of **Kikī** and became king of Benares under the name of **Kikī Brahmadatta**. Not finding anyone capable of preaching the Doctrine to him, he left his throne in disgust and started on his way to **Himavā**. As he went along the road, **Sakka** appeared before him and quoted to him some lines on the impermanence of all things. Satisfied therewith, the king returned to his capital.¹

The Apadāna verses regarding this therā quoted in the *Theragāthā Commentary* are, in the *Apadāna* itself,² attributed to an Elder named **Maggasañña**, with whom he is evidently to be identified. Five kappas ago he became king twelve times under the name of **Sacakkhu**. *v.l.* **Ekadhammika**.

¹ Thag. v. 67; ThagA. i. 151 f.

² i. 152 f.

2. **Ekadhammasavaṇiya Thera.**—An arahant. In the time of **Padumuttara** he was a *Jaṭila* of great power. Once when journeying through the air he found his progress suddenly stopped and, on investigation, discovered that below him, on the ground, the Buddha was preaching.

He listened to the sermon, which dealt with impermanence, and, returning to his hermitage, meditated on this topic. Later he was born in Tāvatisa. Fifty-one times he reigned as king of heaven for thirty thousand kappas and twenty-one times he was king of men. In this last life he heard a monk in his father's house preaching a sermon in reference to the impermanence of all component things. At the end of the sermon he remembered his former attainments and, seated there, reached arahantship. He was only seven years old at the time.¹

¹ Ap. ii. 385.

Ekadhammika.—See **Ekadhammasavaṇṇiya** (1).

Ekadhītu Sutta.—A devout lay-sister should admonish her only daughter to be like **Khujjuttarā** or **Veḷukaṇṭakiyā Nandamātā**, or, if she goes to homelessness, like **Khemā** and **Uppalavaṇṇā**.¹

¹ S. ii. 236.

Ekanālā.—A brahmin village near **Dakkhiṇagiri**, to the south of **Rājagaha**. Once, during the eleventh year of his ministry, the Buddha visited the village and preached to **Kāsi-Bhāradvāja** the sutta which bears his name and which converted him to the faith.¹ Near the village was the **Dakkhiṇagiri-vihāra**.²

¹ Sn. pp. 12 ff.; SnA. i. 136; S. i. 172 ff.

² SA. i. 188.

Ekanālīka.—A famine that broke out in Ceylon during the time of King **Kuñcanāga**. The people were reduced to very little food, but the king maintained, without interruption, a great alms-giving (*mahāpeḷā*) appointed for five hundred monks.¹

¹ Mhv. xxxvi. 20.

Ekantaka Sutta.—See **Janapada** and **Sedaka Sutta**.

Ekantadukkhī and **Ekantasukhī Suttā.**—Two suttas dealing with the respective views that after death the self is sheer suffering and that it is sheer bliss.¹

¹ S. iii. 219 f.

Ekapaññita.—See **Ekaphusita**.

Ekapañña Jātaka (No. 149).—The Bodhisatta was once a brahmin ascetic of great iddhi-power and dwelt in the Himālaya. One day he entered Benares and took up his residence in the royal park. The king, pleased with his demeanour, invited him into the palace and asked him

to spend the rainy season in the park. The king had an ill-natured son, named **Duṭṭhakumāra**, and despairing of ever being able to reform him, handed him over, as a last resort, to the ascetic. One day, when the ascetic was walking about in the garden with the prince, he asked him to taste the leaf of a young *Nimba*-plant. The prince did so, but at once spat it out, because of its intense bitterness. "If such bitterness should reside in the baby-tree, how will it be when it grows up?" said the Bodhisatta, and thereupon drew a moral with regard to the prince's own conduct. The prince benefited by the lesson, and thenceforth changed his nature.

The story was told in reference to a Licchavi-Kumāra called **Duṭṭha**.¹

¹ J. i. 504-8.

Ekapattadāyaka Thera.—An arahant. In the past, ninety-one kappas ago, he was a potter of **Hamsavati**, and once gave a well-made bowl of clay to the Buddha. As a result, he always had his food in gold and silver bowls.¹ He is probably identical with **Mahācunda** Thera.²

¹ Ap. ii. 444.

² See ThagA. i. 262.

Ekapada Jātaka (No. 238).—Once the Bodhisatta was born as a rich merchant in Benares. One day his son, sitting on his lap, asked him for one word which comprehended all things. The Bodhisatta said it was "skill" (*dakkhayya*). The story was told in reference to a lad in Sāvattthi who asked his father "the *Dvārapaṇha*" (question regarding the entrance to the Path). The father, not being able to answer the boy, brought him to the Buddha.¹

¹ J. ii. 236 f.

Ekapadumiya Thera.—An arahant. In the time of **Padumuttara** Buddha he was a king of swans, and seeing the Buddha near the lake where he lived, picked a lotus flower and held it in his beak above the Buddha.¹

¹ Ap. i. 276 f.

Ekapiṇḍadāyikā Therī.—An arahant. Ninety-one kappas ago she was the wife of King **Bandhumā**, of **Bandhumatī**. Wishing to do some good-deed to ensure for herself a happy rebirth, she asked the king for his sanction, and fed a nun and gave her various gifts. Later she was born thirty times in Tāvatiṃsa as queen of the gods. She was the wife of twenty kings among men.¹ She is probably identical with **Mettā** Therī.²

¹ Ap. ii. 515 f.

² ThigA. 36 f.

Ekapuggala Vagga.—The thirteenth chapter of the *Eka Nipāta* of the *Āṅuttara Nikāya*. It consists of seven suttas, six on the Tathāgata and one on **Sāriputta**.¹

¹ A. i. 22 f.

Ekapuggala Sutta.—A group of suttas on the uniqueness of the Tathāgata.¹ The sutta is quoted in the *Kathāvatthu*² and the *Milinda-pañha*.³

¹ A. i. 22 f.

² i. 65.

³ p. 242.

1. **Ekapuṇḍarika.**—A paribbājakārāma, the residence of **Vacchagotta**.¹ It was near the **Kūṭāgārasālā** in the **Mahāvana** of **Vesālī**. The Buddha went there to see Vacchagotta, and it was on this occasion that the **Tevijja-Vacchagotta Sutta** was preached.¹ Buddhaghosa says² that the place was so called because in it grew a solitary White Mango Tree (*setambarukkha*).

¹ M. i. 481 f.

² MA. ii. 673.

2. **Ekapuṇḍarika.**—An elephant belonging to **Pasenadi**. It was while riding on this elephant that the king met **Ānanda**. The king followed the Elder to the monastery, and their conversation is recorded in the **Bāhitika Sutta**.¹

Over the elephant's ribs there was a white spot (*paṇḍaratthāna*), the size of a palmyra-fruit, hence his name.²

¹ M. ii. 112 f.

² MA. ii. 752.

3. **Ekapuṇḍarika Thera.**—An arahant. Ninety-four kappas ago he met the Pacceka Buddha, **Romasa**, and gave him a lotus-flower as an offering of homage.¹

¹ Ap. i. 238.

Ekaputtika-Brahmadatta.—King of Benares. He had only one son, of whom he was extremely fond. One day when the king was enjoying himself in the royal park, the boy was suddenly taken ill and died at once. Lest the king should die of a broken heart, the ministers did not tell him for two days. The king thereupon reflected on the nature of death and developing insight became a Pacceka Buddha. His verse is included in the **Khaggavisāna Sutta**.¹

¹ Sn. v. 41; SnA. i. 85 f.; ApA. i. 138.

Ekapupphiya Thera.—An arahant. Ninety-one kappas ago he was a Pīsāca at the southern gate of the city (**Bandhumatī** ?), and seeing the Buddha, offered him a single flower.¹

¹ Ap. i. 240.

Ekaphusita.—A king of twenty-six kappas ago, a previous birth of **Saccasañña** Thera.¹ *v.l.* **Ekapañña**.

¹ Ap. i. 209.

Ekabala.—A kingdom in Jambudīpa, whose king was **Saṅkhapāla**. Once the king raised a large army and **Mahosadha**'s spies brought him news of it; thereupon Mahosadha sent his parrot to find out what it was all about.¹

¹ J. vi. 390.

Ekabijī Sutta.—On the five controlling powers (*indriyāṇi*)—faith, energy, mindfulness, concentration, and insight—and the results that follow from cultivating these to a greater or lesser degree.¹

The text calls this Sutta **Ekābhiññā Sutta**, but without authority.²

¹ S. v. 204.

² See KS. v. 180, n. 1.

Ekabbohārā.—One of the divisions of the **Mahāsaṅghikas**.¹ They were so called because they held that "all the doctrines are understood by a unique and immediate wisdom, for all the doctrines of the Buddha are comprehended by the intellect."² They held, among other things, that the Tathāgathas were not subject to worldly laws, that the Dhammacakkas of all Tathāgathas did not agree; the Bodhisatta did not pass through the successive stages of embryonic development; that he is born at will among inferior beings for the salvation of mankind; with our wisdom the four truths are perfectly understood; he who has perfectly acquired right restraint has cast off all *yoga* (attachment).³

¹ Dpv. v. 40; Mhv. v. 4.

² Rockhill, *op. cit.*, 183.

³ *Ibid.*, 187 f.

Ekamandāriya Thera.—An arahant. Ninety-one kappas ago he was a youth in Tāvātimsa and, seeing the Buddha **Vipassī** in samādhi, brought a *mandārava*-flower and held it above the Buddha's head for seven days.¹

¹ Ap. i. 286.

1. **Ekarāja.**—King of Benares. He was the Bodhisatta. A minister, whom he expelled on the ground of misconduct in the royal harem, took service under **Dabbasena**, king of Kosala, and incited him to make war on Ekarāja. The latter was captured while sitting on the dais in the midst of his councillors and hanged head downwards by a cord from the lintel of a door. In this position Ekarāja cultivated thoughts of loving-kindness towards his enemy and attained a stage of complete absorption in mystic meditation. His bonds burst and he sat cross-

legged in mid air. Dabbasena was, meanwhile, seized with a burning pain in his body and, on the advice of his courtiers, had Ekarāja released, whereupon the pains disappeared. Realising Ekarāja's holiness, Dabbasena restored the kingdom to him and asked his forgiveness.¹

In the **Ekarāja Jātaka**, reference is made to the **Mahāsīlava Jātaka** (*q.v.*) for details regarding the expulsion of the minister for misconduct and of the subsequent events. But there the king is called **Sīlava** and not Ekarāja. The two stories contain certain similarities but the details vary very much. See also the **Seyya Jātaka**, where the king is called **Kaṃsa**, and compare it with the **Ghata Jātaka**. The Ekarāja Jātaka is given as an example of a birth in which the Bodhisatta practised *mettā* to perfection.² The story of Ekarāja is the last in the *Cariyā-Piṭaka*.³ According to the *Cāriyā Piṭaka Commentary*,⁴ Ekarāja was a title given to the king on account of his great power, in which case his real name might have been Sīlava, as mentioned above. The scholiast on the Ekarāja Jātaka,⁵ however, says that Ekarāja was the king's personal name.

¹ J. iii. 13-15.

² *E.g.*, BuA. 51; Mbv. 11.

³ No. xiv.

⁴ p. 205.

⁵ J. iii. 14.

2. **Ekarāja**.—King of **Pupphavatī** (Benares). He was the son of **Vasavattī** and the father of **Candakumāra**. For his story see the **Kaṇḍa-hāla Jātaka**.¹ He belonged to the **Koṇḍañṇagotta**.²

¹ J. vi. 131 f.

² *Ibid.*, 137.

Ekarāja Jātaka (No. 303).—The story of **Ekarāja** (*q.v.* 1). For the circumstances relating to the story see **Seyyama Jātaka**.

Ekavajjaka-Brahmadatta.—A king. He was extremely obliging, and would grant an interview to any who desired it, no matter what the circumstances. He always allowed the person interviewing him to do so unattended, and thence came to be known as **Ekavajjaka** ("going alone"). Once, two of his ministers quarrelled because they wanted to rule over the same district. The king, realising the evil effects of greed, developed insight and became a Pacceka Buddha. His verse is included in the **Khaggavisāṇa Sutta**.¹

¹ Sn. v. 40; SnA. i. 84 f.

Ekavandiya Thera.—An arahant. Thirty-one kappas ago he saw the Buddha **Vessabhū** and, with devout heart, worshipped him. Twenty-four kappas ago he was a king named **Vigatānanda**.¹

¹ Ap. i. 217.

1. **Ekavihāriya Thera.**—An arahant. In the time of **Kassapa** Buddha he entered the Order and dwelt in solitude. In this life, too, he was fond of dwelling alone.¹

¹ Ap. ii. 390 f.

2. **Ekavihāriya.**—A monk greatly famed for his love of solitude. When they told the Buddha of him, the Buddha sang his praises in the midst of the assembly.¹

¹ DhA. iii. 471 f.

3. **Ekavihāriya.**—See **Tissakumāra**, brother of Asoka.

Ekasaṅkhiya Thera.—An arahant. In the past, when a festival was being held in honour of **Vipassī's** Bodhi-tree, he blew a conch-shell for a whole day as homage to the Buddha. Seventy-one kappas ago he became a king named **Sudassana**.¹

¹ Ap. ii. 391.

1. **Ekasaṅṇaka Thera.**—An arahant. In the past he gave a meal to a monk named **Khaṇḍa**, a disciple of **Vessabhū** Buddha. Forty kappas ago he was a king named **Varuṇa**.¹ The *Apadāna Commentary* says he was given the name Ekasaṅṇaka because in his last life he remembered his gift to Khaṇḍa.

¹ Ap. i. 121.

2. **Ekasaṅṇaka Thera.**—An arahant. Thirty-one kappas ago he saw a rag-robe hanging in the forest, and gladdened by the sight worshipped it. Twenty-five kappas ago he was a king named **Amitābha**.¹

¹ Ap. i. 210 f.

Ekasāṭaka.—A very poor brahmin who lived in the time of **Vipassī** Buddha. He was so called because he and his wife had, between them, only one upper garment, worn by whichever of them happened to be going out. The Buddha was in the habit of preaching every seven years. On one such occasion the brahmin listened to the Buddha's sermon, and being greatly pleased, wishing to make an offering, he gave the Buddha his upper garment after a hard mental struggle as to whether he could afford the gift. Having made the gift, he shouted with joy saying, "I have won." The king of the city, **Bandhumā**, having heard the shout and learnt the reason, gave to the brahmin various rich gifts,

including the *sabbatthaka*,¹ all of which the latter presented to the Buddha, keeping, at the king's special request, a single pair of garments for himself and his wife. The king later made Ekasāṭaka his chaplain.²

Ekasāṭaka is given in the *Aṅguttara Commentary*³ as a previous birth of the Elder **Mahā Kassapa**. The *Dhammapada Commentary*⁴ mentions another brahmin, **Culla-Ekasāṭaka** by name. He is, however, stated as having lived in the time of Gotama Buddha, although the story related is, in most respects, identical with that given above, except that the king in the story of Culla-Ekasāṭaka is **Pasenadi**, king of Kosala. No mention is made of the brahmin being created *purohita*. Moreover, this brahmin received as gift only the *sabbacatuṅka* (groups of four) and not the *sabatthaka*. More important still, Culla Ekasāṭaka is identified with **Mahā Ekasāṭaka**, the latter being mentioned as having lived in the time of **Vipassī** Buddha. Here we evidently have a confusion of legends.

The story of Ekasāṭaka is related in the *Milindapañha*,⁵ as one of seven cases in which an act of devotion received its reward in this very life.

¹ The *sabbatthaka* seems to have been a gift of various things in groups of eight: eight elephants, eight horses, eight thousand pieces of money, etc. (DhA. iii. 3); but see *Mil. Trs.* ii. 147, n. 1, where it is spoken of as an office.

² AA. i. 92 ff.; also ThagA. ii. 136.

³ *loc. cit.*

⁴ DhA. iii. 1 ff.

⁵ pp. 115, 291.

Ekasālā.—A brahmin village in the **Kosala** kingdom. The Buddha once stayed there, and when a large congregation of the laity were listening to him, **Māra**, thinking to darken their intelligence, suggested to him that he should not teach others. The Buddha refuted the suggestion of Māra, who retired discomfited.¹

¹ S. i. 111.

Ekassara.—A king of ninety-four kappas ago; a previous birth of **Kisalayapūjaka** Thera.¹

¹ Ap. i. 200.

Ekāpassita.—Sixty-two kappas ago there were three kings of this name, all previous births of **Ālambanadāyaka** Thera.¹

¹ Ap. i. 213.

Ekābhiñña Sutta.—See **Ekabijī**.

1. **Ekāsanadāyaka Thera**.—An arahant. In the time of **Padumuttara** Buddha he was an ascetic named **Nārada-Kassapa**, living near the

mountain **Kosika**. Once he saw the Buddha walking through the forest, and having provided him with a seat, spoke words in praise of him. The Buddha preached to him a short sermon. Fifty times **Ekāsanadāyaka** became king of the gods and eighty times he ruled over men. Wherever he wished he could find a seat, even in the forest or in a river.¹

¹ Ap. ii. 381 f.

2. **Ekāsanadāyaka**.—A Thera. In the time of **Padumuttara**, he, with his wife, left the deva-world, and coming amongst men waited upon a monk named **Devala**.¹

¹ Ap. i. 226.

Ekāsanadāyikā Therī.—An arahant. She is evidently identical with **Ubbirī Therī** (*q.v.* for her story of the past).

Ekāsanika Sutta.—On the five classes of monks who practise the *ekāsanikaṅga*.¹

¹ A. iii. 220.

Ekāhavāpi.—One of the tanks built by **Parakkamabāhu I**.¹

¹ Cv. lxxix. 28.

Ekuttara.—See **Aṅguttara**.

Ekuddāna (Ekuddāniya) Thera.—An arahant. He was the son of a wealthy brahmin of Sāvatti, and being convinced of the Buddha's majesty, as seen at the presentation of the Jetavana, he entered the Order. He dwelt in the forest fulfilling his novitiate, and once came to the Buddha to learn of him. The Buddha, seeing **Sāriputta** near him wrapt in contemplation, uttered a stanza, that to the monk of lofty thoughts and heedful, sorrow comes not.¹ The monk learnt this stanza, and returning to the forest, ever and anon reflected on it. He thus came to be called **Ekuddāniya**. One day he obtained insight and became an arahant. Later, when **Ānanda** asked him to preach a sermon, it was this stanza that he took as his text.

We are told that in the time of **Atthadassi** Buddha he was a chief of the yakkhas, and when the Buddha died he went about lamenting that he had not made use of his opportunities. A disciple of the Buddha, named **Sāgara**, meeting him, advised him to make offering to the Buddha's thūpa. In **Kassapa's** time he was a householder, and heard the Buddha

¹ See *Dhammapada*, 259.

utter the stanza mentioned above. He entered the Order, and for twenty thousand years practised meditation, repeating the stanza, but gained no attainment.²

It is said³ that on fast-days *Ekuddāna*, alone in the forest, sounded the call for the deities of the forest to attend the preaching of the Law, and uttered his stanza, whereupon the deities made loud applause. One fast-day two monks, versed in the *Tipiṭaka*, visited *Ekuddāna* with a retinue of five hundred each. Seeing them, *Ekuddāna*'s heart was glad and he said: "Today we will listen to the Law." On being asked for an explanation, he described how, when the Dhamma was expounded, the forest grove was filled with the applause of devas. Thereupon one of the Elders recited the Dhamma and the other expounded it, but there was no sound. In order to dispel their doubts, *Ekuddāna* took his seat and pronounced his one stanza. The sound of the plaudits of the devas filled the forest. The Elders were greatly offended at the conduct of the devas and complained to the Buddha. The Buddha explained to them that the important thing was not the amount of knowledge but the quality of the understanding.

It is noteworthy that the verse, attributed above to *Ekuddāniya*, occurs in the *Vinaya*⁴ as having been constantly used by **Cūlapanthaka**. Whenever it was his turn to preach to the nuns at *Sāvatti* they expected no effective lesson, since he always repeated the same stanza, namely, that which is above attributed to *Ekuddāniya*. The *thera*, hearing of their remarks, forthwith gives an exhibition of his *iddhi*-power and of his knowledge of the Dhamma, thereby winning their tribute of admiration.

² *ThagA.* i. 153 f.; *Thag.* v. 68.

³ *DhA.* iii. 384 f.

⁴ *Vin.* iv. 54.

Ekūposathikā Therī.—Arahant. In the past she was a slave-girl, a water-carrier in the city of **Bandhumatī**. Seeing the King **Bandhumā** keeping the fast, she took the precepts herself and kept them well. Sixty-four times she became the queen of rulers in heaven, and was sixty-three times queen among men. Her complexion was always of a golden hue. In her last life she left the world at the age of seven, and attained arahantship within eight months.¹ She is probably identical with **Uttamā Therī**.²

¹ *Ap.* ii. 522 f.

² See *ThigA.* 46 ff.

Ekūnavisatipaṇṇa. The section of the **Mahā-Ummagga Jātaka** which deals with the nineteen questions solved by **Mahosadha** when the other wise men of the court had failed to unravel them.¹

¹ *J.* vi. 334-45.

Ejā Sutta.—Two suttas on the evils of passion (*ejā*) and the ways of getting rid of it.¹

¹ S. iv. 64-6.

Enikūla.—See **Enī**. The scholiast to the *Jātaka*¹ explains the name in the following way: “*Enīyā nāma nadiyā kūle.*”

¹ J. iii. 361.

Enijaṅgha Sutta.—One of the suttas in the *Devatā-Saṃyutta*. A deva asks the Buddha how it is possible to wander indifferent to the calls of sense, limbed like the antelope (*eṇi*) or the lion. The Buddha answers, by getting rid of the desires of sense.¹

¹ S. i. 16.

Eniphassā.—A name, either of some kind of musical instrument or, more probably, of a class of celestial musicians who waited on **Sakka** and his queens.¹

¹ Vv. xviii. 11; l. 26; VvA. 94, 211; for explanation see 372.

Enī.—A river. According to the **Bakabrahma Jātaka** (*q.v.*), one of **Baka's** good deeds which brought him rebirth in the Brahma-world was that of having set free the inhabitants of a village on the banks of the Enī (*Enīkūle*), when the village was raided. Baka was then an ascetic named **Kesava** and the Bodhisatta was his disciple **Kappa**.¹

¹ S. i. 143; J. iii. 361; SA. i. 163.

Etadagga Vagga.—The fourteenth chapter of the *Eka Nipāta* of the *Aṅguttara Nikāya*. It contains the names of the Buddha's disciples, men and women, each distinguished by some special qualification.¹

¹ A. i. 23-6.

“Etaṃ-mama” Sutta.—On how the view arises: “This is mine, this am I.”¹

¹ S. iii. 181.

Eraka Thera.—An arahant. He was the son of an eminent family of Sāvattthi. He had many advantages over others, among them beauty and charm. His parents married him to a suitable wife but, because it was his last life, he sought the Buddha. After hearing the Buddha preach he left the world, but for several days he was overcome by evil

thoughts. The Buddha thereupon admonished him in a verse, and Eraka gained arahantship.¹

In the time of **Siddhattha** Buddha he was a householder. One day he saw the Buddha and, having nothing to give, cleaned the road along which the Buddha walked and stood looking at him with clasped hands. Fifty-seven kappas ago he was a king named **Suppabuddha**.

He is probably identical with **Maggadāyaka** Thera of the *Apadāna*.²

¹ Thag. v. 93; ThagA. i. 192 f.; for the name see *Brethren*, p. 86, n. 2.

² Ap. i. 173.

Erakaccha.—A city in the country of the **Dasannas**. It was the residence of the banker **Dhanapālaka**.¹ **Isidāsī** was once reborn there as a wealthy craftsman, a worker in gold.²

¹ Pv. 20; PvA. 99 ff.

² Thig. 435; see also *Buddhist India*, p. 40.

Erakapatta.—A Nāga king. In the time of **Kassapa** Buddha he was a monk. One day, while in a boat, he grasped an *eraka*-leaf, and through his failing to let go, the leaf was broken off. Though he practised meditation for twenty thousand years in the forest, at the moment of his death he thought of the lapse with great remorse and was reborn in the Nāga-world as large as a dug-out canoe, much to his grief and despair. When a daughter was born to him he taught her a song and, once a fortnight, he appeared with her on the surface of the Ganges, where she danced on his hood and sang the song. She was offered in marriage to anyone who could sing a reply to her song. Erakapatta hoped thereby to become aware of it when a Buddha should appear in the world. Many suitors came, and an interval between two Buddhas passed and still no one was successful. At last a young brahmin, **Uttara** (*q.v.*), well-schooled for the task by the Buddha, appeared before the Nāga-maiden and answered all her questions. (Uttara himself became a *sotāpanna* when he finished learning his lesson from the Buddha.) Erakapatta at once knew that a Buddha had come, and asked Uttara to take him to the Teacher. At the sight of the Buddha, Erakapatta was seized with great sorrow on account of his condition, but the Buddha preached to him and consoled him. It is said that the Nāga king would have attained the Fruit of Conversion had it not been for his animal nature.¹

¹ DhA. iii. 230-6.

Erakāvillā.—A village in **Rohaṇa** in Ceylon where King **Mahāsena** built a vihāra after destroying a temple of the unbelievers.¹

¹ Mhv. xxxvii. 41; MT. 685.

Eraṇḍagalla.—A tank built by **Vijayabāhu I.**¹

¹ Cv. lx. 49.

Erāpatha.—A royal family of Nāgas, mentioned together with **Virū-pakkhas**, **Chabbyāputtas**, and **Kaṇhagotamakas**, all of them described as “Nāgarājakulāni.”¹ For their own protection, monks are advised to fill their hearts with amity for these four classes of Nāgas.²

¹ J. ii. 145.

² A. ii. 72; Vin. ii. 109 f.

1. **Erāvaṇa.**—**Sakka's** elephant. He was once the elephant of the king of Magadha, who gave him to **Māgha** and his companions to help them in their good works on earth. As a result, when Magha and the others were reborn in **Tāvatiṃsa**, Erāvaṇa was born there himself and became their companion. Ordinarily he was a deva like the others, because there are no animals in the deva-world, but when they went to the park to play, Erāvaṇa assumed the form of an elephant, one hundred and fifty leagues in size. For the thirty-three devas Erāvaṇa erected thirty-three heads (*kumbha*), each two or three quarters of a league in girth. Each head had seven tusks, each fifty leagues long, each tusk bore seven lotus plants, each plant seven flowers, each flower seven leaves, and on each leaf danced seven nymphs (**Padumaccharā**). For Sakka himself there was a special head, **Sudassana**, thirty leagues around, above it a canopy of twelve leagues all of precious stones. In the centre was a jewelled couch one league long, on which Sakka reclined in state.¹

In the **Dhammika Sutta**² Erāvaṇa is mentioned among the devas who visited the Buddha to pay him homage. He is also mentioned among the Nāgas present at the preaching of the **Mahāsamaya Sutta**.³ It is emphasised in several places⁴ that Erāvaṇa is a devaputta and a Nāga only by birth (*jātiyā*). The *Jātakas*⁵ mention Sakka as riding Erāvaṇa, particularly when making comparisons between kings parading on the backs of elephants.⁶ Erāvaṇa is one of the chief features of *Tāvatiṃsa*.⁷

¹ DhA. i. 273 f.; also SnA. i. 368 f. ⁴ *E.g.*, MA. i. 472; DA. ii. 688; also VvA. 15 and Kvu. ii. 599.

² Sn. v. 379.

⁵ J. v. 137.

³ D. ii. 258; perhaps here a king of snakes is meant, because he is mentioned with others who are avowedly snakes.

⁶ *E.g.*, *Ibid.*, iii. 392.

⁷ *Ibid.*, vi. 278.

2. **Erāvaṇa.**—The name of the elephant belonging to **Candakumāra** (*q.v.*).¹

¹ J. vi. 147.

Erāhuḷu.—A locality in Ceylon, near which an engagement took place between the forces of **Parakkamabahu I.** and his foes.¹ It is identified with the present district Eravur, north-west of Batticaloa.²

¹ Cv. lxxiv. 91.

² Cv. Trs. ii. 30, n. 3.

Erukkaṭṭa (Erukkhāvūra).—A village in South India, occupied by **Kulasekhara** in his fight with the Sinhalese forces under **Laṅkāpura**.¹

¹ Cv. lxxvi. 149, 167.

Ēḷakamāra.—King of Benares. The king of **Kosala** invaded his father's kingdom and, having killed the king, took away the queen, who was pregnant. When the child was born he was cast into the cemetery lest he should be slain by the Kosala king. The boy was discovered by a goatherd and brought up as his son, but from the day of the boy's arrival in the goatherd's home, the latter's animals began to die off. He was therefore named **Ēḷakamāra** ("Goat's Bane"). The goatherd, thereupon, put him into a pot and cast him into the river, where he was picked up by a low-caste mender of old rubbish and adopted as his son. When he grew up the boy went to the palace with his father, and there the princess **Kuraṅgavī**, of great beauty, fell in love with him. The servants discovered them guilty of illicit relations and reported them to the king. When the lad was about to be put to death for his misdemeanour, the queen, possessed by the spirit of **Ēḷakamāra**'s dead father, who had been born as his guardian angel, confessed that he was no mere outcaste, but the son of the king of Benares. The Kosala king restored to **Ēḷakamāra** his father's inheritance and married him to **Kuraṅgavī**. **Chalaṅgakumāra** was given to him as his teacher, and was later appointed commander-in-chief.

Kuraṅgavī misbehaved with **Chalaṅgakumāra** as well as with his servant, **Dhanantevāsi**.¹

The story of **Ēḷakamāra** was one of the stories mentioned by **Kuṇāla** in his famous sermon on the frailty of women.²

¹ J. v. 430 ff.

² *Ibid.*, 424.

Ēḷāra.—King of **Anurādhapura** (145-101 B.C.) He was a native of Coḷa, and having come to Ceylon, overpowered the reigning king, **Asela**, and captured the throne. The *Mahāvamsa* says¹ that he ruled with "even justice towards friend and foe," and many stories are related showing his love of fairness and his kindness. Although an unbeliever, he paid the greatest respect to Buddhism, and he is credited with having persuaded the gods, by his determination, to send rain over his kingdom

¹ xxi. 14 f.

only at convenient times. Eḷāra had a general named **Mitta**²; the chief of his forces was **Dīghajantu**, while his royal elephant was called **Mahā-pabbata**. In the great battle between Eḷāra's forces and the Sinhalese soldiers under **Duṭṭhagāmaṇi**, Eḷāra was slain in single contest with the latter. In recognition of the dead king's chivalry, great honours were paid to him at his funeral and a monument was erected over his ashes. For many generations all music was stopped while passing the monument as a mark of respect to the honoured dead.³

According to the *Mahāvamsa Tikā*,⁴ a shrine was erected on the spot where Eḷāra's ashes were buried, and it was called the **Eḷārapaṭimāghara**. It was to the south of Anurādhapura, beyond the potters' village.

² *Ibid.*, xxiii. 4.³ *Ibid.*, xxv. 54-74; Dpv. xviii. 49 ff.⁴ p. 349.

Eleyya.—A rājā, probably of **Magadha**. He was a devout follower of **Uddaka-Rāmaputta**. In his retinue were **Yamaka**, **Moggalla**, **Ugga**, **Nāvindaki**, **Gandhabba**, and **Aggivessa**, all of whom were also followers of the same teacher.¹

¹ A. ii. 180 f.

Esanā Sutta.—A group of suttas on the three kinds of longing (*esanā*): the longing for sensual delights, for becoming, for the holy life. These are spoken of in relation to the Noble Eightfold Path.¹ The same is repeated for (1) the seven *bojjhaṅgas*,² (2) the four *satipaṭṭhānas*,³ (3) the *indriyas*,⁴ (4) the five *balas*,⁵ (5) the *iddhipādas*,⁶ and (6) the *jhānas*.⁷

¹ S. v. 54 f.² *Ibid.*, 136.³ 191.⁴ 240, 242.⁵ 250, 252.⁶ 291.⁷ 309.

Esikā.—A country in **Jambudīpa**. **Paṇṇakata** was a city of Esikā, and in it was born one of the women described in the **Caturitthivimāna** (*q.v.*).¹

¹ Vv. 42; VvA. 195.

1. **Esukāri**.—A brahmin who visits the Buddha at Jetavana and asks him various questions on castes and their distinctions, from the point of view of their functions. The Buddha replies that birth's invidious bar has been laid down by the brahmins, without consulting anybody else; all four castes alike can live the good life, which is the true service, and follow the Dhamma, which is the true wealth. At the end of the discourse Esukāri declares himself to be a follower of the Buddha.¹

¹ M. ii. 177 ff.

2. **Esukāri**.—King of Benares. He and his chaplain were great friends; neither of them had any sons. They agreed that if either of them should have a son the possessions of both should be given to him. By the intercession of a tree-sprite the chaplain had four sons—**Hatthipāla**, **Assapāla**, **Gopāla**, and **Ajapāla**. But when they grew up, one after the other, they renounced the world, and were later joined by the chaplain and the king, with all their retinues.

Esukāri was a previous birth of **Suddhodana**.

The story is related in the **Hatthipāla Jātaka**.¹

¹ J. iv. 473 ff.

Esukāri Sutta.—Records the conversation between the brahmin **Esukāri** (*q.v.*) and the Buddha.¹

¹ M. ii. 177 ff.

“**Eso me attā**” **Sutta**.—On the view “this is the self, it is permanent,” etc.¹

¹ S. iii. 182.

O

Okāsalokasūdani.—A work by an anonymous author, mentioned in the *Gandhavaṃsa*.¹ It seems to have also been called **Okāsaṇḍika**.²

¹ p. 62.

² p. 72.

Okilini-Sapattāṅgarakokiri Sutta.—The story of a peta mentioned in the *Lakkhaṇa Saṃyutta*. She was seen going through the air, parched and sooty, uttering cries of distress. **Moggallāna** declares¹ that she had once been the head queen of a king of **Kaliṅga**. One day, seeing the king show fondness for a dancer who was massaging him, she was moved with jealousy and scattered a brazier of coals over the woman's head.

¹ S. ii. 260; SA. ii. 163.

Okkantika Saṃyutta.—The twenty-fifth division of the *Saṃyutta Nikāya*, and the fourth section of the *Khandha Vagga*.¹

¹ S. iii. 225-8.

Okkalā.—The people of **Okkalajanapada**¹; mentioned also in the *Apadāna*² in a list of tribes.

See **Ukkalā**.

¹ MA. ii. 894.

² ii. 359.

1. **Okkāka**.—A king, ancestor of the **Sākyas** and the **Kolians**. In the **Ambaṭṭha Sutta**¹ it is stated that Okkāka, being fond of his queen and wishing to transfer the kingdom to her son, banished from the kingdom the elder princes by another wife. These princes were named **Okkāmaukha**, **Karaṇḍa**, **Haṭṭhinika**, and **Sinipura**.² They lived on the slopes of the Himālaya and, consorting with their sisters and their descendants, formed the Sākyan race. The legend, thus briefly given, is enlarged on with great detail in the Commentaries. According to Buddhaghosa, there are three dynasties with a king named Okkāka at the head of each, all of them lineal descendants of the primeval king, **Mahāsammata**, and in the line of succession of **Makādeva**.

The Okkāka of the third dynasty had five queens—**Bhaṭṭā**, **Cittā**, **Jantū**, **Jālīnī** and **Viśākhā**—each with five hundred female attendants. The eldest queen had four sons—mentioned above—and five daughters—**Piyā**, **Suppiyā**, **Ānandā**, **Vijitā** and **Vijitasenā**.³

When Bhaṭṭā died, after the birth of these nine children, the king married another young and beautiful princess and made her the chief queen. Her son was **Jantu**, and being pleased with him, the king promised her a boon. She claimed the kingdom for her son, and this was the reason for the exile of the elder children.⁴ The *Mahāvamsa*⁵ mentions among Okkāka's descendants, **Nipuna**, **Candimā**, **Candamukha**, **Sivisañjaya**, **Vessantara**, **Jāli**, **Sihavāhana** and **Sihassara**. The last named had eighty-four thousand descendants, the last of whom was **Jayasena**. His son **Sihahanu** was the grandfather of the Buddha. The *Dīpavamsa*⁶ list resembles this very closely.

Okkāka had a slave-girl called **Disā**, who gave birth to a black baby named, accordingly, **Kaṇha**. He was the ancestor of the **Kaṇhāyanas**, of which race the **Ambaṭṭha**-clan was an offshoot. Later, Kaṇha became a mighty sage and, by his magic power, won in marriage **Maddarūpi**, another daughter of Okkāka.⁷

According to the **Brāhmaṇadhammika Sutta**,⁸ it was during the time of Okkāka that the brahmins started their practice of slaughtering animals for sacrifice. Till then there had been only three diseases in the world—desire, hunger and old age; but from this time onwards the enraged devas afflicted humans with various kinds of suffering.

¹ D. i. 92.

² The *Mahāvastu* (which confuses Ikṣvāku with his ancestor Sujāta) mentions five sons of Ikṣvāku: Opura, Ulkāmaukha, Karaṇḍaka, Hastikaśīra and Nipura (i. 348). See also Rockhill, p. 9 ff.

³ The Mtu. calls them Śuddhā, Vimalā, Vijitā, Jālā and Jāli.

⁴ DA. i. 258 f.; SnA. i. 352 f.

⁵ ii. 12-16.

⁶ iii. 41-5.

⁷ D. i. 93, 96.

⁸ Sn. p. 52 ff.; AA. ii. 737.

It is said⁹ that the name Okkāka was given to the king because when he spoke light issued from his mouth like a torch (*kathanakāle ukkā viya mukhato pabhā niccharati*).

Although the Sanskritised form of the Pāli name is Ikṣavāku, it is unlikely that Okkāka is identical with the famous Ikṣavāku of the *Purāṇas*, the immediate son of Manu, son of the Sun. The Pāli is evidently more primitive, as is shown by the form Okkāmkha, and the name Ikṣavāku looks like a deliberate attempt at accommodation to the Purāṇic account.¹⁰

According to the *Mahāvastu*, Ikṣavāku was the king of the Kosalas and his capital was **Sāketa**—i.e. Ayodhyā. See also s.v. **Sākya**.

The *Cūlavamsa* mentions among Okkāka's descendants, **Mahātissa**, **Sagara** and **Sāhasamalla** (*q.v.*).

⁹ DA. i. 258.

¹⁰ For discussion see Thomas, *op. cit.*, p. 6.

2. **Okkāka**.—King of **Kusāvati** in the **Malla** country. He had sixteen thousand wives, the chief of whom was **Silavati**. As a result of her consorting with Sakka, two sons were born, **Kusa** and **Jayampati**. The story is related in the **Kusa Jātaka**.¹

¹ J. v. 278 ff.

Okkāmkha.—King of **Kapilavatthu**. He was an ancestor of the Sākyaans and the eldest son of **Okkāka** (*q.v.*) and his queen **Bhattā** (or **Hatthā**).

Ogādha or **Saṭayha Sutta**.—An Ariyan disciple who is possessed of unwavering loyalty to the Buddha, the Dhamma and the Saṅgha, is bound to win, in time, to the bliss in which the holy life is steeped (*ogādha*).¹

¹ S. v. 343 f. For the name see KS. v. 298, n. 1.

Ogāḷha or **Kulagharanī Sutta**.—A certain monk living in a forest tract in Kosala was held in very high esteem (*ajjhogāḷhappatto*) by a certain family. A deva of the forest, wishing to urge him to greater effort, went to the monk in the guise of the housewife (*kulagharanī*) of the family, and asked him why it was that people spent their time in endless talk. Was he not disturbed by it? The monk answered that a recluse should not be disturbed by other people's talk.¹ The *Commentary*² explains that the monk was already an arahant, but the devatā did not know it and could not therefore understand why he spent his

¹ S. i. 201.

² SA. i. 227.

time in visiting householders, hence her question wishing to make him live in solitude.

Ogha Vagga.—Several chapters in the *Samyutta Nikāya* are called by this name; thus, in the *Magga Samyutta* (S. v. 59), the *Bojjhaṅga* (v. 136, 139), the *Satipaṭṭhāna* (v. 191), the *Indriya* (v. 241, 242), the *Sammappadhāna* (v. 247), the *Bala* (v. 251, 253), the *Iddhipāda* (v. 292) and the *Jhāna* (v. 309).

1. **Ogha Sutta.**—A deva visits the Buddha at Jetavana and asks him how he crossed the “Flood.” “Unstayed and unstriving,” answers the Buddha. The deva is puzzled by the answer, until it is explained to him that a wrong support of footing and misdirected effort are as fatal as drowning straight away. The deva expresses his adoration of the Buddha.¹ The *Commentary*² adds that the deva was conceited, thinking he knew all about the saintship of a Buddha, hence the enigmatic reply, in order to puzzle him (*v.l.* **Oghatarāṇa Sutta**).

¹ S. i. 1.

² SA. i. 14.

2. **Ogha Sutta.**—**Sāriputta** explains to **Jambukhādaka** the four floods: of sensual desire, of becoming, of wrong views, of ignorance.¹

¹ S. iv. 257 f.

3. **Ogha Sutta.**—**Sāriputta** explains the four floods to **Sāmaṇḍaka**.¹

¹ S. iv. 261 f.

4. **Ogha Sutta.**—The Buddha instructs the monks on the four floods.¹

¹ S. v. 59.

Oghātaka.—A poor brahmin of **Kosala**, father of **Muttā** Therī.¹

¹ ThigA. 14.

Ojadipa.—The name given to Ceylon in the time of **Kakusandha** Buddha. Its capital was **Abhayanagara** and its king **Abhaya**. The Buddha visited Ojadipa and occupied the **Mahātīttha** garden.¹ Its mountain was **Devakūṭa**, the modern **Piḷayakūṭa**.²

¹ Mhv. xv. 57 ff.; Dpv. i. 73; ix. 20; xvii. 5, 16, 23; xv. 35-8; Sp. i. 83.

² Mbv. 126.

Ojasi.—Servant of **Kuvera**. He takes Kuvera's messages and makes them known in **Uttarakuru**.¹

¹ D. iii. 201; DA. iii. 967.

Ojita.—One of the two merchants, the other being **Ujita**, leaders of caravans, who gave the first meal to **Sikhī** Buddha after his Enlightenment.¹ They correspond to **Tapassu** and **Bhallika** in the account of **Gotama** Buddha.

¹ ThagA. i. 48.

Oṭṭabhāsā.—One of the eighteen languages prevalent in the world, none of which are suited for the proclamation of the Dhamma.¹

¹ VibhA. 388.

Oṭṭhaddha.—One of the **Licchavis**. His personal name (*mūla-nāma*) was **Mahāli**, but he was called Oṭṭhaddha because he had a hare-lip (*aḍḍhoṭṭhatāya*).¹ He went to visit the Buddha at the **Kūṭāgārasālā** in Vesali, at a time when the Buddha had given orders that no one should be allowed to see him; but through the intervention of the novice **Sīha**, Oṭṭhaddha was admitted to the Buddha's presence with a large retinue of followers, all splendidly adorned in various ways, though it is stated that earlier in the day they had taken the *uposatha*-vows. The conversation that took place between Oṭṭhaddha and the Buddha is recorded in the **Mahāli Sutta**.² Buddhaghosa calls Oṭṭhaddha a *rājā*.

¹ DA. i. 310.

² D. i. 150 ff.

Oḍḍaka.—A name of a tribe, occurring in a list of tribes.¹

¹ Ap. ii. 358.

Oṇata Sutta.—On four classes of people in the world: the low and low, the high and high, the high and low, and the low and high.¹ The *Commentary* explains that each person is such and such but may, or will, become such and such.

¹ A. ii. 86; also found at Pug. 52 and Pug. 7.

Otturāmallaka.—The chieftain of **Dhanumaṇḍala** who was brought under subjection by the general **Rakkha**.¹

¹ Cv. lxx. 17, 18, 28.

Odakā Sutta.—Numerous are those that are born in water compared with those born on land. This is on account of their ignorance of the four Ariyan truths.¹

¹ S. v. 467.

Odātagayhā.—A class of eminent devas (described as *pāmokkhā*), among those present at the preaching of the **Mahāsamaya Sutta**.¹

¹ D. ii. 260.

Odumbaragāma.—A tank built by **Parakkamabāhu I.**¹

¹ Cv. lxviii. 48.

Odumbaraṅgana.—A village given by **Jeṭṭhatissa III.** to the Padhāna-ghara at the **Mahānāga Vihāra.**¹

¹ Cv. xlv. 97.

1. **Opamañña.**—One of the names of **Pokkharasāti.**¹ He was so called because the name of his family (*gotta*) was **Upamañña.**²

¹ M. ii. 200.

² MA. ii. 804.

2. **Opamañña.**—A Gandhabba chieftain, who was among those present at the preaching of the **Mahāsamaya Sutta.**¹ He is mentioned in the **Āṭānātiya Sutta,**² in a list of eminent yakkha generals.

¹ D. ii. 258.

² *Ibid.*, iii. 204.

Opamma Saṃyutta.—The twentieth section of the *Saṃyutta Nikāya*, so called because it is rich in parables (*opamma*).¹

¹ S. ii. 262 ff.

Oparakkhi.—One of the four wives of **Candakumāra** (*q.v.*).¹

¹ J. vi. 148.

Opavuyha Thera.—An arahant. In the past he offered an *ājāniya*-horse to the Buddha **Padumuttara**, but the Buddha's chief disciple, **Devala**, informed him that the Buddha could not accept the gift. Thereupon he gave other suitable gifts to the value of the horse. Twenty-eight times he was king of all Jambudīpa. Thirty-four kappas ago he was a cakkavatti of great power.¹

¹ Ap. i. 106 f.

Opasāda.—A brahmin village in **Kosala**, the residence of **Caṅki**, who lived in royal fief granted to him by **Pasenadi**. To the north of the village was a forest of *sāla*-trees where oblations were offered to various deities. The Buddha once stayed here in the course of his wanderings.¹

¹ M. ii. 164.

Obhāsa Sutta.—Of the four brilliances—those of the sun, the moon, fire, and wisdom—the brilliance of wisdom is the chief.¹

¹ A. ii. 139 f.

1. **Orambhāgiya Sutta.**—The five fetters concerned with the lower stages of existence: *sakkāyaditt̥hi*, *vicikicchā*, etc. They could be destroyed by developing the Noble Eightfold Way.¹

¹ S. v. 61.

2. **Orambhāgiya Sutta.**—The five lower fetters could be destroyed by practising the four *satipatthānas*.¹

¹ A. iv. 459.

Orima Sutta.—On the hither and the further shores—*e.g.*, false belief (*micchāditt̥hi*)—is the hither shore and its opposite (*sammāditt̥hi*), the further shore.¹

¹ A. v. 233.

Ovāda Vagga.—The third section of the *Pācittiya* rules in the *Suttavibhāṅga*.¹

¹ Vin. iv. 49-69; also v. 16-18.

Ovāda Sutta.—The Buddha explains to **Ānanda**, in answer to a question, the eight qualities necessary in a monk in order for him to be appointed spiritual adviser to his fellows.¹

¹ A. iv. 279 f.

Orittīyūrutombama.—A locality in South India.¹

¹ Cv. lxxvi. 299.

Olandā.—The name given in the *Cūlavamsa* to the Dutch in Ceylon.¹

¹ See Cv. Index.

Osadha.—See **Mahosadha**.

1. **Osadhī.**—The morning star, used in describing typical whiteness (*odātā*, *odātavaṇṇā*, etc.),¹ and also great brightness and purity (*parisuddha-Osadhītārakā viya*).² Buddhaghosa³ says that it is so called because, when it appears in the sky, people gather medicines and drink them by its sign. (*Sukkā tārakā tassā udayato paṭṭhāya tena saññāṇena osadhāni gaṇhanti pi pivanti pi : tasmā Osadhī tārakā ti vuccati*.)

The *Itivuttaka Commentary*⁴ gives another explanation: that it contains bright rays of light, and that it gives efficacy to various medicines (*ussannā pabhā etāya dhīyati osadhīnaṃ vā anubalappadāyikattā Osadhī*).

¹ D. ii. 111.

² It. 20; MA. ii. 638, 772; also Vsm. ii. 412.

³ MA. ii. 714.

⁴ ItA. 72.

It is also used in similes to typify constancy, like the star Osadhī, which, in all seasons, keeps to the same path and never deviates therefrom (*sabbautusu attano gamanavīthim vijahitvā aññāya vīthiyā na gacchati sakavīthiyā va gacchati*).⁵

⁵ BuA. 89.

2. **Osadhī**.—The city at the gates of which **Anomadassi** Buddha performed the Twin-Miracle¹ and, therefore, a former name of **Saṅkassa** (*q.v.*).

¹ BuA. 143.

K

1. **Kaṃsa**.—Another name, according to the scholiast,¹ for **Brahmadatta**, king of Benares and father of **Samuddajā**.

¹ J. vi. 198 (25).

2. **Kaṃsa**.—King of Benares, and called **Bārāṇasiggaha** because he was ruler of Benares. According to the **Seyya Jātaka**,¹ he was the king who was seized by the monarch of Kosala, owing to the treachery of a disloyal courtier, and who was later set free on account of his great piety. In the **Ekarāja Jātaka**, which purports to relate the same story, and again in the **Mahāsīlava Jātaka**, the king is referred to by other names. We probably have here a confusion of legends due to an effort to make three similar stories into one and the same.

It is probably this same Kaṃsa Bārāṇasiggaha who is referred to in the **Tesakūṇa Jātaka**, by the owl **Vessantara**.² There the scholiast explains Bārāṇasiggaha as *catūhi saṅgahavatthūhi Bārāṇasiṃ gahetvā vattanto*.

¹ J. ii. 403.

² J. v. 112.

3. **Kaṃsa**.—Son of **Mahākāṃsa** and brother of **Upakāṃsa** and **Devagabbhā**. Later he became king of **Asitañjana** in **Kaṃsabhoga** in the **Uttarāpatha**. He was killed by **Vasudeva**, one of the **Andhakaveṇhudāsaputtā**.¹

¹ J. iv. 79 f.

Kaṃsabhoga.—A division of **Uttarāpatha**, its capital being **Asitañjana**, where **Mahākāṃsa** and his successors ruled.¹

¹ J. iv. 79; PvA. 111.

Kaṃsavam̐sa.—The race of **Mahākam̐sa** ; this race was destroyed by the sons of **Devagabbhā**.¹

¹ J. iv. 79.

Kakacūpama Sutta.—The twenty-first sutta of the *Majjhima Nikāya*, preached to **Moliya-Phagga**, who was reported to the Buddha for frequenting the society of nuns and losing his temper when reproached therefor. A monk should not give way to anger even though he be sawn limb from limb with a two-handed saw (*ubhatodaṇḍakena kakacena*). The name of the sutta was given by the Buddha himself.¹

The sutta contains the story of the lady of Sāvattthi, called **Videhikā**, who had a reputation for gentleness until tested by her servant girl and found wanting. The saw is only one of numerous similes which occur in the discourse. It is quoted in the **Mahāhatthipadopama Sutta**,² and is elsewhere³ given as an example of a sutta preached on account of someone's lack of patience.

¹ M. i. 122 ff.

² *Ibid.*, 189.

³ *E.g.*, DA. i. 123.

Kakaṇṭaka Jātaka.—The same as the Kakaṇṭaka-Pañha (*q.v.*).

Kakaṇṭaka Pañha.—The story, mentioned in the **Mahāummaga Jātaka**,¹ of the chameleon to whom the king gave one halfpenny's worth of meat a day for having shown him deference. One fast-day there was no meat to be had, and the man who supplied it tied the money round the chameleon's neck. The next time the animal saw the king it refused to salute him, because it felt itself to be his equal on account of the wealth round its neck.

¹ J. vi. 346 f.

Kakaṇṭaka Vagga.—The fifteenth chapter of the *Ekanipāta* of the *Jātakaṭṭhakathā*.¹

¹ J. i. 487-511.

Kakuṭṭhā (Kakutthā, Kukuṭṭhā). A river near **Kusinārā** in which the Buddha bathed and from which he drank water before entering **Kusinārā** for his *parinibbāna*. On its bank was a mango-grove where the Buddha rested awhile on a robe spread for him by **Cundaka** ; there he reassured Cunda, telling him that no blame attached to him for having provided the Buddha with the meal which was to be his last.¹ It is said² that when the Buddha bathed in the river, its banks and all the fishes it contained became golden.

¹ D. ii. 129, 134 f.; Ud. viii. 5; UdA. 402 f.

² DA. ii. 571.

1. **Kakudha** (*v.l.* **Kakkaṭṭha**).—A lay disciple of the Buddha who dwelt at **Nādikā**. When the Buddha arrived at Nādikā on his last journey, **Ananda** asked him what had happened to Kakudha, who was already dead. The Buddha replied that Kakudha had found birth in the highest heavens, there to pass away entirely.¹

¹ D. ii. 92.

2. **Kakudha**.—A deva. He visited the Buddha at the **Añjanavana** in **Sāketa**, and asked him whether he experienced feelings of pleasure and sorrow. The Buddha replied that he had overcome such feelings and was utterly free, whereupon Kakudha uttered his praises.¹ The *Commentary*² says that this Kakudha was a Brahmā and that he was an attendant of **Moggallāna**, thus identifying him with Kakudha (3 below). He lived with the therā in his youth, died in a Jhāna-trance and was reborn in the Brahma-world.

¹ S. i. 54 f.

² SA. i. 89.

3. **Kakudha**.—Probably identical with **Kakudha** (2). He was an inhabitant of **Koḷiya** and was an attendant of **Moggallāna**. Having died, he was reborn among the mind-born (*Manomaya*) devas and his form was so great that it was as extensive as “two of three common rice-fields in a Magadha village, and yet so constituted that he was in the way neither of himself nor of others.” Becoming aware of **Devadatta**’s plans for obtaining possession of the leadership of the Saṅgha, Kakudha reported the news to Moggallāna, who passed it on to the Buddha. The Buddha asked Moggallāna to keep the matter secret. Moggallāna informed the Buddha that he knew from experience that Kakudha’s predictions proved true.¹

¹ Vin. ii. 185 f.

4. **Kakudha**.—A Pacceka Buddha of thirty-one kappas ago, to whom **Uddālādāyaka** Thera, in a previous birth, gave a flower.¹

¹ Ap. i. 225.

5. **Kakudha**.—A bird in the time of **Padumuttara** Buddha and a previous birth of **Malitavambha** Thera. The bird gave the Buddha a lotus¹. *v.l.* **Kukkuṭṭha**.

¹ ThagA. i. 211; Ap. i. 180.

6. **Kakudha Kaccāna**.—See **Pakudha Kaccāna**.

7. **Kakudha**.—A little pond in **Mahāmeghavana** between the site of the **Mahā-Thūpa** and the **Thūpārāma**. The **Mahā-Thūpa** was at the upper end of the pond, and the spot had been consecrated by the visit of the four Buddhas of the present kappa.¹ **Lañjatissa** appears to have filled up the pond at great expense, the land around having become water-logged.² The bund (*pālī*) of the pond formed part of the *Sīmā* at **Anurādhapura**.³

¹ Mhv. xv. 53 ff.² *Ibid.*, xxxiii. 23 f; MT. 611.³ Mbv. 135 f.

Kakudha Vagga.—The tenth chapter of the *Pañcaka Nipāta* of the *Ānguttara Nikāya*.¹

¹ A. iii. 118-26.

1. **Kakudha Sutta**.—Records the visit of the deva **Kakudha Koliya-putta** to **Moggallāna**, bringing him news of **Devadatta's** intention to destroy the Order. The sutta also contains a description of the five kinds of teachers who are impure in their conduct, their mode of livelihood, their preaching of the Dhamma, their system of exposition and their insight, and who yet are protected by their disciples because of love of gain.¹

¹ A. iii. 122 ff.

2. **Kakudha Sutta**.—Records the visit of the devaputta **Kakudha** to the Buddha at the **Añjanavana** in **Sāketa**. See **Kakudha** (2).

Kakusandha.—The twenty-second of the twenty-four Buddhas and the first of the five Buddhas of the present **Bhaddakappa**. He was the son of the brahmin **Aggidatta**, chaplain of **Khemaṅkara**, king of **Khema-vatī**, and **Visākhā**. He was born in the Khema pleasure-ground, and lived for four thousand years in the household in three palaces—**Ruci**, **Suruci** and **Vaḍḍhana** (or **Rativāḍḍhana**). His wife was **Virocamānā** (or **Rocaṇī**), and he had a son, **Uttara**. He left the world riding in a chariot, and practised austerities for only eight months. Before his Enlightenment, he was given a meal of milk-rice by the daughter of the brahmin **Vajirindha** of the village **Sucirindha**, and grass for his seat by the yava-pālaka **Subhadda**. His bodhi was a *Sirīsa*-tree, and his first sermon was preached to eighty-four thousand monks in the park near the city of **Makila**. He performed the Twin-Miracle under a *Sāla*-tree at the gates of **Kaṇṇakujja**. Among his converts was a fierce yakkha named **Naradeva**. He held only one assembly of his monks. • **Kakusandha's** body was forty cubits in height, and he died at the age of forty thousand

years in the Khema pleasaunce. The thūpa erected over his relics was one league high.

The Bodhisatta was at that time a king named **Khema**. The Buddha's chief disciples were **Vidhura** and **Sañjīva** among monks, and **Sāmā** and **Campā** among nuns. His personal attendant was **Buddhiya**. **Accuta** and **Samana**, **Nandā** and **Sunandā** were his most eminent lay-supporters.¹ Kakusandha kept the fast-day (*uposatha*) every year.² In Kakusandha's time a Māra, named **Dūsī** (a previous birth of **Moggallāna**), gave a great deal of trouble to the Buddha and his followers, trying greatly the Buddha's patience.³ The *Samyutta Nikāya*⁴ mentions that during the time of Kakusandha, the Mount **Vepulla** of Rājagaha was named **Pācīna-vamsa** and the inhabitants were called **Tivarā**.

The monastery built by Accuta on the site where, in the present age, **Anāthapiṇḍika** erected the **Jetavanārāma**, was half a league in extent, and the ground was bought by golden kacchapas sufficient in number to cover it.⁵

According to the Ceylonese chronicles,⁶ Kakusandha paid a visit to Ceylon. The island was then known as **Ojadipa** and its capital was **Abhayanagara**, where reigned King **Abhaya**. The **Mahāmeghavana** was called **Mahātitttha**. The Buddha came, with forty thousand disciples, to rid the island of a pestilence caused by yakkhas and stood on the **Devakūṭa** mountain from where, by virtue of his own desire, all inhabitants of the country could see him. The Buddha and his disciples were invited to a meal by the king, and after the meal the Mahātitttha garden was presented to the Order; there the Buddha sat, in meditation, in order to consecrate various spots connected with the religion. At the Buddha's wish, the nun **Rucānandā** brought to the island a branch of the sacred bodhi-tree. The Buddha gave to the people his own drinking-vessel as an object of worship, and returned to Jambudīpa, leaving behind his disciples **Mahādeva** and **Rucānandā** to look after the spiritual welfare of the new converts to the faith.

In Buddhist Sanskrit texts the name of the Buddha is given as **Krakucchanda**.⁷

¹ D. ii. 7; Bu. xxiii.; J. i. 42; BuA. 209 ff.

² DhA. iii. 236.

³ M. i. 333 ff.; Thag. 1187.

⁴ ii. 190 f.

⁵ J. i. 94.

⁶ Dpv. ii. 66; xv. 25, 34; xvii. 9, 16, etc.; Mhv. xv. 57-90

⁷ See especially Divy. 254, 418 f.; Mtu. iii. 247, 330.

2. **Kakusandha Thera**.—Author of the Sinhalese *Dhātuvamsa*, probably a translation from the Pāli. He is generally assigned to the fifteenth century.¹

¹ P.L.C. 255.

Kakusandha Sutta.—To **Kakusandha**, as to the Buddha before he was enlightened, came thoughts of the suffering in the world and of how it could be stopped.¹

¹ S. ii. 9.

1. **Kakkaṭa**.—An eminent monk mentioned, with **Cāla**, **Upacāla**, **Kalimbha**, **Nikaṭa** and **Kaṭissaha**, as staying with the Buddha at the **Kūṭāgārasālā** in Vesālī. When the **Licchavis** started coming there to pay their respects to the Buddha, the monks, desiring solitude, went into the woodlands near by, such as the **Gosiṅgasālavana**.¹

¹ A. v. 133 f.

2. **Kakkaṭa**.—A lay disciple of **Nādikā** (**Ñatikā**) mentioned with several others.¹ He is evidently identical with **Kakudha** (1).

¹ S. v. 138.

Kakkaṭa Jātaka (No. 267).—Once a golden crab as large as a threshing-floor lived in **Kuliradaha** in the Himālaya, catching and eating the elephants who went into the lake to drink. In terror they left the district. The Bodhisatta, being born among the elephants, took leave of his father, and went back into the lake with his friends. The Bodhisatta, being the last to leave the water, was caught by the crab's claws; hearing his cries of pain, all the other elephants ran away except his mate, whom he entreated not to leave him.

Realising her duty, the she-elephant spoke to the crab words of coaxing and of flattery; the crab, fascinated by the sound of a female voice, let go his hold. Whereupon the Bodhisatta trampled him to death. From the two claws of the crab were later made the **Ānaka** and the **Ālambara** drums (*q.v.*).

The story was related in reference to the wife of a landowner of Sāvatti. Husband and wife were on their way to collect some debts when they were waylaid by robbers. The robber chief, wishing to possess the wife for her beauty, planned to kill the husband. The wife expressed her determination to commit suicide if her husband were killed, and they were both released. The she-elephant of the Jātaka was the landowner's wife.¹

This Jātaka is illustrated in the Barhut Stupa.²

The Kakkaṭa Jātaka is mentioned³ among those preached by the Buddha giving instances where **Ānanda** offered his life for that of the Bodhisatta. The reference is evidently to the **Suvaṇṇakakkaṭa Jātaka** (*q.v.*).

¹ J. ii. 341-5.

² Cunningham; Bharhut plate xxv. 2.

³ DhA. i. 119.

The story is also found in the *Samyutta Commentary*,⁴ but there the Bodhisatta's life is saved not by his mate but by his mother.

⁴ SA. ii. 167.

Kakkaṭarasadāyaka-vimāna Vatthu.—The story of a farmer in **Magadhakhetta**, who gave a meal consisting of broth made of crab to a monk suffering from earache, and cured him. The farmer was born after death in a palace in Tāvatiṃsa. At the entrance to the palace was the figure of a ten-clawed crab, finished in gold.¹

¹ Vv. 54; VvA. 243 ff.

Kakkara Jātaka (No. 209).—The story of a wise bird who, seeing a farmer trying to catch him, avoided him till the farmer was quite exasperated. In the end the farmer camouflaged himself like a tree, but the bird laughed in his face.

The story was related in reference to a monk, a fellow-celibate of **Sāriputta**. This monk was very careful about his body, and earned the reputation of a dandy. The bird is identified with the monk.¹ This story bears some resemblance to the second *Sakuntala Jātaka* in the *Mahāvastu*, particularly to the latter part of it.² *v.l.* **Kukkura**.

¹ J. ii. 161 f

² Mtu. ii. 250.

Kakkarapatta.—A township of the **Koliyans**. It was while the Buddha was staying there that the Koliyan **Dighajānu** came to see him.¹

¹ A. iv. 281.

Kakkāru Jātaka (No. 326).—Once a great festival was held in Benares, attended by both humans and non-humans. Among the latter were four gods from Tāvatiṃsa, wearing wreaths of *kakkāru*-flowers, the fragrance of which filled the town. When men wondered at the fragrance, the gods shewed themselves and their wreaths. Men asked for these flowers, but the gods explained that they could only be worn by those possessed of certain virtues. The king's chaplain, hoping to deceive the gods, claimed possession of these virtues. The wreath was put on his head and the gods disappeared. The chaplain was seized with great pain in his head, but on trying to remove the wreath he found it impossible to do so. When he had suffered for seven days, the king, hoping to save his life, held another similar festival at which the gods were again present. The chaplain confessed his guilt and obtained relief. The story was told in reference to the vomiting of blood by **Devadatta** when his disciples left him.¹ *v.l.* **Kakkaru, Takkaru**.

¹ J. iii. 86-90.

Kakkārupupphiya Thera.—An arahant. Ninety-two kappas ago he was a deva in the Yāma-world and, approaching the Pacceka Buddha **Gotama**, offered him a *kakkāru*-flower.¹ *v.l.* **Kekkāru**°.

¹ Ap. i. 286.

Kakkārupūjaka Thera.—An arahant. Thirty-one kappas ago he was a deva and offered a *kakkāru*-flower to the Buddha **Sikhī**. Nine kappas ago he was a king named **Sattuttama**.¹ He is evidently identical with **Jenta Thera**.²

¹ Ap. i. 177.

² ThagA. i. 219.

Kakkoḷa.—A district in South India which supplied soldiers to **Kula-sekhara**.¹

¹ Cv. lxxvii. 2.

Kakkhalaviṭṭhi.—A village given by **Jeṭṭhatissa III**, for the maintenance of the **Veḷuvana-vihāra** (near Anurādhapura).¹

¹ Cv. xlv. 99.

Kakkhaḷa.—A nickname given to **Jeṭṭhatissa I**. When certain of his ministers shewed reluctance to accompany his father's funeral procession, he finally persuaded them; but when they were assembled he had the gates shut on them, put them to death, and had their bodies empaled on stakes round his father's pyre. Hence his name.¹

¹ Mhv. xxxvi. 118-22.

Kaṅkhā-Revata Thera.—He belonged to a very wealthy family in Sāvattthi. One day, after his midday meal, he went with others to hear the Buddha preach and, accepting the word of the Buddha, he entered the Order.¹ He attained arahantship by way of practising *jhāna*, and so proficient in *jhāna* did he become that the Buddha declared him chief of the monks who practised it.² Before he became an arahant he was greatly troubled in mind as to what was permissible for him to use and what was not (*akappiyā muggā, na kappanti muggā paribhuñ-jitum*, etc.). This characteristic of his became well known, hence his name.³

In the time of **Padumuttara** he was a brahmin of **Hamsavatī**, well versed in the Vedas. One day, while listening to the Buddha's preaching, he heard him declare a monk in the assembly as chief among those who practised *jhāna*, and himself wished for the same honour under a

¹ According to the *Apadāna* (ii. 491), he heard the Buddha preach at Kapi-lavatthu.

² A. i. 24; Ud. v. 7; AA. i. 129 f.; Thag. 3; ThagA. 33 f.

³ UdA. 314.

future Buddha.⁴ He is often mentioned in company with other very eminent disciples—*e.g.*, **Anuruddha**, **Nandiya**, **Kimbila**, **Kuṇḍadhāna** and **Ānanda**—at the preaching of the **Naḷakapāna Sutta**.⁵ The **Mahāgosiṅga Sutta**⁶ records a discussion between **Moggallāna**, **Mahā Kassapa**, **Anuruddha**, **Revata** and **Ānanda**, and there we find Revata praising, as the highest type of monk, one who delights in meditation and has his habitation in the abodes of solitude.

Kaṅkhā-Revata appears to have survived the Buddha.

In the **Uttaramātu-peta Vatthu**,⁷ **Uttara's** mother having been born as a peta, and having wandered about for fifty-five years without water, came upon Revata enjoying the siesta on the banks of the Ganges and begged him for succour. Having learnt her story, Revata gave various gifts to the Saṅgha in her name, and so brought her happiness.

⁴ Ap. ii. 419 f.

⁵ M. i. 462.

⁶ *Ibid.*, 212 ff.

⁷ PvA. 141 ff.

Kaṅkhāvitaraṇī. A commentary, also called **Mātikaṭṭhakathā**, by **Buddhaghosa** on the **Pātimokkha** of the *Vinaya Piṭaka*. The colophon also contains a summary, a kind of *uddāna*, of the contents. It is stated that the work was written at the request of a thera named **Soṇa**, and Buddhaghosa declares most emphatically that there is not even a single word in the book which is not in conformity with the Canon or the Commentaries of the **Mahāvihāra**.¹ The *Gandhavaṃsa*² mentions a *ṭīkā* on the Kaṅkhāvitaraṇī named **Vinayatthamañjūsā**, written by **Buddhanāga** at the request of **Sumedha**.

¹ p. 204 (ed. *Hewavitarane Bequest Series*); Cv. 59, 69.

² 61 f., 71; also Sv. 1212.

Kaṅkheyya Sutta.—The Sākya **Mahānāma** visits **Lomasavaṅṣisa** at the **Nigrodhārāma** in Kapilavatthu and asks him if the learner's way of life is the same as that of a Tathāgata. No, says the Elder; a learner strives to abandon the five hindrances (*nīvaraṇa*); the arahants have already completely destroyed them.¹

¹ S. v. 327 f.

Kaṅgakoṇḍakalappa.—A **Damīla** chief, ally of **Kulasekhara**.¹

¹ Cv. lxxvii. 75.

Kaṅgakoṇḍapperayara.—A **Damīla** chief, subdued by **Parakkama-bāhu I**.¹

¹ Cv. lxxvi. 179.

Kaṅgakoṇḍāna.—A fortress in South India.¹

¹ Cv. lxxvi. 183.

Kaṅgayara.—A Damiḷa chief, ally of **Kulasekhara**; he was vanquished by **Laṅkāpura**, general of Parakkamabāhu I.¹

¹ Cv. lxxvi. 140, 260, 316; lxxvii. 15.

Kacaṅgala.—See **Kajangala**.

Kaccāna.—See **Mahā-Kaccāna**, **Pakudha-Kaccāna**, **Pubba-Kaccāna**, **Sambula-Kaccāna**, **Sabhiya-Kaccāna**, etc. See also **Kaccāyana**.

Kaccāna or **Kaccāyana** is the name of a family, the **Kaccānagotta**.¹—A monk named **Kaccānagotta** is mentioned in the *Samyutta Nikāya*² as visiting the Buddha at Sāvattṭhi and questioning him on right view. The Buddha's discourse on this occasion is referred to by **Ānanda** in a conversation with **Channa**.³ See also **Kātiyāni**.

Kaṅcana-māṇava belonged to the **Kaccānagotta**.⁴

The **Kaccānagotta** is mentioned among the higher castes, together with **Moggallāna** and **Vāsiṭṭha**.⁵

¹ AA. i. 116, 410.

² S. ii. 16 ff.

³ S. iii. 134.

⁴ AA. i. 116, 410.

⁵ Vin. iv. 6.

Kaccāna Peyyāla.—Mentioned in the *Anguttara Commentary*¹ together with the **Madhupiṇḍika Sutta** and the **Pārayāṇa Sutta** as an exposition of **Mahā Kaccāna**, in consequence of which the Buddha declared the Elder to be chief among those who could explain in detail what had been stated briefly. The reference is probably to the **Kaccāna Sutta**.

¹ AA. i. 118.

Kaccāna Sutta.—A discourse to the monks by **Mahā Kaccāna** on the six topics of recollection—the Buddha, Dhamma and Saṅgha, one's own virtues, generosity and the devas.¹ It is quoted in the *Visuddhimagga*,² where it is stated that to speak of casual happenings as a mere arising is to contradict both the **Padesavihāra Sutta** and the **Kaccāna Sutta**. See also **Kaccāna Peyyāla**.

¹ A. iii. 314 ff.

² p. 519.

1. **Kaccānā**.—A Sākya princess, daughter of **Devadahasakka** of **Devadaha** and sister of **Añjanasakka**. She married **Sīhahanu** and had

five sons and two daughters: **Suddhodana**, **Dhotodana**, **Sakkodana**, **Sukkodana**, **Amitodana**, **Amitā** and **Pamitā**.¹

¹ Mhv. ii. 17-20.

2. **Kaccānā**.—See **Bhaddakaccānā**.

Kaccāni Jātaka (No. 417).—A young man devoted himself, after his father's death, entirely to his mother, till the latter, much against his will, brought him a wife. The wife plotted to estrange mother and son, and the old woman had to leave the house. The wife, having given birth to a son, went about saying that if the mother-in-law had been with her such a blessing would have been impossible. When the old woman heard of this, she felt that such things could only be said because Right (*Dhamma*) was dead and, going into the cemetery, she started to perform a sacrifice in memory of the dead Right. **Sakka's** throne becoming heated, he came down and, hearing her story, reconciled the old woman with her son and daughter-in-law by means of his great power. In the stanza spoken by Sakka, the old woman is addressed as **Kaccāni** and **Kātiyāni**. The scholiast explains that she belonged to the **Kaccānagotta**.

The story was related to a young man of Sāvatti who looked after his aged mother till his wife came: then the wife undertook to tend her and for some time did her duties well. Later, she grew jealous of her husband's love for his mother, and contrived by various means to make the son angry with the old woman. Finally, she asked her husband to choose between herself and his mother. The young man, without hesitation, stood up for his mother, and the wife, realising her folly, mended her ways.¹

¹ J. iii. 422-8.

Kaccāni Vagga.—The first section of the *Atthaka Nipāta* of the *Jātakatthā*.¹

¹ J. iii. 422-28.

1. **Kaccāni**.—The old woman whose story is related in the story of the past in the **Kaccāni Jātaka**.

2. **Kaccāni**.—See also **Kātiyāni**.

Kaccāyana Thera.—Author of the *Kaccāyanavyākaraṇa* (q.v.), the oldest of the Pāli grammars extant. Orthodox tradition identifies him with **Mahā Kaccāna**. He was probably a South Indian and belonged

to the Avanti school founded by Mahā Kaccāna.¹ He was, perhaps, also the author of the *Nettipakaraṇa* (q.v.). Kaccāyana probably belongs to the fifth or sixth century A.D.

The *Gandhavaṃsa*² ascribes to Kaccāyana the authorship of the *Kaccāyanagandha*, *Mahāniruttigandha*, *Cūlaniruttigandha*, *Peṭakopadesagandha*, *Nettigandha* and *Vaṇṇanītigandha*.

¹ P.L.C. 179 ff.; Gv. 66; Svd. 1233 f.

² p. 59.

2. **Kaccāyana Thera.**—An arahant. He was a disciple of Padumutara Buddha, and was declared by him to be chief among those who could expound in detail what the Buddha stated in brief. It was this declaration made in the presence of Mahā Kaccāna, which made the latter, in that birth an ascetic in Himavā, wish for a like proficiency for himself under a future Buddha.¹

¹ Ap. ii. 464; ThagA. i. 484.

3. **Kaccāyana.**—In the *Vidhurapaṇḍita Jātaka*, the yakkha Punṇaka calls himself and is addressed as Kaccāyana,¹ Kaccāna² and Kātiyāna.³ The scholiast seems to offer no explanation.

¹ J. vi. 273.

² *Ibid.*, 283, 286, 301, 327.

³ *Ibid.*, 299, 306, 308.

4. **Kaccāyana.**—See also s.v. Kaccāna.

Kaccāyanagandha.—One of the six books ascribed to Mahā Kaccāyana¹; it probably refers to the **Kaccāyanavyākaraṇa**.

¹ Gv. 59.

Kaccāyanabheda.—Also called **Kaccāyanabhedadīpikā**. A treatise on Kaccāyana's grammar, written by Mahāyasa of Thatōn, probably about the fourteenth century. A *ṭikā* on it, called the **Sāratthavikāsinī**, was written by Ariyālaṅkāra.¹

¹ Svd. 1250; Bode, *op. cit.*, 36 f., but see Gv. 74, where the author is called Dhammānanda.

Kaccāyanayoga.—A name given to the aphorisms in **Kaccāyanavyākaraṇa** (q.v.).¹

¹ Bode, *op. cit.*, p. 21.

Kaccāyanavaṇṇanā.—A commentary on Kaccāyana's grammar by a thera of Ceylon, named Vijitāvi.¹ It deals with the sections on *Sandhikappa*.²

¹ Svd. 1242.

² Bode, 46.

Kaccāyana-vyākaraṇa.—A treatise on Pāli grammar by **Kaccāyana**. The treatise is in eight divisions, each division comprising *suttas* or rules, expressed with great brevity; *vutti* or supplements, to render the *suttas* intelligible; *payoga* or grammatical analyses, with examples, and *nyāsa* or scholia, explanatory notes of the principal grammatical forms in the shape of questions and answers. The *nyāsa* often exists as a separate book, called the *Mukhamattadīpanī*. Orthodox tradition ascribes the whole work to **Mahā Kaccāna**, but another tradition, recorded in the **Kaccāyanabheda**, states that the aphorisms are by **Kaccāyana**, the *vutti* by **Sanhānandī**, the illustrations by **Brahmadatta** and the *nyāsa* by **Vimalabuddhi**—all perhaps belonging to the same school of Avanti (see above, s.v. **Kaccāna**).

Kaccāyana's work shows clearly the influence of Sanskrit grammar, chiefly the *Kātantra*. Many later works were written about the Kaccāyana (as it is called) or were based on it, the chief among them being the **Rūpasiddhi**, the **Kaccāyanabheda**, the **Kaccāyanasāra** and the **Kaccāyanavaṇṇanā** (q.v.).¹

¹ For details see P.L.C. 179 ff.; Bode, 21.

Kaccāyanasāra.—A resumé of the *Kaccāyanavyākaraṇa* by **Mahāyasa**,¹ probably of the fourteenth century. It contains quotations from such treatises as the *Bālavatāra*, *Rūpasiddhi*, *Cūlanirutti* and *Sambandha-cintā*. One *ṭikā* on it was written by Mahāyasa himself, and another, called the *Sammohavināsinī*, by **Saddhammavilāsa**.²

¹ But see Bode, 36, n. 3, and Gv. 74.

² Bode, 37.

Kaccaka-(Kacca-)tittha.—A ford in the **Mahāvāluka-gaṅgā**, near the **Dhūmarakkha** mountain. It was here that **Paṇḍukābhaya** captured the Yakkhiṇī **Cetiyā**.¹ This was a strategic point in the wars with the Tamils, and we find **Kākaṇṇatissa** entrusting its protection to his son **Dīghābhaya**.² It is probable that, some time afterwards, the place fell into the hands of the Tamils, for we find Duṭṭhagāmaṇī mentioned as having captured it from the Tamil general **Kapisīsa**.³ According to the *Mahāvamsa Tīkā*⁴ the place was nine leagues from Anurādhapura, but **Nimila** journeyed there and back in one day.

The *Anguttara Commentary*⁵ mentions that a man named **Mahāvācākāla** was once born there as a crocodile, a fathom in length, for having cast doubts on the efficacy of the Buddha's religion. Once he swallowed

¹ Mhv. x. 59.

⁴ 322, 366.

² *Ibid.*, xxiii. 17.

⁵ i. 367.

³ *Ibid.*, xxv. 12.

sixty carts with the bulls attached to them, the carts being filled with stone.

The ford is now identified with Mahāgantotā, the spot where the Ambaṅgaṅga and the Mahaveligaṅga meet.⁶ The Ambaṅgaṅga was probably called Kacchakanadī, and at the spot where it met the Mahaveligaṅga, King **Subha** built the **Nandigāmaka-vihāra**.⁷ See also **Assamaṇḍala**.

⁶ Geiger, *Mhv. Trs.*, 72, n. 2.

this passage see also Geiger's *Trs.*, p. 250,

⁷ See *Mhv.* xxxv. 58, and *MT.* 472; on n. 2; *MT.* 472.

Kacchakadaha.—A lake, evidently near the **Kālavallimaṇḍapa**. The thera **Mahānāga** of Kālavallimaṇḍapa filled his mouth with water from the lake before entering the village for alms, thus ensuring that his meditations should not be interrupted by needless conversation.¹

¹ *VibhA.* 352.

1. **Kacchapa Jātaka** (No. 178).—The story of a tortoise who would not leave the lake where he lived even though all the other tortoises, knowing there would be a drought, swam in time to the neighbouring river. When the drought came, he buried himself in a hole. There he was dug up by the Bodhisatta who was digging for clay, having been born as a potter. The tortoise's shell was cracked by the potter's spade and he died, having uttered two verses on the folly of clinging too much to things. The Bodhisatta took his body to the village and preached to the villagers.

The story was told to a young man of Sāvatti who, when the plague broke out in his house, listened to his parents' advice and escaped through a hole in the wall. When the danger was past he returned and rescued the treasure hoarded in the house and, one day, visited the Buddha with many gifts.

Ananda is identified with the tortoise of the story.¹

¹ *J. ii.* 79-81.

2. **Kacchapa Jātaka** (No. 215).—The story of a tortoise who became friendly with two geese living in the **Cittakūṭa** mountain. One day the geese invited the tortoise to their abode, and when he agreed they made him hold a stick between his teeth, and seizing the two ends flew away with him. The children of the village, seeing them, started shouting, and the tortoise, being of a talkative nature, opened his mouth to reprimand them and fell near the palace of the king of Benares, crushing himself to death. The Bodhisatta, who was the king's minister, seized

the opportunity for admonishing his master, who was an inveterate talker, on the virtues of silence.

The tortoise is identified with **Kokālika**, in reference to whom the story was related.¹ For details see the **Mahātakkāri Jātaka**.

¹ J. ii. 175-8; repeated also in DhA. iv. 91 f.

3. **Kacchapa Jātaka** (No. 273).—The story of how a monkey insulted a tortoise by introducing his private parts into the tortoise as the latter lay basking in the sun with his mouth open. The tortoise caught hold of the monkey and refused to release him. The monkey went for help, and the Bodhisatta, who was an ascetic in a hermitage near by, saw the monkey carrying the tortoise. The Bodhisatta persuaded the tortoise to release the monkey.

The story was related in reference to the quarrelsome ministers of the king of **Kosala**.¹

¹ J. ii. 359-61.

Kacchapagiri.—Another name, according to the *Mahāvamsa Tīkā*¹ for the **Issarasamanavihāra**. It is perhaps a variation of **Kassapagiri** (*q.v.*).

¹ MT. 652.

Kacchavāla.—A monastery built for the **Pamsukalikas** by **Vajira**, general of **Dappula II**.¹

¹ Cv. xlix. 80.

Kajaṅgala (**Kajaṅgalā**).—A township which formed the eastern boundary of the **Majjhimadesa**. Beyond it was **Mahāsālā**.¹ In the Buddha's time it was a prosperous place where provisions could easily be obtained (*dabbasambhārasulabhā*).² Once when the Buddha was staying in the **Veļuvana** at Kajaṅgala, the lay followers there heard a sermon from the Buddha and went to the nun **Kajaṅgalā** to have it explained in detail.³ On another occasion the Buddha stayed in the **Mukheluvana** and was visited there by **Uttara**, the disciple of **Pārāsariya**. Their conversation is recorded in the **Indriyabhāvanā Sutta**.⁴ In the *Milindapañha*,⁵ Kajaṅgala is described as a brahmin village and is given as the place of **Nāgasena's** birth. In the **Kapota Jātaka** mention is made of Kajaṅgala, and the scholiast⁶ explains that it may be the same as Benares. According to the scholiast of the **Bhisa Jātaka**,⁷ the tree-spirit mentioned

¹ Vin. i. 197; DA. i. 173; MA. i. 316, etc.; AA. i. 55, etc.; J. i. 49; Mbv. 12.

² J. iv. 310.

³ A. v. 54 f.

⁴ M. iii. 298 ff.

⁵ p. 10.

⁶ J. iii. 226-7.

⁷ J. iv. 311.

in that story was the chief resident monk in an old monastery in **Kajaṅgala**, which monastery he repaired with difficulty during the time of **Kassapa** Buddha.

Kajaṅgala is identified with the Kie-chu-hoh-khi-lo of Hiouen Tshang, which he describes as a district about two thousand *li* in circumference.⁸ It may also be identical with the town Puṇḍavardhana mentioned in the *Divyāvadāna*.⁹ The *Avadānaśataka*¹⁰ calls it **Kacaṅgalā**.

⁸ Beal, *Bud. Records*, ii. 193, and n.;
see also Cunningham, A.G.I. 723.

⁹ p. 21 f.
¹⁰ ii. 41.

Kajaṅgalā.—A nun who lived in **Kajaṅgala**. Once when the Buddha was residing in the **Veḷuvana** there, the inhabitants of the village went to her and asked her to explain in detail what the Buddha had taught them in brief. This she did, and when the matter was reported to the Buddha, he praised her very highly.¹ The exposition given by her is quoted in the *Khuddakapāṭha Commentary*.² Her story is given in detail in the *Avadānaśataka*.³

¹ A. v. 54 ff.

² pp. 80, 83, 85.

³ ii. 41 ff.

1. **Kaṅcana**.—One of the three palaces used by **Sumedha** Buddha in his last lay life.¹ The *Commentary*² calls it **Koṅca**.

¹ Bu. xii. 19.

² BuA. 163.

2. **Kaṅcana**.—See **Kaṅcanaveḷa**.

3. **Kaṅcana**.—See **Mahā Kaṅcana** and **Upakaṅcana**.

4. **Kaṅcana**.—See **Kaṅcanamāṇava**.

Kaṅcanakkhandha Jātaka (No. 56).—The Bodhisatta was once born as a farmer and, while ploughing his field, came upon a nugget of gold, four cubits long and as thick as a man's thigh, which had been buried by a merchant in bygone days. Finding it impossible to remove the gold as a whole, he cut it into four and carried it home easily. The story was related in reference to a monk who wished to leave the Order because he was frightened by all the rules his teachers asked him to learn and obey. The Buddha gave him three rules—to guard voice, body and mind—and the monk won arahantship. Even a heavy burden becomes light if carried piece by piece.¹

¹ J. i. 276-8.

Kaṅcanagiri.—See **Kaṅcanapabbata**.

Kañcanaguhā.—A cave in the region of the Himālaya, according to one description,¹ in the face of the **Cittakūṭapabbata**. This cave was the abode of the Bodhisatta when he was born as a lion, as described in the **Virocana Jātaka**,² and again in the **Sigāla Jātaka**.³ Near by was the **Rajatapabbata**. This cave was also the dwelling-place of the geese mentioned in the **Kacchapa Jātaka**,⁴ and in the cave grew the **Abbhantaramba**,⁵ the property of **Vessavaṇa**. In the scholiast to the **Hatthipāla Jātaka**,⁶ the Kañcanagūha is mentioned as the abode of the spider **Unnābhi** and the ninety-six thousand geese who took shelter in it, waiting for the rains to clear. Near the cave was the **Chaddantadaha** and the Buddha, when he was born as the elephant **Chaddanta**, made the cave his headquarters.⁷ In this context the cave is described as being in the **Suvaṇṇapabbata** (probably another name for Kañcanapabbata) to the west of the Chaddanta lake, and is said to be twelve leagues in extent. There lived the elephant king with eight thousand companions. **Nandatāpasa** once lived for seven days at the entrance to the cave, going to **Uttarakuru** for his food.⁸

The **Pākamaṃsas** of great power also lived in the cave,⁹ once as many in number as ninety thousand.¹⁰

In the **Sudhābhojana Jātaka**,¹¹ the cave is stated to have been on the top of **Manosilātala**.

The Kañcanagūha is mentioned in literature as the dwelling-place of maned lions (*kesarasīhā*).¹²

¹ J. ii. 176; but see J. v. 357, where it is said to be near Cittakūta.

² J. i. 491 f.

³ J. ii. 6.

⁴ *Ibid.*, 176.

⁵ *Ibid.*, 396.

⁶ J. iv. 484.

⁷ J. v. 37 f.

⁸ *Ibid.*, 316, 392.

⁹ *Ibid.*, 357, 368.

¹⁰ *Ibid.*, 381.

¹¹ *Ibid.*, 392.

¹² *E.g.*, UdA. 71, 105.

Kañcanadevī.—Daughter of the king of Benares and sister of the Bodhisatta, **Mahākañcana**. With her brothers she renounced the world and lived in a hermitage after her parents' death. Her story is told in the **Bhisa Jātaka**.¹ She was a previous birth of **Uppalavaṇṇā**.²

¹ J. iv. 305 ff.

² *Ibid.*, 314.

Kañcanapattī.—The hut in the **Kañcanapabbata**, where lived the ascetic **Jotirasa**, friend of **Vessavaṇa**.¹

¹ J. ii. 399.

1. **Kañcanapabbata.**—A mountain in Himavā.¹ It was near **Kañcanaguhā**, and on it grew the **Abbhantaramba** of **Vessavaṇa**. On the mountain,

¹ J. ii. 396 ff.

in a hut, lived the ascetic **Jotirasa**, tending the sacred fire. The mountain formed one of the salient features of the Himālaya region.² It is in the northern quarter of Himavā, and from its slopes flows the **Sidānadi**.³ In the **Nimi Jātaka**⁴ mention is made of two **Kañcanapabbatā** between which the **Sidānadi** flows. The mountain is sometimes referred to as **Kañcanagiri**⁵ and sometimes as **Suvannapabbata**.⁶ The Buddha **Sumana** held his second assembly of disciples on the **Kañcanapabbata**, when ninety thousand crores of people were present.⁷

² J. v. 415.⁵ *E.g.*, UdA. 411.³ J. vi. 101.⁶ J. vi. 100.⁴ *Ibid.*, 100.⁷ J. i. 34.

2. **Kañcanapabbata**.—See **Kanakapabbata**.

Kañcanamālā.—Probably the name of **Sakka's** white parasol. It was five leagues in circumference.¹

¹ J. v. 386.

Kañcanamāṇava. The name given to **Mahā Kaccāna** by his parents, **Kaccāna** being the family name. He was called **Kaṇcana** because his body was of a golden colour.¹

¹ *ThagA.* 483; *AA.* i. 116.

Kañcanavana.—A pleasaunce near **Ujjeni**, where **Mahā Kaccāna** lived on his return to **Ujjeni** after his ordination.¹

¹ *AA.* i. 118.

Kañcanaveḷa.—Son of **Piyadassī** Buddha, his mother being **Vimalā**.¹ The *Buddhavaṃsa Commentary*² calls him **Kaṇcana**.

¹ *Bu.* xiv. 17.² p. 172.

Kañcanaveḷu.—The city in which **Siddattha** Buddha died, in the park **Anoma**.¹

¹ *BuA.* 188.

Kañcamba.—A **Damiḷa** chieftain who fought against **Laṅkāpura**.¹

¹ *Cv.* lxxvii. 17.

Kañcīpura.—See **Kāñcīpura**.

Kaṭakandhakāra.—A monastery or a village where lived the thera **Phussadeva**, mentioned in the scholiast to the **Haṭṭhipāla Jātaka**¹ and

¹ J. iv. 490.

in the **Mūgapakkha Jātaka**.² Perhaps this residence was identical with the Kaṭandhakāra mentioned in the *Cūlavamsa*.³ **Kassapa II.** paid much respect to an Elder of unknown name who lived there. It is said that the king had the sacred texts written down with a short summary in honour of this Elder. Geiger thinks⁴ that the Padhānaghara called **Mahallarāja**, which had been erected by **Aggabodhi III.**, brother of Kassapa II., in company with the Yuvarāja **Māna**, was attached to the Kaṭandhakāra monastery.

² J. vi. 30; see also Vsm. i. 228.

³ Cv. xlv. 3.

⁴ Cv. Trs. i. 89, n. 4.

Kaṭagāma.—A village in which the Ādipāda **Vikkamabāhu** defeated **Jayabāhu** and his brothers.¹

¹ Cv. lxi. 16.

Kaṭacchubhikkhadāyikā Therī.—An arahant. Ninety-two kappas ago she gave a ladleful of food to the Buddha **Tissa**. As a result, she was thirty-six times chief queen of the king of heaven and wife of fifty kings of men.¹ She is evidently to be identified with **Abhayamātā**.²

¹ Ap. ii. 516 f.

² ThigA. 39 f.

Kaṭattha.—One of the yakkhas who guarded **Jotika's** palace. He was at the sixth gate and had six thousand yakkhas with him.¹

¹ DhA. iv. 209.

Kaṭadorāvāda (?).—A village in **Rohaṇa** in South Ceylon.¹ It may be the same as **Kaṇṭakadvāravāta**.²

¹ Cv. lxxiv. 164.

² Geiger, Cv. Trs. ii. 36, n. 3.

Kaṭandhakāra.—See **Kaṭakandhakāra**.

Kaṭamorakatissa (**Kaṭamorakatissaka**).—One of the monks whom **Devadatta** incited to join him in stirring up discord among the Saṅgha, the others being **Kokālika**, **Khaṇḍadevīputta** and **Samuddadatta**.¹ Kaṭamorakatissa was held in high esteem by **Thullānandā**, for we are told that one day, on arriving at a house where she was a constant visitor, and on being told that several of the Buddha's eminent disciples, such as **Sāriputta**, **Moggallāna**, **Mahā Kaccāna**, had also been invited, as they happened to be at Veḷuvana near by, she expressed great disappointment that these had been invited, when such most eminent disciples (*mahānāgā*) as Devadatta, Kaṭamorakatissa, etc., were available.²

¹ Vin. ii. 196; iii. 171.

² *Ibid.*, iv. 66.

On another occasion, wishing to ordain a nun who was going through a probationary course, she summoned the monks, but seeing a great quantity of food and wishing to let only her favourites enjoy it, she dismissed the monks on a false pretext, keeping with her only Deva-datta, Kaṭamorakatissa and their colleagues.³

Kaṭamorakatissaka was one of the monks about whom dissatisfaction was expressed to the Buddha, by the two Pacceka-brahmā, **Subrahmā** and **Suddhāvāsa**.⁴

³ Vin. iv. 335.

⁴ S. i. 148.

Kaṭāhaka.—The son of a female slave of the Bodhisatta when he was a rich treasurer in Benares. For his story, see the **Kaṭāhaka Jātaka**.

Kaṭāhaka Jātaka (No. 125).—Once when the Bodhisatta was a rich treasurer in Benares a son was born to him. A female slave in the house gave birth to a son on the same day. The boys grew up together, the slave's son being called **Kaṭāhaka**. Kaṭāhaka acquired various arts in the company of his master. When he grew up he was appointed as the Treasurer's private secretary. One day he visited a merchant on the frontier, carrying a letter purporting to be from the Treasurer (in which he was stated to be the son of the latter), asking for the hand of the merchant's daughter in marriage. The merchant was overjoyed, and the marriage took place. Kaṭāhaka gave himself great airs and spoke contemptuously of everything "provincial." The Treasurer, discovering what had happened, decided to visit the merchant, but Kaṭāhaka went to meet him on the way, and paying him all the honour due from a slave, begged him not to expose him. Meanwhile, he had misled his wife's relations into the belief that the homage, paid by him to the Treasurer, was but the regard due from a son to his father. He was not like the sons of other parents, but knew what was due to his father. The Bodhisatta, being pleased, did not expose the slave, but on learning from Kaṭāhaka's wife that Kaṭāhaka always complained of his food, he taught her a stanza which contained the threat—not intelligible to her, though clear to Kaṭāhaka—that if Kaṭāhaka continued to make a nuisance of himself, the Treasurer would return and expose him. Thenceforth Kaṭāhaka held his peace.

The story was related in reference to a monk who used to boast of his high lineage and the wealth of his family until his pretensions were exposed.¹

According to the *Dhammapada Commentary*,² the story was told in

¹ J. i. 451 ff.

² DhA. iii. 357 ff.

reference to a monk named **Tissa** who would complain, no matter what attentions were paid to him.

Kaṭiyāgāma.—A village in Ceylon where **Gajabāhu's** officers slew large numbers of his enemies.¹

Cv. lxx. 67.

Kaṭivāpi.—One of the tanks repaired by **Parakkamabāhu I.**¹

¹ Cv. lxxix. 34.

Kaṭissabha.—A lay disciple of the Buddha at **Nādikā**, one of those, who, after their death, were declared by the Buddha, in answer to a question by **Ananda**, to have destroyed the five *orambhāgiya* fetters and to have become inheritors of the highest heaven, thence never to return.¹ *v.l.* **Kaṭissaha.**

¹ D. ii. 92; S. v. 358 f.

1. **Kaṭissaha Thera.**—An arahant. He was one of those who were staying with the Buddha at the **Kūṭāgārasālā** in Vesāli. When the **Licchavis** began to visit the Buddha in large numbers, they left the monastery and retired to places of solitude, such as **Gosiṅgasālavana.**¹

¹ A. v. 133.

2. **Kaṭissaha.**—One of the chief supporters of **Dhammadasī Buddha.**¹

¹ Bu. xvi. 20.

Kaṭunnarū.—A tank in South Ceylon repaired by **Vijayabāhu I.**¹ and again by **Parakkamabāhu I.**, before his ascent to the throne.²

¹ Cv. lx. 48.

² *Ibid.*, lxviii. 46.

Kaṭuvandu.—A locality near **Anurādhapura.**¹

¹ Cv. lxxii. 188.

Kaṭuviya Sutta.—Once when the Buddha was going about for alms near the fig-tree at the cattle tethering in the neighbourhood of **Isipatana**, he saw a monk, whose delight was in the empty outer joys of sense, and admonished him, saying that flies will settle on and attack him who is corrupt and reeks with the stench of carrion. Hearing this, the monk was greatly stirred. Later the Buddha repeated the admonition to the assembled monks and explained that greed was corruption, malice the stench of carrion and evil ways of thought the flies.¹

¹ A. i. 280 f.

Kaṭṭha Sutta.—On the five evil results of not using a toothbrush, and the five advantages of using one.¹

¹ A. iii. 250.

Kaṭṭhakā.—A class of devas present at the **Mahāsamaya**.¹ *v.l.* **Kaṭhakā.**

¹ D. ii. 261.

Kaṭṭhantanagara.—A town near the **Kāṇavāpi** tank. It was here that King **Sena II.** had the dam of the tank repaired.¹

¹ Cv. li. 73.

1. **Kaṭṭhavāhana.**—A king. A previous birth of **Bāvārī**. Kaṭṭhavāhana had been a very clever carpenter of Benares, having under him sixteen thousand and sixteen assistants. They paid periodical visits to the Himālaya forests, felled trees, and having prepared the timber which was suitable for building purposes, brought it down the Ganges and erected houses for the king and for the people. Growing tired of this work, these carpenters made flying machines of light wood, and going northwards from Benares to Himavā, established by conquest a kingdom, the chief carpenter becoming the king. He came to be called Kaṭṭhavāhana, the capital was named **Kaṭṭhavāhananagara** and the country **Kaṭṭhavāhanaratṭha**. The king was righteous and the people very happy and the country prospered greatly. Later Kaṭṭhavāhana and the king of Benares became sincere friends, and free trade, exempt from all taxes, was established between the two countries. The kings sent each other very costly and magnificent gifts. Once Kaṭṭhavāhana sent to the king of Benares eight priceless rugs in eight caskets of lacquered ivory, each rug being sixteen cubits long and eight cubits wide and of unsurpassed splendour. The Benares king, wondering how he could adequately return the courtesy, decided to let his friend learn the great news of the appearance in the world of the Buddha (**Kassapa**), the Dhamma and the Saṅgha. This message was written on a gold leaf and the leaf enclosed in many caskets, one inside the other, the innermost casket being made of the seven kinds of jewels and the outermost of costly wood. The caskets were placed on a splendid palanquin and sent on the back of a royal elephant, accompanied by all the insignia of royalty. All along the route the honours due to a king were paid to the casket, and Kaṭṭhavāhana himself escorted the elephant from the frontiers of his kingdom to the capital. When Kaṭṭhavāhana discovered the message, he was overjoyed, and sent his nephew with sixteen of his ministers and sixteen thousand followers to investigate

the matter and convey his greetings to the Buddha. The envoys arrived at Benares only after the Buddha's death, but hearing from the Buddha's disciples of the Doctrine he had proclaimed to the world, the ministers and their followers entered the Order, while Kaṭṭhavāhana's nephew was sent back to report the news to the king, taking with him the Buddha's water-pot, a branch of the Bodhi tree and a monk versed in the Doctrine. The king, having learnt the Doctrine, engaged in various works of piety till his death, after which he was born among the **Kāmāvacara devas**.¹

¹ SnA. ii. 575 ff.

2. **Kaṭṭhavāhana**.—King of Benares. He was the Bodhisatta, son of **Brahmadatta**, king of Benares, and of a faggot-gatherer, whom the king met in a grove, singing as she picked up the sticks. His story is related in the **Kaṭṭhahāri Jātaka**.¹

¹ J. i. 133 ff.; DhA. i. 349; J. iv. 148.

3. **Kaṭṭhavāhana**.—A king. He had been a master builder and built for **Bodhirājakumāra**, a palace called **Kokanadā**, unrivalled in its splendour. In order to prevent the building of a similar palace for anyone else, the prince decided to make away with the master builder at the conclusion of his work, and confided his plan to his friend **Sañjikāputta**. The latter, being most distressed at this suggestion of wanton cruelty, warned the builder who, procuring seasoned timber with sap well dried, under pretence that it was needed for the palace, shut himself up and fashioned a wooden Garuḍa-bird, large enough to hold himself and his family. When his preparations were complete, the builder with his family mounted the bird and rode away through the air to the Himālaya, where he founded a kingdom and became known as King Kaṭṭhavāhana.¹

The story of the building of the palace is mentioned in the introduction to the **Dhonasākhā Jātaka**,² but there we are told that the prince put out the builder's eyes, and no mention is made of the wooden bird and the subsequent story.

¹ DhA. iii. 135 f.

² J. iii. 157.

Kaṭṭhavāhananagara.—The city of king **Kaṭṭhavāhana** (1).¹ It was one whole day's journey from Benares and twenty yojanas from Sāvattī.²

¹ SnA. ii. 576.

² *Ibid.*, 579.

Kaṭṭhahāra Sutta.—Some pupils of a **Bhāradvāja** brahmin, faggot-gatherers (*kaṭṭhahārakā*), came across the Buddha engaged in meditation

in a forest in Kosala and informed their teacher of it. He went to the Buddha and questioned him as to his purpose in dwelling in the forest. The brahmin expressed himself as being pleased with the information.¹

¹ S. i. 180.

Kaṭṭhahāra-Bhāradvāja.—See **Kaṭṭhahāra Sutta**.

Kaṭṭhahāri Jātaka (No. 7).—**Brahmadatta**, king of Benares, while wandering about in a grove, seeking for fruits and flowers, came upon a woman merrily singing as she gathered sticks. He became intimate with her, and the Bodhisatta was conceived then and there. The king gave the woman his signet ring, with instructions that if the child was a boy, he should be brought to the court with the ring. When the Bodhisatta grew up his playmates nicknamed him “No-father.” Feeling ashamed, he asked his mother about it and, on hearing the truth, insisted on being taken to the king. When confronted with the child, the king was too shy to acknowledge his parentage, and the mother, having no witness, threw the child into the air with the prayer that he should remain there if her words were true. The boy, sitting cross-legged in the air, requested the king to adopt him, which request was accepted, his mother being made queen consort. On his father’s death he became king under the name of **Kaṭṭhavāhana**.

The story was told to **Pasenadi** on his refusal to recognise the claim to the throne of **Viḍūḍabha** (*q.v.*), his son by **Vāsabha-Khattiyā**.¹

Perhaps the story has some connection with that of Duṣyanta and Śakuntalā, as given in the *Mahābhārata* and later amplified by Kālidāsa in his drama.

¹ J. i. 133 ff.; iv. 148; DhA. i. 349.

Kaṭṭhahāra-pariveṇa.—A monastic residence in or near **Anurādhapura**. A monk from **Piyaṅgalla**, who was asked to participate in the building of the **Mahā Thūpa**, stayed in the pariveṇa during his visit to Anurādhapura.¹

¹ Mhv. xxx. 34.

1. **Kaṭṭhina Vagga.**—The first section of the *Mahāvibhaṅga* of the *Parivārapāthā*.¹

¹ Vin. v. 1-10.

2. **Kaṭṭhina Vagga.**—The first section of the *Nissaggiya*.¹

¹ Vin. iii. 195-223.

Kaṭhinakkhandha.—The seventh chapter of the *Mahāvagga* of the *Vinaya Piṭaka*.¹

¹ Vin. i. 253-67.

Kaḍakuḍḍa.—A general of **Gajabāhu**, captured by the Senāpati **Deva** and sent to **Parakkamabāhu I.**¹ Later he seems to have been appointed general by Parakkamabāhu himself and given the title of **Laṅkāpura**, for we find him fighting on the side of the king and being entrusted with important campaigns.²

¹ Cv. lxx. 143.

² *Ibid.*, lxxii. 39, 222, 272; lxxv. 181.

Kaḍiliya.—A Damila chief who was defeated by the forces of **Parakkamabāhu I.** at **Kuṇḍayaṅkoṭṭa**.¹

¹ Cv. lxxvi. 177.

Kaṇakāgamana.—See **Koṇāgamana**.

Kaṇavera Jātaka (No. 318).—Once the Bodhisatta was born as a robber in a village in Kāśī and became notorious for his banditry. When the people complained of him to the king, the latter had him arrested by the governor of the province and condemned to death. While being led to execution with a wreath of red *kaṇavera*-flowers on his head, he was seen by **Sāmā**, the chief courtesan of the city, and she immediately fell in love with him for his comely and striking appearance. Sāmā, sending word to the governor that the robber was her brother, persuaded him, by means of a bribe of one thousand pieces of money, to set him free and send him to her for a little while. Then, using all her guile, she substituted for the robber a youth who was enamoured of her and who had happened to visit her that day. This youth was killed in the place of the robber, who was brought to Sāmā, and she showered on him all her favours. Fearing that when Sāmā grew tired of him she might betray him, the robber went with her one day into the park and, on the pretence of embracing her, squeezed her till she swooned, then taking all her ornaments, made good his escape. Sāmā, all unsuspecting, imagined him to have run away from fear of having killed her by his too violent embraces, and she used all her ingenuity in searching for him, such as bribing some wandering minstrels to sing, wherever they went, a set of stanzas declaring that she was still alive and loved none but him, her lover. One day the robber heard the stanzas and learned from the minstrels that Sāmā still longed for him, but he refused to return, sending her word that he doubted her constancy. In despair, Sāmā returned to her former means of livelihood.¹

¹ J. iii. 58-63.

The occasion for the telling of this story is given in the **Indriya Jātaka**.

The story is referred to in the **Sulasā Jātaka**² and in the scholiast to the **Kuṇāla Jātaka**.³

² J. iii. 436.

³ J. v. 446.

Kaṇaverapupphiya Thera.—An arahant. Ninety-four kappas ago he was a king named **Gopaka** (?), and seeing the Buddha **Siddhattha**, accompanied by his monks, walking in the city, the king, from his balcony, scattered *kaṇavera*-flowers over them. Eighty-seven kappas ago he became king four times.¹ He is probably identical with **Bandhura Thera**.²

¹ Ap. i. 182.

² ThagA. i. 208.

Kaṇikāraccadaniya Thera.—An arahant. He once met the Buddha **Vessabhū** enjoying his siesta in the forest, and being pleased with his appearance, made a canopy of *kaṇikāra*-flowers over the Buddha's head. Twenty kappas ago he became king eight times under the name of **Soṇṇābha**.¹

¹ Ap. i. 183.

Kaṇikārapupphiya Thera.—An arahant. Ninety-two kappas ago he saw the Buddha **Tissa** and offered him a *kaṇikāra*-flower. Thirty-five kappas ago he was a king named **Aruṇapāla** (*v.l.* **Aruṇabala**).¹ He is probably identical with **Ujjaya Thera**.²

¹ Ap. i. 203.

² ThagA. i. 118 f.

Kaṇikāra-Vimāna.—A palace in **Tāvatisa**, sixty leagues high and thirty broad, which **Uttara Thera** occupied as a result of having, in a previous birth, offered a *kaṇikāra*-flower to **Sumedha Buddha**.¹

¹ ThagA. i. 241.

Kaṇikārapadhānaghara.—A meditation-hall in **Khaṇḍacela Vihāra**, where lived **Padhāniya Thera**.¹

¹ MA. i. 65.

Kaṇikāravālikasamudda Vihāra.—The residence of the Thera **Sāketa-Tissa**, during a whole rainy season.¹

¹ AA. i. 44.

Kaṇirajānu Tissa.—King of Ceylon (A.D. 89-92). He slew his elder brother **Amaṇḍagāmaṇi Abhaya** and occupied the throne. He once

gave judgment in a lawsuit concerning the *uposatha*-house in the **Cetiya-giri vihāra**, and sixty monks who were found guilty of treason against him were captured by his orders and flung into a cave called **Kaṇira**. Hence, probably, his name.¹

¹ Mhv. xxxv. 9 ff.; MT. 640; Dpv. xx. 38.

Kaṇira-pabbhāra.—A cave, probably in the side of the **Cetiya-giri**, into which King **Kaṇirajānu Tissa** ordered sixty monks to be flung, they having been found guilty of high treason.¹

¹ Mhv. xxxv. 11.

Kaṇṭaka (*v.l.* **Kaṇḍaka**).—A novice ordained by **Upananda**. Kaṇṭaka committed an offence with another novice, **Mahaka**. When this became known, a rule was passed that no monk should ordain two novices¹; this rule was, however, later rescinded.² Elsewhere,³ Kaṇṭaka is mentioned as being expelled from the Order for having had sexual intercourse with a nun, **Kaṇṭakā** by name. According to the *Pacittiya*,⁴ Kaṇṭaka held the same false views as **Ariṭṭha** (*q.v.*), and for that reason he was expelled from the Saṅgha. The **Chabbaggiya** monks, however, received him into their ranks and gave him every encouragement. In the *Samantapāsādikā*⁵ Kaṇṭakasāmanera is mentioned with Ariṭṭha and the Vajjiputtakas, as having been an enemy of the Buddha's religion.

¹ Vin. i. 79.

² *Ibid.*, 83.

³ *Ibid.*, 85.

⁴ *Ibid.*, 138 f.

⁵ iv. 874.

Kaṇṭaka Sutta.—When the Buddha was staying at the **Kuṭāgārasālā** in Vesālī, the **Licchavis**, with their retainers, came to visit him in large numbers and created a great uproar. Some of the Buddha's eminent disciples who were with the Buddha, such as **Cāla**, **Upacāla**, **Kakkata**, **Kaḷimbha**, **Nikaṭa** and **Kaṭṭissaha**, therefore, retired into various woodland solitudes, such as **Gosiṅgasālāvana**, which were close by. The Buddha praised them, saying that noise was an obstruction to meditation, and preached this sutta on the ten kinds of obstruction.¹

¹ A. v. 133-5.

Kaṇṭakacetiya.—A cetiya on **Cetiya-pabbata**. Here **Kāḷa-Buddharakkhita** Thera (*q.v.*) preached the **Kāḷakārāma Sutta**.¹

See also **Katthaka** and **Kantaka**.

¹ MA. i. 469 f.

Kaṇṭakadvāravāta.—A village in **Rohaṇa** where the forces of **Parak-kamabāhu I.** inflicted a severe defeat on their enemies.¹ It is identified with the modern **Kaṭupelella**.²

¹ Cv. lxxiv. 85.

² Cv. *Trs.* ii. 29, n. 3.

Kaṇṭakapeṭaka.—A district on the frontier of the **Dakkhiṇadesa** of Ceylon, probably to the east or north-east of **Matale**.¹

¹ Cv. lxix. 10; Cv. *Trs.* 283, n. 2.

Kaṇṭakavana.—A locality in **Rohaṇa** where the general **Rakkha** built a stronghold and attacked the enemy forces.¹

¹ Cv. lxxiv. 56.

Kaṇṭakā (*v.l.* **Kaṇḍakā**).—A nun who was guilty of unchastity with the novice **Kaṇṭaka** (*q.v.*).¹

¹ Vin. i. 85.

Kaṇṭakī Suttā.—A group of three suttas. **Sāriputta** and **Moggallāna** go to **Anuruddha** and ask him various questions. **Anuruddha** says that the four *satipatṭhānas* should be attained both by the *sekha* and the *asekha* (the learner and the adept), and declares that he himself came to understand the thousandfold world-system by developing these four.¹

¹ S. v. 298 f.

Kaṇṭakivana.—A grove near **Sāketa**. The conversation which took place there between **Sāriputta** and **Moggallāna** is recorded in the **Padesa Sutta**.¹ A discussion which took place there on another occasion between these two and **Anuruddha**, is given in the **Kaṇṭakī Sutta**.² The grove was evidently also called **Tikaṇṭakī**³ and the *Commentary* describes it as *mahā-karamadda-vana*, *karamadda* being a shrub (*carissa carandas*). The Buddha also stayed in this grove, and a sermon preached by him to the monks is recorded in the **Tikaṇṭakī Sutta**.⁴

¹ S. v. 174 f.

² *Ibid.*, 298 f.

³ *q.v.*

⁴ A. v. 169.

Kaṇṭhaka.—See **Kanthaka**.

Kaṇṭhapitṭhi.—An important village, among those given by **Agga-bodhi IX.** to a number of small *vihāras* in order that the monks of these *vihāras* could obtain rice-gruel without going, as formerly, to the **Mahāvihāra**.¹

¹ Cv. xlix. 89.

Kaṇḍaka.—See **Kaṇṭaka**.

Kaṇḍakā.—See **Kaṇṭakā**.

Kaṇḍakī.—See **Kaṇṭakī**.

Kaṇḍadevamālava.—A Damiḷa chief who fought against **Parakkama-bāhu's** general **Laṅkāpura**, and was defeated at **Muṇḍikkāra**. Later, when Kaṇḍadevamālava owed allegiance to Parakkamabāhu, **Laṅkāpura** restored Muṇḍikkāra to him and appointed him chief of the two districts of **Maṅgala**.¹

¹ Cv. lxxvi. 187, 208, 210.

Kaṇḍanagara.—A locality in Ceylon; to the north of it was the **Girinelavāhanaka Vihāra**, built by **Sūratissa**.¹

¹ Mhv. xxi. 6.

Kaṇḍamba.—A Damiḷa chief, ally of **Kulasekhara**.¹

¹ Cv. lxxvii. 55, 80, 90.

Kaṇḍaraggisāma.—A celebrated physician, mentioned in a list of such.¹

¹ Mil. 272.

Kaṇḍarāyana.—A brahmin. He visited **Mahā Kaccāna** at the **Gundavana** near **Madhurā** and accused him of not paying due respect to elderly brahmins, but when Mahā Kaccāna preached to him he expressed delight and offered himself as the Thera's disciple.¹ *v.l.* **Kuṇḍarāyana**.

¹ A. i. 67 f.

Kaṇḍari.—King of Benares; his story is given in the **Kaṇḍari Jātaka** (*q.v.*).

Kaṇḍari Jātaka (No. 341).—**Kaṇḍari**, a king of Benares, was very handsome; each day he received one thousand boxes of perfume for his use, and his food was cooked with scented wood. His wife, **Kiṇṇarā**, was very beautiful; his chaplain was **Pañcālacaṇḍa**. One day, Kiṇṇarā, on looking out, saw a loathsome cripple in the shade of a *jambu*-tree near her window, and conceived a passion for the man. Thereafter she would wait for the king to fall asleep and would then, nightly, visit the cripple, taking him dainty foods and having her pleasure with him. One day the king, returning from a procession, saw the misshapen creature, and asked the chaplain if such a man could ever win the love

of a woman. The cripple, hearing the question, proudly boasted of his intimacy with the queen. At the chaplain's suggestion the king watched the queen's movements that same night, and saw the cripple abuse her and strike her for being late in coming. The blow fell on her ear breaking off her ear ornament, which the king picked up.

The next day he ordered the queen to appear before him in all her ornaments, and having proved that he knew of her infidelity, handed her over to the chaplain to be executed. Pañcālacaṇḍa, pitying the woman, begged that she should be pardoned, because in being unchaste she had but obeyed the instincts common to all women. To prove his contention, Pañcālacaṇḍa took the king with him and, in disguise, they wandered through Jambudīpa, testing the virtue of various women, including that of a young bride who was being taken to her husband's house. Convinced that all women were alike, the king spared Kiṇṇarā's life, but drove her out of the palace together with the cripple, and caused the *jambu*-tree to be cut down.

The story was among those related by the bird **Kuṇāla** to his friend **Puṇṇamukha**, testifying to the unfaithfulness of women. Kuṇāla is identified with Pañcālacaṇḍa.¹

¹ J. v. 437-40; J. iii. 132.

Kaṇḍina Jātaka (No. 13).—A mountain stag fell in love with a doe who had gone into the forest from the village during the time of the ripening of the corn. When the time came for the doe to return to the village, the stag, in his love, accompanied her. The people of the village, knowing of the deers' return, lay in ambush for them. The doe, seeing a huntsman, sent the stag on ahead, and he was killed and eaten. The doe escaped. The Bodhisatta, who was a forest-deva, seeing the incident, preached to the other forest-dwellers on the three infamies: it is infamy to cause another's death; infamous is the land ruled by a woman; infamous are the men who yield themselves to women's dominance.¹

The circumstances in which the story was related are given in the **Indriya Jātaka**.

¹ J. i. 153-6.

Kaṇḍiyūru.—A Damiḷa chieftain and ally of **Kulasekhera**.¹

¹ Cv. lxxvi. 140.

1. **Kaṇḍula**.—The state-elephant of **Duṭṭhagāmiṇi**. He was of the **Chaddanta** race, and was left by his mother and discovered by a fisherman, **Kaṇḍula**, after whom he was named.¹

¹ Mhv. xxii. 62 f.

He grew up to be of great strength. When Duṭṭhagāmiṇī's father died, his younger son, **Tissa**, took possession of the queen-mother and of Kaṇḍala, the state-elephant, and fled, but in the battle between the brothers, Kaṇḍala shook himself free from Tissa and went over to Duṭṭhagāmiṇī, whom he served to the end of his life. Kaṇḍala took a prominent part in the campaign against the Damiḷas, distinguishing himself particularly in the siege of **Vijitapura**.² In the single combat between **Elāra** and Duṭṭhagāmiṇī, Kaṇḍala attacked Elāra's elephant, Mahāpabbata, and disabled him.³ It is said that once the warrior **Nandhimitta** seized Kaṇḍala by his tusks and forced him on to his haunches, and Kaṇḍala nursed a grudge against him until Nandhimitta rescued him from being crushed under a gate-tower which fell on him during his attack on Vijitapura.⁴

² Mhv., xxiv. 15, 89.

³ Mhv., xxv. 5-83.

⁴ *Ibid.*, 22, 39 f.; see also Dpv. xviii. 53; Mbv. 133.

2. **Kaṇḍala**.—The fisherman who found the elephant **Kaṇḍala** and reported the matter to the king.¹

¹ Mhv. xxii. 62 f.

Kaṇḍuvetṭi.—A Damiḷa chief and vassal prince of South India, ally of **Kulasekhera**.¹

¹ Cv. lxxvii. 79.

Kaṇḍuvetṭhi.—A city in India, the capital of **Narasiha**; perhaps a variant reading of **Kaṇḍuvetṭi**.¹ Hultszch² says that both names are synonyms with Kāḍavarū, a designation of the Pallava kings.

¹ Cv. xlvii. 7.

² *J.R.A.S.* 1913, p. 527.

Kaṇṇakatthala.—A deer-park in **Ujuṇṇā**. There the Buddha sometimes stayed; he was once visited there by **Acela Kassapa**, to whom he preached the **Kassapasihanāda Sutta**,¹ and again by **Pasenadi**, king of Kosala; to him he preached the **Kaṇṇakatthala Sutta**.²

¹ D. i. 161.

² M. ii. 125.

Kaṇṇakatthala Sutta.—**Pasenadi** visits the Buddha at the Deer Park in **Kaṇṇakatthala** and conveys to him the greetings of his two queens **Somā** and **Sakulā**. He then enquired of the Buddha if it were true that, according to him, no recluse or brahmin could claim absolute knowledge and insight. The Buddha explains that his teaching is that no one can

know and see everything at one and the same time. The king proceeds to ask whether there is any distinction of caste in the matter of deliverance and whether there are any gods. **Viḍūḍabha** and **Ānanda** join in the discussion, and then **Saṇḍjaya Ākāśagotta**, charged with having spread a wrong interpretation of the Buddha's teaching, is announced and lays the blame on Viḍūḍabha. The arrival of the king's chariot puts an end to the dispute.¹

¹ M. ii. 125 ff.

Kaṇṇakujja.—A district in **Jambudīpa**; it is mentioned in a list of places passed by the Buddha on his way from **Verañjā** to **Bārāṇasī**, across the Ganges, the route passing through **Verañjā**, **Soreyya**, **Saṅkassa**, **Kaṇṇakujja**, **Payāgatittha**, here crossing the river to Benares.¹ It may have been the very road followed by **Revata** when going from **Saṅkassa** to **Sahajāti**, this road passing through **Kaṇṇakujja**, **Udumbara**, and **Aggalapura**.²

In the *Dīpavaṃsa*³ the city is called **Kaṇṇagoccha**, and is said to have been the capital of nine kings of the **Mahāsammata** race, the last king being **Naradeva**.

According to Hiouen Tshang, the distance from **Saṅkassa** to **Kaṇṇakujja** was two hundred *li*, or thirty-three miles, in a north-west direction. Fa Hsien gives the distance as forty-nine miles.⁴

According to the *Buddhavaṃsa Commentary*,⁵ it was at **Kaṇṇakujja** that **Phussa** Buddha first preached to his two chief disciples. Again,⁶ it was at the gates of **Kaṇṇakujja** that the Buddha **Kakusandha** showed the *Twin Miracle*.

¹ Vin. iii. 11.

² Vin. ii. 299.

³ iii. 26; MT. (82) calls it **Kaṇṇagotta**.

⁴ *Buddhist Records*, p. 205; Giles, p. 47.

For a descriptive account see CAGI.

433 ff.; see also Mtu. ii. 442 f.; 459 f.; 485 and iii. 16, 34.

⁵ p. 193.

⁶ BuA. 210.

Kaṇṇagoccha, **Kaṇṇagotta**.—See **Kaṇṇakujja**.

Kaṇṇapennā.—A river in the **Mahimsaka** country, running out of Lake **Saṅkhapāla**. At the bend of the river and near its source was the mountain **Candaka**, near which the king of Magadha lived in a hut of leaves, and where he was visited by the Nāga **Saṅkhapāla**.¹ The river must have formed a lake at this bend, the lake being referred to as **Kaṇṇapennā-daha**.²

¹ J. v. 162 f.

² *Ibid.*, 168.

Kaṇṇamuṇḍa, Kaṇṇamuṇḍaka.—One of the seven great lakes of **Himavā**.¹ Its waters never grew hot.² Once a mango from a tree growing on the banks of this lake came into the possession of **King Da-dhivāhana**, and from its stone grew a tree which bore very sweet fruit.³

¹ A. iv. 101; DA. i. 164; J. v. 415; | ² SnA. ii. 407.
AA. ii. 759; MA. ii. 692, etc. | ³ J. ii. 104.

Kaṇṇāṭa.—The name given in the *Cūḷavaṃsa* to the Kanarese of South India. They are often mentioned as mercenary soldiers in Ceylon.¹

¹ *E.g.*, Cv. lv. 12; lx. 24, 26; lxx. 230.

Kaṇṇāvaḍḍhamāna.—A mountain in Ceylon, the residence of the Nāga-king, father of **Cūḷodara** and brother-in-law of **Mahodara**.¹

¹ Mhv. i. 49; but see my edition of the | of the mountain to be *Vaḍḍhamāna*.
Mahāvamsa-Tīkā, where I take the name |

Kaṇṇikāragalla.—A tank in Ceylon, restored by **Gajabāhu**.¹

¹ Cv. lxviii. 45.

1. **Kaṇha.**—A name for **Māra** (*q.v.*).¹

¹ *E.g.*, Sn. v. 355; M. i. 377; D. ii. 262; Thag. v. 1189.

2. **Kaṇha.**—The name of the Bodhisatta; he was born in a brahmin family and later became a sage. He is also called **Kaṇha-tāpasa**, and is mentioned among those the memory of whose lives caused the Buddha to smile.¹ See **Kaṇha Jātaka** (2).

¹ DhsA. 294, 426.

3. **Kaṇha.**—Another name of **Vāsudeva**¹; the scholiast explains that he belonged to the **Kaṇhāyanagotta** (*q.v.*).

¹ J. iv. 84, 86; vi. 421; PvA. 94 ff.

4. **Kaṇha.**—Son of **Disā**, a slave girl of **Okkāka**. He was called **Kaṇha** because he was black and, like a devil (*kaṇha*), spoke as soon as he was born. He was the ancestor of the **Kaṇhāyanagotta**.¹ Later he went into the Dekkhan and, having learnt mystic verses, became a mighty seer. Coming back to **Okkāka**, **Kaṇha** demanded the hand of the king's daughter **Maddarūpi**. At first the request was indignantly refused, but when **Kaṇha** displayed his supernatural powers he gained the princess.²

¹ D. i. 93.

² *Ibid.*, 96 f.; DA. i. 266.

5. **Kaṇha**.—A Pacceka Buddha, mentioned in the *Isigili Sutta*.¹

¹ M. iii. 71.

6. **Kaṇha**.—A dog. See **Mahā-Kaṇha**.

7. **Kaṇha**.—See **Kaṇhadipāyana**.

1. **Kaṇha Jātaka** (No. 29).—The story of **Ayya-kālaka** (*q.v.*). The story was related by the Buddha to the monks, who expressed great wonder at the miracles performed by him at **Sankassa**. It was not only in his last birth that he performed wonders.

The old woman in the story is identified with **Uppalavaṇṇā**.¹

The story is also given in the *Aṅguttara Commentary*,² with a few additional details. The *Dhammapada Commentary*³ refers to it as the **Kaṇhausabha Jātaka**.

¹ J. i. 193 ff.

² i. 415.

³ iii. 213.

2. **Kaṇha Jātaka** (No. 440).—The story of **Kaṇha-tāpasa**. He was the only son of a brahmin in Benares and inherited great wealth; he was educated at **Takkasilā**. When his parents died he gave away all his wealth and retired to the Himālaya, where he practised rigid asceticism, never entering a village, eating the produce of only one tree, and living not even in a hut. He acquired great mystic powers, and **Sakka's** throne was heated by his virtue. Sakka visited him and, having tested him and asked him various questions, granted him six boons. The ascetic chose only such things as pertained to the life of renunciation. Sakka decreed that the tree under which the ascetic lived should bear fruit perennially.

The Sakka of the story was **Anuruddha**. It is said that the ascetic was called Kaṇha on account of his dark complexion.

The story was related to **Ānanda** in explanation of the Buddha's smile as he was passing a certain spot in the **Nigrodhārāma** in Kapilavatthu; it was the spot where the ascetic Kaṇha practised his meditations.¹

¹ J. iv. 6 ff.

Kaṇhausabha Jātaka.—See **Kaṇha Jātaka** (1).

Kaṇhagaṅgā.—The name of one part of the river which flows from **Anotatta**. This part is sixty leagues long and flows over a rocky bed.¹

¹ SnA. ii. 439; AA. ii. 760; UdA. 302; MA. ii. 586, etc.

Kaṇhagundāvana.—See **Gundāvana**.

Kaṇhadāsa.—The donor of the vihāra in **Kāveripaṭṭana**, where lived **Buddhadatta**, author of *Madhuratthavilāsinī*, the commentary on the *Buddhavaṃsa*.¹

¹ BuA. 249.

Kaṇhadinna Thera.—An arahant. He belonged to a brahmin family in **Rājagaha**. Having heard **Sāriputta** preach, he entered the Order and became an arahant. In the past he met the Buddha **Sobhita** and offered him a *punnāga*-flower.¹

He is evidently the same as Kaṇhadinna, son of **Bhāradvāja** Thera (*q.v.*²), and is probably identical with **Giripunnāgiya** of the *Apadāna*.³

¹ Thag. v. 179; ThagA. i. 304.

² ThagA. i. 303.

³ ii. 416.

1. **Kaṇhadīpāyana.**—An ascetic of great power. When the **Andhakaveṇhudāsaputtā** found themselves unable to capture **Dvāravati**, because the city rose into the air when attacked, they sought the ascetic's help. He told them that an ass wandered round the city and brayed at the sight of an enemy, when the city immediately rose up into the sky. The Andhakaveṇhus sought the ass and begged for his help. Acting on the ass's advice, they tied eight great iron posts to the gates, thus preventing the city from rising. In this way they captured it.¹

Later, their sons, wishing to test Kaṇhadīpāyana's powers of clairvoyance, played a practical joke on him. They tied a pillow to the belly of a young lad, and dressing him up as a woman, took him to the ascetic and asked when the baby would be born. The ascetic replied that on the seventh day the person before him would give birth to a knot of acacia wood which would destroy the race of **Vāsudeva**. The youths thereupon fell on him and killed him, but his prophecy came true.² This ascetic is evidently not the one mentioned in the *Jātaka* bearing his name, for there he is identified with the Bodhisatta, while in the story given above the Bodhisatta was the ascetic's contemporary and was called **Ghaṭapaṇḍita** (*q.v.*).

The immolation of Kaṇhadīpāyana and its consequences are often referred to.³

¹ J. iv. 83.

² *Ibid.*, 87.

³ *E.g.*, J. v. 114; 267, 273.

2. **Kaṇhadīpāyana.**—An ascetic; his story is given in the **Kaṇhadīpāyana Jātaka**.

Kaṇhadipāyana Jātaka (No. 444).—During the reign of **Kosambika** in **Kosambī**, two brahmins, **Dipāyana** and **Maṇḍavya**, gave away their vast wealth and lived for fifty years as ascetics in **Himavā**. After that, while on a pilgrimage to Benares, they were entertained by a householder who was also named **Maṇḍavya**. **Dipāyana** journeyed on while the ascetic **Maṇḍavya** remained in a cemetery near Benares. There some robbers left some stolen goods outside his hut, and **Maṇḍavya**, being charged before the king, was impaled, but by virtue of his great powers he continued to live. **Dipāyana** came to see his friend, and finding him thus and learning that he bore no ill-will towards anyone, took up his abode under his impaled body. Gouts of gore fell from **Maṇḍavya**'s wound on to **Dipāyana**'s golden body and there dried, forming black spots; so he came to be called **Kaṇha-Dipāyana**. When the king heard of this, he had **Maṇḍavya** released with a piece of the stake still inside him, on account of which he came to be called **Āṇi-Maṇḍavya**. **Dipāyana** returned to the householder **Maṇḍavya**, whose son **Yaññadatta** he helped to heal by an Act of Truth, the child having been bitten by a snake while playing ball. The lad's parents then performed acts of Truth. In this declaration of Truth it was disclosed that **Dipāyana** had no desire for the ascetic life, that the father did not believe in the fruits of generosity, and that the mother had no love for her husband. They thereupon admonished each other and agreed to mend their ways.

The **Maṇḍavya** of the story was **Ānanda**, his wife **Visākhā**, the son **Rāhula**, **Āṇi-Maṇḍavya** **Sāriputta** and **Kaṇha-Dipāyana** the Bodhisatta.¹

The occasion for the story is the same as that for the **Kusa Jātaka** (*q.v.*).

In one verse **Kaṇha-Dipāyana** is addressed merely as **Kaṇha**.²

The story is also given in the *Cariyāpīṭaka*.³

¹ J. iv. 27 ff.

² *Ibid.*, p. 33.

³ p. 99 f.

Kaṇhadevala.—Another name for **Asita**.¹

¹ SnA. ii. 487.

Kaṇhanadi.—Another name for **Kālanadi**, the river forming the boundary of **Rohaṇa**.¹

¹ Cv. liii. 20; Cv. *Trs.* i. 173, n. 5.

Kaṇhapakka Vagga.—The first chapter of the *Mātugāma Saṃyutta*.¹

¹ S. iv. 238-43.

Kaṇhamitta.—The real name of the thera **Vallīya** (*q.v.*) of **Vesālī**.
v.l. **Gaṇḍimitta**.

Kaṇhavāṭa.—A locality in **Rohaṇa**.¹

¹ Cv. lxxv. 174.

Kaṇhasiri.—Another name for **Asita**.¹

¹ Sn. v. 689.

1. **Kaṇhā.**—Daughter of the king of **Kosala**. Before she was born, **Brahmadatta**, king of Benares, killed her father and carried off her mother. When the child was born, Brahmadatta adopted her as his own daughter; she is, therefore, called *dvepitikā* (=having two fathers). The king promised to grant her a boon, and she held a *svayamvara*, at which she chose as her husbands all the five sons of King **Paṇḍu**; **Ajjuna**, **Bhīma**, **Nakula**, **Yuddhiṭṭhila**, and **Sahadeva**.¹

By her strong passions she won the love of them all. Not satisfied with them, she also made love to a hump-backed slave who was in her service. One day, when she was sick, all her husbands were gathered round her, and she made signs to each of them to show that she loved him best. Ajjuna, however, was suspicious, and by questioning the hump-back, learnt the truth. The five brothers left her and retired to the Himālaya, where they became ascetics. The story was related by **Kuṇāla**, who is identified with Ajjuna.²

¹ According to the Mahābhārata, Draupadī, daughter of the Pañcāla king, was the wife of these five princes.

² J. v. 424, 426 f.

2. **Kaṇhā.**—See **Kaṇhājinā**.

Kaṇhāgotamakā, Kaṇhāgotamikā.—A royal family of **Nāgas**.¹

¹ A. ii. 72; J. ii. 145.

Kaṇhājinā.—Daughter of **Vessantara** and **Maddī**. She was so called because, at birth, she was laid on a black skin.¹ When Vessantara retired to the forest, his wife and children accompanied him to **Vaṇkagiri**. Later, both Kaṇhājinā and her brother **Jālī** were given to **Jūjaka** as slaves and were ill-treated by him. For sixty leagues they travelled with him, led and guarded by the gods, till they came to the court of their grandfather **Sañjaya**, king of **Sivi**, and there they were released, Kaṇhājinā's price being one hundred elephants, one hundred male and female slaves, etc. The children afterwards rejoined their parents and lived happily at the court.²

¹ J. vi. 487.

² *Ibid.*, 513 ff.

Kaṇhājīnā is identified with **Uppalavannā**.³ In the verses she is sometimes called **Kaṇhā**.⁴

Vessantara's gift of his children is considered the greatest of his gifts.⁵

³ J.vi. 593.

⁴ *E.g.*, 546, 548, 553.

⁵ *E.g.*, *Milinda*, 117, 275, 284; Cyp. p. 80; DhA. i. 406; AA. i. 64.

Kaṇhayāna.—The name of the family to which belonged **Vāsudeva**¹ and **Ambaṭṭha**.² The family was descended from a sage named **Kaṇha**. (See **Kaṇha** (4).)

¹ J. iv. 84; vi. 421.

² D. i. 93.

Kataka.—A village in Ceylon granted by **Aggabodhi IV.** for the maintenance of the *padhanāghara*, which he built for the Elder **Dāthāsiva**.¹

¹ Cv. xlv. 12.

“**Kati chinde**” **Sutta**.—Preached in answer to a deva's question as to how many bonds an arahant should cut. Five, says the Buddha.¹

¹ S. i. 3.

Kattala.—A village in South India belonging to **Toṇḍamāna**.¹

¹ Cv. lxxvii. 51.

Kattikapabbata.—A village in **Rohaṇa** given by **Dappula I.** to the **Tissavihāra**.¹

¹ Cv. xlv. 59.

Kattikā.—Name of a constellation and also of a month (October to November), during which the full moon is near the constellation of Pleiades (*kattikā*). It is the last month of the rainy season.¹ The full-moon day of the month was observed as a festival and great rejoicings were held, particularly at night.²

¹ See, *e.g.*, *Netti*. 143. For details see N.P.D. *s.v.*

² *E.g.*, J. i. 433; 499, 508.

Katthaka Cetiya.—A structure built by the queen consort of **Udaya I.**¹ Can this be identical with **Kaṇṭhaka Cetiya** (*q.v.*)?² The *Sumaṅgalavilāsini*³ mentions a **Katthakasāla-pariveṇa** (*v.l.* **Kanthakasāla**, **Kandara-sālā**), the abode of a monk named **Mahāsaṭṭhivassa** (*q.v.*) who lived in the time of King **Vasabha**. **Kanthakasāla** (? **Katthakasāla**)-pariveṇa was also the residence of a young novice who won the esteem of **Tissa**, a minister of King **Saddhā-Tissā**.⁴

¹ Cv. xlix. 23.

² See also Cv. *Tre*. i. 129, n. 3.

³ DA. i. 291.

⁴ AA. i. 262.

Katthakasāla.—See **Katthaka Cetiya.**

Katthi Sutta.—Preached to the monks at **Sahajāti** by **Mahā-Cunda**. It deals with ten qualities of which a monk should rid himself if he is to increase and prosper in the *dhammavinaya*.¹

¹ A. v. 157 ff.

1. **Kathā Sutta.**—A monk should not indulge in childish talk—*e.g.*, about kings, robbers, ministers, etc.—but should speak only of Ill and things connected therewith.¹

¹ S. v. 419 f.

2. **Kathā Sutta.**—On the five qualities which help a monk who practises *ānāpānasati* to attain to the immovable state (*akuppam*). These qualities include conversation which enlarges the mind.¹

¹ A. iii. 120 f.

Kathāvatthu.—The fifth of the seven books of the *Abhidhamma Piṭaka*.¹ It seems to have been compiled when the contents of at least the *Dhammasaṅgani*, the *Vibhaṅga* and *Paṭṭhāna* were already accepted as orthodox. Tradition ascribes its compilation to **Moggaliputta-Tissa** at the end of the Third Council, held under Asoka's patronage, at **Pāṭali-putta**.² It was rejected by some on the ground that it was set forth two hundred and eighteen years after the Buddha's death, and was hence only a disciple's utterance; but the Commentaries take the view that the *mātikā*, the principles taught therein, were laid down by the Teacher himself, and that the whole work should be regarded as the utterance of the Buddha, just as the **Madhu-piṇḍika Sutta**, preached really by **Mahā-Kaccāna**, is considered as the Buddha's teaching. The book consists of twenty-three chapters, and is a collection of discussions (*kathā*) and refutations of the heretical views of various sects on matters connected with theology and philosophy. The Buddha's authority is accepted as final.³

It has sometimes been suggested⁴ that Asoka's Rock Edict IX. has been influenced by the Kathāvatthu. The therī **Khemā**, chief of the Buddha's women disciples, describes herself as being "Kathāvatthu-visārādā,"⁵ thus strengthening the theory that the Kathāvatthu was known already in the Buddha's time.

The *Udāna Commentary*⁶ refers to a *Kathāvatthupakarāṇa-Tīkā* for details of certain points raised.

¹ Sometimes called the third, *e.g.*, in Mbv. 94.

² Mhv. v. 278; Dpv. vii. 41, 56-8.

³ See the very valuable Preface to the *Points of Controversy*, by Mrs. Rhys

Davids, vii ff. See also Rhys Davids on "Questions discussed in the Kathāvatthu," *J.R.A.S.* 1892.

⁴ *E.g.*, *J.R.A.S.* 1915, 805 ff.

⁵ ThigA. 135.

⁶ UdA. 94.

1. **Kathavatthu Suttā.**—A group of seven suttas on the topics of discourse—past, future, and present—and the qualities which show whether a person is competent or incompetent to discuss. The profit of talk is the release of the mind from grasping.¹

¹ A. i. 197 f.; cf. D. iii. 220 (*Kathāvatthūni*).

2. **Kathāvatthu Sutta.**—Monks should not indulge in idle talk, as of kings, robbers, great ministers, etc. There are, for monks, ten suitable topics of conversation, such as contentment, virtue, energy, wisdom, etc.¹

¹ A. v. 128 f.

Kathāvivaraṇa.—A book mentioned in the *Gandhavaṇṣa*.¹

¹ p. 65.

Kathika Sutta.—The true preacher is one who preaches revulsion from the body, its fading away and its cessation.¹

¹ S. iii. 163.

1. **Kadamba, Kadambaka.**—The river that flows past **Anurādhapura**, on the eastern side, now called the *Malvatu Oya*.¹ Near the river was the **Nivatta-cetiya**.² The river ford, the **Gaṅgalatittha**,³ formed the beginning of the boundary line of the *sīmā* of the **Mahāvihāra**, and this line also ended at the river bank.⁴ The road from **Anurādhapura** to **Cetiyaḡiri** lay across the *Kadamba-nadī*, and pious kings, such as **Mahā-Dāṭhika-Mahā-Nāga**, spread carpets from the river up to the mountain so that pilgrims could wash their feet in the river and approach the mountain shrines with clean feet.⁵

The road from the *Kadamba* river to *Thūpārāma* passed through the **Rājamātudvāra**.⁶ **Moggallāna II.** dammed up the river among the mountains and thus formed three tanks, the **Pattapāsānavāpi**, the **Dhanavāpi**, and the **Garitara**,⁷ and **Udaya II.** built a weir for the overflow of the river.⁸

In the time of **Kakusandha** Buddha, the capital of Ceylon, **Abhaya-nagara**, lay to the east of **Kadambanadī**.⁹

See also **Kalamba**.

¹ Mhv. vii. 43; and *Trs.* 58, n. 3.

² Mhv. xv. 10. ³ MṬ. 361.

⁴ Mhv. xv. 191.

⁵ *Ibid.*, xxxiv. 78.

⁶ SA. i. 173.

⁷ Cv. xli. 61.

⁸ *Ibid.*, li. 130.

⁹ Mhv. xv. 59; Dpv. xv. 39; xvii. 12;
see also Mbv. 120, 134 f.

2. **Kadamba**.—A mountain near **Himavā**. Seven Pacceka Buddhas once lived there.¹

¹ Ap. ii. 382.

Kadambagona.—A vihāra built by **Aggabodhi V.** in **Mahāthala**, and probably presented to the **Pamsukūlins**.¹

¹ Cv. xlviii. 3; Cv. *Trs.* i. 110, n. 1.

1. **Kadambapupphiya Thera**.—An arahant. Ninety-four kappas ago he saw seven Pacceka Buddhas on a mountain named **Kukkuṭa**, near **Himavā**, and honoured them with *kadamba*-flowers. Ninety-two kappas ago he became king seven times, under the name of **Phulla** (*v.l.* **Puppha**¹). He is probably identical with **Sangharakkhita Thera**.²

¹ Ap. i. 178.

² ThagA. i. 216.

2. **Kadambapupphiya Thera**.—An arahant. Ninety-one kappas ago he saw the Buddha **Vipassī** pass by his house and offered him a *kadamba*-flower.¹

¹ Ap. i. 287.

Kadaligāma.—A village to the north of **Samantakūṭa** and on the road which led to it from the north. It is situated on a small river which joins the Maskeli river and ultimately flows into the Kelani river. **Vijayabāhu I.** built rest-houses at the village for the use of pilgrims coming to Samantakūṭa.¹

Kadali is to be identified with the modern Kehelgamuva.²

Perhaps the **Kadalisenagāma**, where **Devappatirāja** built a bridge of one hundred staves, may be the same village, but this is questionable.³ This is more likely to be the modern Kehellenāva.⁴

¹ Cv. lx. 66.

² Cv. *Trs.* i. 221, n. 3.

³ Cv. lxxxvi. 41.

⁴ Cv. *Trs.* ii. 174, n. 3.

Kadalīnivātaka.—A locality in Ceylon situated on the road from **Dakkhiṇadesa** (more exactly **Mahāgalla**) to **Anurādhapura**.¹ A battle took place there between King **Sanghatissa** and King **Moggallāna** (afterwards Moggallāna III.).² A later battle was fought there between **Aggabodhi VI.** and Prince **Aggabodhi** of **Dakkhiṇadesa**.³

¹ Cv. *Trs.* i. 114 n. 3; i. 74, n. 2.

² Cv. xlv. 6.

³ *Ibid.*, xlviii. 50.

Kadalīpattagāma.—A village in **Rohaṇa** near the ford called **Nilavalā**, and close to the modern **Mātara**.¹

¹ Cv. lxxv. 49; Cv. *Trs.* ii. 48, n. 2.

Kadalipupphiya.—See **Kandalipupphiya**.

Kadaliphaladāyaka Thera.—An arahant. Thirty-one kappas ago he saw a Buddha and gave him a banana fruit.¹ He is probably identical with **Cūlaka Thera**.²

¹ Ap. i. 297.

² ThagA. i. 334.

Kadalivāta.—One of the Vanni kings of Ceylon, head of the mercenary soldiers who were driven out of Ceylon by **Bhuvanekabāhu I**.¹

¹ Cv. xc. 33.

Kaddamadaha.—A lake, on the bank of which was **Vāraṇā**, where **Mahā-Kaccāna** once stayed, and where he was visited by the brahmin **Ārāmadanḍa**.¹

¹ A. i. 65.

Kaddūragāma.—A village near **Ālisāra**; the village entrenchment was captured by **Māyāgeha**, general of **Parakkamabāhu I**.¹

¹ Cv. lxx. 165.

Kaddūravaḍḍhamāna.—A tank in Ceylon. It was joined up to the **Giritālaka** tank by the **Kāveri** canal, and to the **Arimaddavijayaggāma** tank by the **Somavati** canal. It formed part of the irrigation schemes of **Parakkamabāhu I**.¹

¹ Cv. lxxix. 55 f.

Kanakadattā.—A nun, disciple of **Koṇāgamana**, who brought a branch of the Buddha's *udumbara*-bodhi to Ceylon. She, with her following, was left behind by the Buddha.¹ *v.l.* **Kantakānandā** and **Kandanandā**.

¹ Dpv. xvii. 17.

Kanakapabbata.—A mountain near **Saṅkassa**. There King **Arindama** questioned the Buddha **Sumaṅgala** about *nirodha*, and eighty crores of beings realised the Truth. The mountain came into existence as a result of Arindama's good fortune.¹ *v.l.* **Kañcanapabbata**.

¹ Bu. v. 13; BuA. 129.

Kanakamuni.—See **Koṇāgamana**.

Kanakāgamana.—See **Koṇāgamana**.

Kanasiya.—A Damila chief, conquered by **Lankāpura** at **Tirive-kambama**.¹

¹ Cv. lxxvi. 238.

Kanāda.—A teacher of philosophy, mentioned with **Kapila**, as teaching that the soul was limitless (*na antavā*).¹

¹ UdA. 339.

Kaniṭṭha-Tissa, Kaniṭṭha-Tissaka.—King of Ceylon (227-245 A.D.). He was the younger brother of **Bhātika-Tissa**. He built the **Ratana-pāsāda** at **Abhayagiri** for **Mahānāga** of **Bhūtārāma**, and he also built at Abhayagiri a wall, a great pariveṇa, and the **Maṇisoma-vihāra**. He built a cetiya at **Ambatthala**, restored the temple at **Nāgadīpa**, and made the **Kukkuṭagiri** cells. Among his other works were fourteen pāsādas at the **Mahāvihāra**, a road to the **Dakkhiṇavihāra**, the **Bhūtārāma-vihāra**, the **Rāmagoṇaka**, the **Nandatissa** monastery, the **Anulatissa-pabbata-vihāra**, the **Niyelatissārāma**, the **Pilapiṭṭhi-vihāra**, and the **Rājamahā-vihāra**.

He had two sons, **Khuḷjanāga** and **Kuñcanāga** (*q.v.*).¹

¹ Mhv. xxxvi. 6 ff.

Kantaka-cetiya.—A building on the **Cetiya-pabbata**. Near it were many rock cells, sixty-eight of which were built by **Devānampiya-Tissa**.¹ Can this be the same as **Kaṇṭaka-cetiya** (*q.v.*)? See also **Katthaka**.

¹ Mhv. xvi. 12.

Kantakānandā.—See **Kanakadattā**.

Kanthaka (*v.l.* **Kaṇṭhaka**).—The horse on which **Gotama** left his father's palace, accompanied by his attendant **Channa**. It is said that when Kanthaka was saddled for the journey, he realised the importance of the hour and neighed loudly for joy, but the gods muffled the sound of his neighing as also that of his footsteps as he galloped through the streets; ordinarily the sound of his neighing and galloping could be heard throughout **Kapilavattu**. He was eighteen cubits long from neck to tail and proportionately broad, quite white in colour, like a clean conch-shell.

In this journey of Gotama, Channa held on to Kanthaka's tail. The horse had the strength, had it been necessary, to clear the ramparts of the city, eighteen hands high, at one bound, with the prince and Channa

on his back. Just outside Kapilavatthu the prince stopped the horse, in order to take a last look at the city. A cetiya was later erected on this spot and called **Kanthakanivatta-cetiya**. The horse travelled thirty leagues between midnight and the following morning, as far as the river **Anomā**. It is said that Kanthaka could travel round the whole *cakka-vāla* in one night. With one leap the horse cleared the river, which was eight fathoms wide. On arriving on the opposite bank, the Bodhisatta gave orders that Kanthaka should be taken back to Kapilavatthu, but Kanthaka kept looking back at his master, and when the Bodhisatta disappeared from view the horse died of a broken heart, and was reborn in **Tāvātimsa** under the name of **Kanthaka-devaputta**.¹

Kanthaka was born on the same day as the Bodhisatta.² In heaven he had a magnificent palace of *velūriya* gems, which **Moggallāna** visited on one of his tours in Tāvātimsa.³

¹ J. i. 62-5; Mtu. ii. 159 f., 165, 189, 190; VibhA. 34, etc.; Buddhacarita, v. 3, 68; vi. 53 ff.

² J. i. 54; BuA. 106, 234, etc.

³ Vv. 73 f.; VvA. 311-18; see also DhA. i. 70; iii. 195.

Kanthakanivatta-cetiya.—See **Kanthaka**.

Kanthakasāla-pariveṇa.—See *s.v.* **Katthaka**.

Kandagalaka.—A bird, a former birth of **Devadatta**. See the **Kandagalaka Jātaka**.

Kandagalaka Jātaka (No. 210).—The Bodhisatta was once a woodpecker named **Khadiravaniya**, and he had a friend named **Kandagalaka**. One day Khadiravaniya took Kandagalaka with him into the acacia wood (*khadiravana*) and gave him insects from the acacia trees. As Kandagalaka ate them, pride rose in his heart and, feeling he could get food without his friend's assistance, he told him so. In spite of the warning of Khadiravaniya, Kandagalaka pecked at an acacia trunk, broke his beak, and fell down dead.

The story was related in connection with **Devadatta's** attempts to imitate the Buddha, these attempts ending in his own ruin. Kandagalaka is identified with Devadatta.¹

¹ J. ii. 162-4.

Kandanandā.—See **Kanakadattā**.

Kandara Vihāra.—A monastery in Ceylon, built by **Thūlanātha**, younger son of **Saddhātissa**.¹ According to the *Mahāvamsa Tīkā*,² the vihāra was in **Rohaṇa**.

¹ Mhv. xxxiii. 15.

² p. 442.

Kandaraka.—A wandering ascetic who visited the Buddha at **Campā**. See **Kandaraka Sutta**. Buddhaghosa¹ describes him as a *channaparibbājaka* (a clothed ascetic).

¹ MA. ii. 565.

Kandaraka Sutta.—Once, when the Buddha was at **Campā**, on the banks of Lake **Gaggara**, he was visited by **Pessa**, the elephant trainer's son, and **Kandaraka**, the Wanderer. Pessa saluted the Buddha and sat down, while Kandaraka, after his salutation, remained standing. Surveying the assembly of monks gathered round the Buddha and observing their great silence, Kandaraka expressed his admiration of the Buddha's training. The Buddha explained that all Buddhas school their disciples in the four *satipaṭṭhānas*. Pessa stated that it was far more difficult to train men than animals. The Buddha agreed and enumerated the four kinds of people in the world: those who torment themselves, torment others, torment both themselves and others, and, lastly, those who torment neither, dwelling beyond appetites, in bliss and holiness. Pessa stated that he respected only the fourth class, and having given his reasons went away. The Buddha expressed his regret that Pessa could not wait to hear the differences between these four kinds of people; and at the request of the monks the Buddha proceeded to describe them.¹

¹ M. i. 339 ff.

Kandaramasuka.—See **Kaḷāramaṭṭhuka**.

Kandarasāla.—See **Katthaka**.

Kandalipupphiya Thera.—An arahant. Ninety-four kappas ago he was a farmer on the banks of the **Sindhū**, and seeing the Buddha **Siddhattha** wrapt in meditation, offered him seven *kandalī*-flowers and paid him homage.¹ *v.l.* **Kadali**.

¹ Ap. i. 257.

Kannamuṇḍa, Kannakatthala.—See **Kaṇṇamuṇḍa**, etc.

Kapallakkhaṇḍa.—A locality in Ceylon on the field of **Haṅkārapitṭhi**. Here was fought a fierce battle between **Īlanāga** and the **Lambakaṇṇas**, in which the latter were slain in large numbers.¹

¹ Mhv. xxxv. 34.

Kapallapūva.—A cave near the gateway of **Jetavana**, into which **Macchariyakosiya** (*q.v.*) and his wife threw away the cakes which were left over after they had fed the Buddha and five hundred monks. From this act the spot took its name **Kapallapūva** (Crock-cake).¹

¹ J. i. 348; DhA. i. 373.

Kapālanāga.—A vihāra built by **Dāthā**, wife of **Aggabodhi II.**¹

¹ Cv. xlii. 65.

1. **Kapi Jātaka** (No. 250).—Once when the Bodhisatta was living the ascetic life in the Himālaya, his wife having died, a monkey came in the rainy weather to the hermitage clad in an anchorite's robe which he had found in the forest. The Bodhisatta recognised the monkey and drove him away.

The story was told in reference to a hypocritical brother.¹

¹ J. ii. 268 ff.

2. **Kapi Jātaka** (No. 404).—Once the Bodhisatta and **Devadatta** were both born as monkeys. One day a mischievous monkey took his seat on the arch which was over the gateway to the park and, when the king's chaplain passed under the arch, he let excrement fall on his head, and, on the chaplain looking up, even into his mouth. The chaplain swore vengeance on the monkeys, and the Bodhisatta, hearing of it, counselled them to seek residence elsewhere. His advice was followed by all except the monkey, who was **Devadatta**, and a few of his followers. Some time after, the king's elephants were burnt through a fire breaking out in their stalls. A goat had eaten some rice put out to dry and was beaten with a torch; his hair caught fire and the fire spread to the stalls. The chaplain, seizing his opportunity, told the elephant-doctors that the best remedy for burns was monkey-fat, and five hundred monkeys in the royal gardens were slain by archers for the sake of their fat.

The story was told in reference to **Devadatta** being swallowed up by the earth.¹

¹ J. iii. 355 f.; *cp.* **Kāka Jātaka**.

3. **Kapi Jātaka.**—See the **Mahā-kapi Jātaka**.

Kapiṭṭha.—A village near **Cittalapabbata-vihāra**, the residence of **Phussadeva**¹ (*v.l.* **Gaviṭa**).

¹ Mhv. xxiii. 82.

Kapiṭṭhaphaladāyaka Thera.—An arahant. Ninety-one kappas ago he saw the Buddha **Vipassī** walking along the street and, pleased with his demeanour, offered him a *kapiṭṭha*-fruit.¹ He is probably identical with either **Nisabha**² or **Ajita**.³

¹ Ap. ii. 449.

² ThagA. i. 318.

³ *Ibid.*, i. 73.

Kapiṭṭhavana.—A park on the banks of the **Godhāvarī** and the residence of **Bāvarī**.¹ According to **Buddhaghosa**² it was an island (*antaradīpa*) in the fork of the river, and was three leagues in extent. It lay between the kingdoms of **Assaka** and **Aṭṭaka**, and was purchased from these two kings for two thousand pieces. The kings gave another two leagues to **Bāvarī** as a gift. The park had been the residence of holy men of old, such as **Sarabhaṅga**³ and **Sālissara**,⁴ and it was called **Kapiṭṭhavana** from being covered with *kapiṭṭha*-trees (elephant apple)—*v.l.* **Kaviṭṭhavana**, **Kapiṭṭhakavana**.

¹ ThagA. i. 73.

² SnA. ii. 581.

³ J. v. 132.

⁴ J. iii. 463; see also Mtu. iii. 363.

Kapinaccanā.—A locality, probably near **Vesālī**, where lived the **thera Kappitaka**, teacher of **Upālī**.¹ It was so called because monkeys and men used to dance there.² **Kapinaccanā** may have been a name for the cemetery near **Vesālī** where **Kappitaka** (*q.v.*) lived.³

¹ Pv. 50.

² PvA. 231.

³ Vin. iv. 308.

1. **Kapila.**—Father of **Pippali-māṇava**, who is better known as **Mahā-Kassapa**.¹

¹ ThagA. ii. 142; but see ThigA., p. 73, verses 56, 57.

2. **Kapila.**—A brahmin, the **Bodhisatta** born as the chaplain of **Upacara**, king of **Cetiya**. The king had promised the post of chaplain to his friend **Korakalamba**, **Kapila**'s younger brother, and when reminded of his promise, undertook to recover it from **Kapila**'s son who had been given the appointment at **Kapila**'s request. The king, in spite of **Kapila**'s warning, attempted to fulfil his promise by lying, and, as a result, he was swallowed up in **Avīci**. The king's five sons thereupon sought **Kapila**'s protection, and at his advice they left **Ceti** and founded

five cities: **Hatthipura**, **Assapura**, **Sihapura**, **Uttarapañcāla**, and **Daddarapura**.¹

Kapila is sometimes called **Kapilatāpasa**² and **Kapila-isi**.³ His encounter with the Cetiya king is evidently a famous legend, and is often referred to.⁴

¹ J. iii. 454 ff.

² J. v. 273.

³ *Ibid.*, 267.

⁴ *E.g.*, in the *Saṅkicca Jātaka* (J. v. 267).

3. **Kapila**.—A brahmin, the Bodhisatta. When the sons of **Okkāka** went into voluntary exile and were looking for a spot on which to found a city, they came upon Kapila in his hermitage in Himavā by the side of a lake. He was versed in the science of *Bhūmicāla*, and was, therefore, acquainted with the qualities associated with various sites. He knew that any city built on the site of his hermitage would become the capital of Jambudīpa and that its inhabitants would be invincible. He therefore advised them to found a settlement there. They followed his advice and named the settlement **Kapilavatthu** after him (*q.v.*). A hermitage was built near it for the use of Kapila.¹

¹ DA. i. 259 f.; MT. 132 f.; SnA. ii. 353; see also Mtu. i. 348 ff.

4. **Kapila**.—A monk. He was the younger brother of **Sodhana**, his mother being **Sādhini** and his sister **Tāpanā**. The whole family entered the Order of **Kassapa** Buddha; Sodhana learnt meditation and became an arahant. Kapila learnt the three Piṭakas and, intoxicated with his learning, disagreed with everybody, right or wrong. He would heed no admonition, and followed a life of evil conduct in which he was followed by his mother and sister. One day, when Kapila was reciting the *Pāṭimokkha*, none of the other monks gave the responses, and in anger he declared that there was neither *Dhamma* nor *Vinaya*. Thus he put obstacles in the way of religion, and was reborn in **Avīci**. Later he was born in **Aciravatī** as a fish, **Kapilamaccha**. Some fishermen, having caught him, took him to the king of **Kosala**. At the fish was of golden hue, the king took him to the Buddha, desiring an explanation of his colour. When the fish opened his mouth the whole of **Jetavana** stank. The Buddha questioned the fish and made him confess his sins. Struck with remorse, the fish died and was reborn once more in hell.¹

¹ DhA. iv. 37 ff.; SnA. ii. 305 f.; SA. ii. 152; see also UdA. 179 f.; ThagA. i. 356.

5. **Kapila**.—A sinful monk who lived in a village near **Kosambi**. He was the friend of **Paṇḍaka** (*q.v.*).¹

¹ Vin. iii. 67.

6. **Kapila**.—The *Majjhima Commentary*¹ has a reference to a monk named Kapila, who, because of his greed for possessions, is described as having been reborn with a flaming *saṅghāṭi*-robe (*saṅghāṭi pi ādittā hoti*). This probably refers to a monk mentioned in the *Pārājikā*,² who was reborn as a peta and who could be seen going through the air with his robe aflame.

¹ i. 75.

² Vin. iii. 107.

7. **Kapila**.—A city, called **Kapilanagara**, capital of **Pañcālaraṭṭha**. This city once had **Cūlani-Brahmadatta** as its king.¹ Perhaps it is this city that is mentioned in the *Dīpavaṃsa*² as having been the capital of **Abhitatta** (*v.l.* **Ajitajina**) and his eighty-four thousand descendants.

¹ PvA. 161; Netti. 142.

² iii. 17; MT. 127.

8. **Kapila**.—A brahmin of **Sāgala**, in the **Madda** Country, father of **Bhaddā-kapilāni**. Kapila's wife was **Sucimati**.¹ The word Kapilāni is probably derived from his name.

¹ ThigA. 73; Ap. ii. 583.

9. **Kapila**.—A great physician, mentioned in a list of eminent physicians of old.¹

¹ Mil. 272.

10. **Kapila**.—A minister of King **Vohārika-Tissa**. He was appointed by the king to suppress the **Vetulya** doctrine and hold the heretics in check.¹

¹ Mhv. xxxvi. 41; Dpv. xxii. 44.

11. **Kapila**.—An ancient teacher of philosophy, mentioned together with **Kanāda** as having taught that the soul was limitless (*na antavā*).¹ He is probably identical with the founder of the Sāṅkhya system.

¹ UdA. 339; see also Śvetaśvatara Upanisad v. 2, and Rāmāyana i. 40.

12. **Kapila**.—An ancient seer, probably of Ceylon, in whose honour **Parakkamabāhu I.** built the **Kapila-vihāra** near **Pulattipura**, with many-storied buildings, frescoes, and other ornamentations.¹

¹ Cv. lxxviii. 92 ff.

Kapila Sutta.—Preached by the Buddha to the people assembled to hear his explanation of the golden colour of the fish, **Kapila-maccha** (see Kapila (4)¹). The *Sutta Nipāta* calls it **Dhammacariya Sutta** (*q.v.*).

¹ SnA. i. 305 f.; DhA. iv. 42; UdA. 180; ThagA. i. 356.

Kapila-nagara.—See **Kapila** (6).

Kapilapura.—See **Kapilavatthu**.

Kapila-maccha.—See **Kapila** (4).

Kapila-maccha Vatthu.—The story of **Kapila-maccha**.¹

¹ DhA. iv. 37 ff.

Kapilavatthu.—A city near the Himālaya, capital of the **Sākya**ns (*q.v.*). It was founded by the sons of **Okkāka**, on the site of the hermitage of the sage **Kapila**—see **Kapila** (3).¹ Near the city was the **Lumbinīvana** (*q.v.*) where the Buddha was born, and which became one of the four places of pilgrimage for the Buddhists. Close to Kapilavatthu flowed the river **Rohiṇī**, which formed the boundary between the kingdoms of the Sākyaans and the **Koliya**ns.² In the sixth century B.C. Kapilavatthu was the centre of a republic, at the head of which was **Suddhodana**. The administration and judicial business of the city and all other matters of importance were discussed and decided in the **Santhāgārasālā**.³ It was here that **Viḍūḍabha** was received by the Sākyaans.⁴ The walls of the city were eighteen cubits high.⁵ From Kapilavatthu to the river **Anomā**, along the road taken by Gotama, when he left his home, was a distance of thirty yojanas.⁶ The city was sixty leagues from **Rājagaha**, and the Buddha took two months covering this distance when he visited his ancestral home, in the first year after his Enlightenment. On this journey the Buddha was accompanied by twenty thousand monks, and **Kāludāyī** went on ahead as harbinger. The Buddha and his company lived in the **Nigrodhārāma** near the city and, in the midst of his kinsmen, as he did at the foot of the **Gaṇḍamba**, the Buddha performed the **Yamakapāṭihāriya** to convince them of his powers.⁷

On this occasion he preached the **Vessantara Jātaka**. The next day the Buddha went begging in the city to the great horror of his father, who, on being explained that such was the custom of all Buddhas, became a *sotāpanna* and invited the Buddha and his monks to the palace. After the meal the Buddha preached to the women of the palace who, with the

¹ J. i. 15, 49, 50, 54, 64, etc.; see also Divy 548, and Buddhacarita I. v. 2.

² DhA. iii. 254.

³ D. i. 91; J. iv. 145.

⁴ J. iv. 146 f.

⁵ J. i. 63; according to Mtu. (ii. 75) it had seven walls.

⁶ J. i. 64.

⁷ J. i. 87 ff.; this journey to Kapilavatthu was one of the scenes depicted in the relic-chamber of the *Mahā-Thūpa* (Mhv. xxx. 81).

exception of **Rāhulamātā**, had all come to hear him. At the end of the sermon, Suddhodana became a *sakadāgāmī* and **Mahā-Pajāpati** a *sotāpanna*. The Buddha visited Rāhulamātā in her dwelling and preached to her the **Candakinnara Jātaka**. The next day **Nanda** was ordained, and seven days later **Rāhula**.⁸ As a result of the latter's ordination, a rule was passed by the Buddha, at Suddhodana's request, that no one should be ordained without the sanction of his parents, if they were alive. On the eighth day was preached the **Mahādhammapāla Jātaka**, and the king became an *anāgāmī*. The Buddha returned soon after to Rājagaha, stopping on the way at **Anupiyā**, where the conversions of **Ananda**, **Devadatta**, **Bhagu**, **Anuruddha**, and **Kimbila** took place. During the visit to Kapilavatthu, eighty thousand Sakyans from eighty thousand families had joined the Buddhist Order.⁹ According to the *Buddhavaṃsa Commentary*,¹⁰ it was during this visit that, at the request of **Sāriputta**, the Buddha preached the **Buddhavaṃsa**. It is not possible to ascertain how many visits in all were paid by the Buddha to his native city, but it may be gathered from various references that he went there several times; two visits, in addition to the first already mentioned, were considered particularly memorable. On one of these he arrived in Kapilavatthu to prevent the Sakyans and the Koliyans, both his kinsmen, from fighting each other over the question of their sharing the water of the Rohiṇī; he appeared before them as they were preparing to slay each other, and convinced them of the futility of their wrath. On this occasion were preached the following Jātakas: the **Phandana**, the **Daddabha**, the **Laṭukika**, the **Rukkhadhamma**, and the **Vaṭṭaka**—also the **Attadaṇḍa Sutta**. Delighted by the intervention of the Buddha, the two tribes each gave him two hundred and fifty youths to enter his Order and, with these, he went on his alms rounds alternately to Kapilavatthu and to the capital of the Koliyans.¹¹ On this occasion he seems to have resided, not at the Nigrodhārāma, but in the **Mahāvana**.

The second visit of note was that paid by the Buddha when Viḍūḍabha (*q.v.*), chagrined by the insult of the Sakyas, invaded Kapilavatthu in order to take his revenge. Three times Viḍūḍabha came with his forces, and three times he found the Buddha seated on the outskirts of Kapilavatthu, under a tree which gave him scarcely any shade; near by was a shady banyan-tree, in Viḍūḍabha's realm; on being invited by Viḍūḍabha to partake of its shade, the Buddha replied, "Let be, O king; the shade of my kindred keeps me cool." Thus three times Viḍūḍabha had to

⁸ Also Vin. i. 82.

⁹ Vin. ii. 180; DhA. i. 112; iv. 124, etc.

¹⁰ BuA. 4; Bu. p. 5 f.

¹¹ J. v. 412 ff.; the Sammodamāna Jātaka also seems to have been preached in reference to this quarrel (J. i. 208).

retire, his purpose unaccomplished; but the fourth time the Buddha, seeing the fate of the Sakyans, did not interfere.¹²

The Buddha certainly paid other visits besides these to Kapilavatthu. On one such visit he preached the **Kaṇha Jātaka**.¹³ Various Sākyans went to see him both at the Nigrodhārāma and at the Mahāvana, among them being **Māhānāma**,¹⁴ **Nandiya**,¹⁵ **Vappa**,¹⁶ and perhaps **Sārakāṇi**.¹⁷

During one visit the Buddha was entrusted with the consecration of a new mote-hall, built by the Sakyans; he preached far into the night in the new building, and, when weary, asked Moggallāna to carry on while he slept. We are told that the Sakyans decorated the town with lights for a yojana round, and stopped all noise while the Buddha was in the mote-hall.¹⁸ On this occasion was preached the **Sekha Sutta**.¹⁹

The books record a visit paid by the **Brahmā Sahampati** to the Buddha in the Mahāvana at Kapilavatthu. (This appears, from the context, to have been quite close to the Nigrodhārāma.)

The Buddha, worried by the noisy behaviour of some monks who had recently been admitted into the Order, was wondering how he could impress on them the nature of their calling. Sahampati visited him and, being thus encouraged, the Buddha returned to Nigrodhārāma and there performed a miracle before the monks; seeing them impressed, he talked to them on the holy life.²⁰

A curious incident is related in connection with a visit paid by the Buddha to Kapilavatthu, when he went there after his rounds among the Kosalans. Māhānāma was asked to find a place of lodging for the night; he searched all through the town without success, and at length the Buddha was compelled to spend the night in the hermitage of **Bharaṇḍu**, the Kālāman.²¹ On another occasion we hear of the Buddha convalescing at Kapilavatthu after an illness.²²

Not all the Sakyans of Kapilavatthu believed in their kinsman's great powers, even after the Buddha's performance of various miracles. We find, for instance, **Daṇḍapāṇi** meeting the Buddha in the Mahāvana and, leaning on his staff, questioning him as to his tenets and his gospel. We are told that in answer to the Buddha's explanations, Daṇḍapāṇi shook his head, wagged his tongue, and went away, still leaning on his staff, his brow puckered into three wrinkles.²³ Others were more con-

¹² J. iv. 152.

¹³ J. iv. 6 ff.

¹⁴ S. v. 369 f.; A. iii. 284 f.; iv. 220 f.; v. 320 f.

¹⁵ S. v. 403 f.; 397 f.; A. v. 334 f.

¹⁶ A. ii. 196; M. i. 91.

¹⁷ S. v. 372.

¹⁸ MA. ii. 575.

¹⁹ M. i. 353 ff.

²⁰ S. iii. 91 f.; Ud. 25.

²¹ A. i. 276 f.

²² A. i. 219.

²³ M. i. 108 f.; this was the occasion for the preaching of the *Madhupiṇḍika Sutta*.

vinced and patronised the Order—e.g., **Kāla-Khemaka** and **Ghaṭṭāya**, who built cells for monks in the Nigrodhārāma.²⁴

It is said that the Buddha ordained ten thousand householders of Kapilavatthu with the “*ehi-bhikkhu-pabbajā*.”²⁵

Mahānāma (q.v.) was the Buddha’s most frequent visitor; to him was preached the **Cūladukkhakkhandha Sutta**.²⁶

The **Dakkhiṇāvibhaṅga Sutta** was preached as the result of a visit to the Buddha by **Mahāpajāpati-Gotamī**. Apart from those already mentioned, another Sākyan lady lived in Kapilavatthu, **Kāligodhā** by name, and she was the only kinsman, with the exception of the Buddha’s father and wife, to be specially visited by the Buddha.²⁷

The inhabitants of Kapilavatthu are called **Kapilavatthavā**.²⁸

From Kapilavatthu lay a direct road to **Vesali**,²⁹ and through Kapilavatthu passed the road taken by **Bāvari**’s disciples from **Alaka** to **Sāvatti**.³⁰

From the Mahāvana, outside Kapilavatthu, the forest extended up to the Himālaya, and on the other side of the city it reached as far as the sea.³¹

It is significant that, in spite of the accounts given of the greatness of Kapilavatthu, it was not mentioned by Ānanda among the great cities, in one of which, in his opinion, the Buddha could more fittingly have died than in Kusinārā.³² After the Buddha’s death, a portion of the relics was claimed by the Sakyans of Kapilavatthu, and a shrine to hold them was erected in the city.³³ Here was deposited the rug (*paccattha-ṛaṇa*) used by the Buddha.³⁴

In the northern books the city was called Kapilavastu, Kapilapura, and Kapilāvhayapura.³⁵ According to the Dulva,³⁶ the city was on the banks of the **Bhagīrathī**.

The identification of Kapilavatthu is not yet beyond the realm of conjecture. Hiouen Thsang³⁷ visited the city and found it like a wilderness. The Asoka inscriptions of the Lumbini pillar and the Niglīva pillar are helpful in determining the site. Some identify the modern village of Piprāwā—famous for the vases found there—with Kapilavatthu.³⁸ Others, including Rhys Davids, say there were two cities,

²⁴ M. iii. 109. As a result of noticing these cells, the Buddha preached the Mahāsuññāta Sutta.

²⁵ Sp. i. 241.

²⁶ M. i. 91 f.

²⁷ S. v. 396.

²⁸ E.g., S. iv. 182.

²⁹ Vin. ii. 253.

³⁰ Sn. p. 194.

³¹ MA. i. 449; UdA. 184; Sp. ii. 393.

³² D. ii. 146.

³³ *Ibid.*, 167; Bu. xxviii. 2.

³⁴ Bu. xxviii. 8.

³⁵ E.g., Lal. p. 243, 28; The *Buddha-carita* (I. v. 2) calls it Kapilasyavastu.

³⁶ Rockhill, p. 11.

³⁷ Beal ii., p. 13 f.

³⁸ E.g., Fleet, *J.R.A.S.* 1906, p. 180; CAGI. 711 f.

one ancient and the other modern, founded after Viḍūḍabha's conquest, and the ancient one they call Tilaura Kot. But the theory of two Kapilavatthus is rejected by some scholars.³⁹

³⁹ *J.R.A.S.* 1906, pp. 453, 553. See also the article by Mukherji on Kapilavastu in *ERE*.

Kapila-vihāra.—See **Kapila 12**.

1. **Kapisīsa.**—A Tamil general subdued by **Duṭṭhagāmaṇi** at **Kacchattittha** after a siege of four months.¹ *v.l.* **Kavisīsa**.

¹ *Mhv.* xxv. 12.

2. **Kapisīsa.**—A minister of King **Vaṭṭhagāmaṇi**. One day when the king, accompanied by his queen, was going up the steps of the **Ākāsa-cetiya** at **Acchagallavihāra**, he saw the minister, who had come down after the sweeping of the cetiya, sitting by the roadside. Because Kapisīsa failed to prostrate himself before the king, the latter slew him.¹

¹ *Mhv.* xxxiii. 68 f.

Kapivantā.—A city to the north of **Uttarakuru**.¹

¹ *D.* iii. 201.

Kapulpelanda.—See **Kabupelanda**.

1. **Kapota Jātaka** (No. 42).—Once the Bodhisatta was born as a pigeon and lived in a straw basket hung in the kitchen of the seṭṭhi of Benares. A crow, sniffing the savour of the food being cooked in the kitchen and longing to taste it, struck up a friendship with the pigeon in order to gain admission. In the evening, having searched for his food in the pigeon's company, he accompanied him home, and the seṭṭhi's cook, on seeing him, provided a basket for him. One day, seeing some fish being prepared, the crow feigned illness and stayed behind in his basket, in spite of the warnings of the pigeon, who suspected his real reason. The cook caught the crow stealing a piece of fish and, in order to punish him, plucked his feathers and soused him in a pickle of ginger and salt and cumin mixed with sour butter-milk. The pigeon, on his return, found him in this state and, having learnt his story, flew away, not wishing to live there any more. The crow died and was flung on the dustheap.

The story was related in reference to a greedy monk who was identified with the crow.¹

¹ *J.* i. 241 ff.

2. **Kapota Jātaka** (No. 375).—The same as above, except for a few details. When the theft was discovered, the cook made a mixture of moist ginger and white mustard, pounded with a rotten date, and after wounding the crow with a potsherd, rubbed the stuff into the wound and fastened the potsherd round its neck.¹

¹ J. iii. 224 ff.

Kapotakandara.—A grotto, probably near **Rājagaha**, where, later, a vihāra, called the **Kapotakondara-vihāra**, was built. The grotto was at one time the residence of a large number of pigeons (*kapotā*), hence the name.¹ On one occasion **Sāriputta**, having recently shaved his head, was seated there wrapt in *samādhi*, and a yakkha, passing overhead with his friend to an assembly of yakkhas, yielded, despite the warning of his friend, to the temptation to give a knock on the monk's shining head. The yakkha immediately fell down and was swallowed up in the fires of hell. Sāriputta had but a slight headache after the blow, which was, it is said, heavy enough to crush an elephant.²

According to the *Visuddhimagga*,³ Sāriputta entered into a trance at the very moment the blow was dealt him.

¹ UdA. 244.

² Ud. 39 f.; Thag. vs. 998 f.; PsA. 494.

³ p. 380.

1. **Kappa**.—One of **Bāvari's** disciples. The questions he asked of the Buddha are recorded in the **Kappamānavapucchā** (*q.v.*). He became an arahant.¹

¹ Sn. vv. 1007, 1092-5; SnA. ii. 597.

2. **Kappa Thera**.—An arahant. He was the son of a provincial governor in **Magadha** and was addicted to self-indulgence. The Buddha, seeing him in his net of wisdom, visited him and admonished him, speaking to him of the filthy nature of the body, illustrating his sermon with a wealth of simile and metaphor. Kappa was greatly impressed and joined the Order. He became an arahant, as his head was being shaved. In the time of the Buddha **Siddhattha** he was a rich householder, and offered at the Buddha's shrine a *kapparukkha* containing objects of great value. Wherever he was born celestial trees grew outside his door. Seven kappas ago he was eight times king under the name of **Sucela**.¹ He is probably identical with **Kapparukkhiya** of the *Apadāna*.²

¹ Thag. 567-76; ThagA. i. 521 ff.

² Ap. i. 91.

3. **Kappa**.—In the *Samyutta Nikāya*¹ two suttas are connected with a monk called Kappa, who is probably identical with Kappa (2). In both suttas he asks the Buddha how it is possible to cultivate knowledge and thought so as to be free from thoughts of “I” and “mine” with regard to the body. The same questions, receiving the same answers, are elsewhere attributed to **Rāhula**.²

¹ S. iii. 169 f.² S. ii. 253 f.

4. **Kappa**.—A young brahmin (**Kappakumāra**) who was the Bodhisatta. He later became a sage and the disciple and friend of **Kesava**. For his story see the **Kesava Jātaka**.¹ The story is also referred to in the **Baka-brahma Jātaka**,² and mentioned in the *Samyutta Nikāya*,³ where **Baka-brahmā** is identified with Kappa's teacher, **Kesava**. *v.l.* **Kappaka**.

¹ J. iii. 142 ff.² *Ibid.*, 361; DhA. i. 342 f.³ S. i. 144; SA. i. 164; MA. i. 555.

5. **Kappa**.—See **Nigrodha-Kappa**.

1. **Kappa Sutta**.—Two suttas where **Kappa Thera**—see Kappa (3)—asks the Buddha how it is possible to get rid of thoughts of “I” and “mine,” and to have conceit regarding the body utterly destroyed.¹

¹ S. iii. 169 f.; see also S. ii. 253 f.

2. **Kappa Sutta**.—On the four incalculable periods of the æon (*kappa*): when it rolls up, stands still, rolls out, and remains in that condition.¹

¹ A. ii. 142; cf. D. i. 14; 109; Mil. 232.

Kappaka.—See **Kappa** (4).

Kappakagāma (**Kappukagāma**).—A vihāra in Ceylon, the residence of the therā **Deva**. It was from him that King **Vohārika-Tissa** heard the Doctrine and, as a mark of favour, the king restored five buildings belonging to the Kappakagāma monastery.¹

¹ Mhv. xxxvi. 29.

Kappakandara (*v.l.* **Kappukandara**).—A village, river, and monastery, all of the same name. The village was the birthplace of **Bharaṇa**, one of **Duṭṭhagāmaṇi's** generals.¹ On the river was a ford called **Javamāla**, crossed by **Duṭṭhagāmaṇi** while fleeing from his brother **Tissa**.² According to this context, the river must have been in **Rohaṇa**, and Geiger³

¹ Mhv. xxiii. 64.² *Ibid.*, xxiv. 22.³ Mhv. *Trs.* 165, n. 5.

thinks that it is probably identical with the modern Kumbukkan-Oya. The *Mahāvamsa Tīkā*⁴ says that Malayamahādeva came to Kappakandara **Piyaṅgudipa** to receive alms from Duṭṭhagāmaṇī.

⁴ p. 593.

Kappagallaka.—A village in **Rohaṇa** where **Mahinda V.** founded a town which, for some time, was the seat of his government.¹

¹ Cv. lv. 11.

Kappaṭa.—A merchant of Benares, the Bodhisatta. He was a potter and owned a donkey who carried loads of pots and could travel seven leagues a day. Once Kappaṭa took the donkey to **Takkasilā**, where the latter became so enamoured of a female donkey that he refused to go home until the merchant promised to find him a mate equally beautiful. On reaching home the merchant offered to fulfil his promise, but refused to supply any extra food for the animal's mate or for the foals if any were born. This opened the donkey's eyes, and he renounced his desire for a mate. The donkey is identified with **Nanda**, and the female donkey with **Janapadakalyāṇī Nandā**.¹

¹ DhA. i. 103 f.

Kappaṭakura Thera.—An arahant. He belonged to a poor family of **Sāvatti**, where he went about in rags, pan in hand, seeking for rice grains (*kura*), hence his name ("Rags and Rice"). Later he sold grass for a living. One day, having heard a monk preach, he entered the Order, leaving his rags in a certain place; seven times disaffection grew within him, and each time he took up his rags and put them on. When the Buddha heard of this he admonished the monk severely, and the latter, greatly disturbed, developed insight and became an arahant.

In the time of **Vipassī** Buddha he was a householder, and offered the Buddha a few *ketakī*-flowers on the banks of the river **Vinatā**.¹ He is probably identical with **Ketakapupphiya** of the *Apadāna*.²

¹ Thag. 199 f.; ThagA. i. 320 ff.

² Ap. ii. 449.

Kapparukkhiya Thera.—An arahant. Ninety-four kappas ago he placed a *kappa-rukka* made of cloth of various colours in front of the *thūpa* of the Buddha **Siddhattha**. Seven kappas ago he was king eight times under the name of **Sucela**.¹ He is probably identical with **Kappa Thera**.²

¹ Ap. i. 90 f.

² ThagA. i. 521 f.

Kappāyana.—A name of **Nigrodha-Kappa**¹; given out of respect for him, says the *Commentary*.²

¹ Sn. v. 354.

² SnA. i. 350.

Kappāsagāma.—A village in Ceylon. There **Kitti**, queen consort of **Mahinda IV.**, built a bathing tank for the monks.¹

¹ Cv. liv. 51.

Kappāsika (Kappāsiya)-Vanasaṇḍa.—A grove near **Uruvelā**. There the **Bhaddavaggiyā** (*q.v.*) came across the Buddha while seeking for a woman who had run away with certain of their belongings. The Buddha preached to them and they entered the Order, obtaining various Fruits of the Path, from the first to the third.¹

¹ Vin. i. 23 f.; J. i. 82; DhA. i. 72; Dpv. i. 34; AA. i. 57, 84; ThigA. 3.

Kappiñcimpekula.—A **Damiḷa** chieftain, ally of **Kulasekhara**.¹

¹ Cv. lxxvii. 79.

Kappitaka Thera.—He was *upajjhāya* to **Upāli**, and once lived in a cemetery near **Vesāli**. In the cemetery the **Chabbaggiya**-nuns buried the ashes of one of their leaders and erected a **thūpa** near Kappitaka's cell. The Elder, disturbed by the sound of their lamentations, broke the **thūpa** and scattered the materials. The nuns, greatly angered, plotted to kill him, but he was warned by **Upāli**, and lay hidden elsewhere until the nuns had destroyed his cell and gone away under the impression that he was dead. The nuns blamed **Upāli** for upsetting their arrangements.¹ According to the *Petavatthu* and its *Commentary*,² Kappitaka lived in **Kapinaccāna** (near **Vesāli**), and there the Licchavi **Ambasakkhara** offered him alms on behalf of a *peta*. He was evidently at one time a **Jaṭila**, with a large following of **Jaṭilas**, for he is described as "*jaṭīlasahassassa abbhantaro therō*."³

¹ Vin. iv. 308.

² Pv. 50; PvA. 229 ff.

³ Sp. iv. 937; PvA. 230.

Kappina.—See **Mahā-Kappina**.

1. **Kappina Sutta.**—**Mahā-Kappina** visits the Buddha who, seeing him from afar, tells the monks that **Mahā-Kappina** is highly gifted and of wondrous power, a gifted preacher and radiant; one of those who had gained the object of renunciation. The Buddha proceeds to say how

one, clothed in wisdom and virtue, is best among beings, and how the Noble One is best of shining objects in that he shines always.¹ The verses of this sutta are also quoted elsewhere.²

¹ S. ii. 284.

² *E.g.*, D. iii. 98; Dh. vs. 387.

2. **Kappina Sutta.**—The Buddha sees **Mahā-Kappina** sitting cross-legged, with body erect, and mindful. He points him out to the monks, telling them that he can sit thus without shaking or wavering of his body because he has developed concentration on breathing.¹

¹ S. v. 315 f.

Kappuka°.—See **Kappaka°**.

Kappūra-pariveṇa.—A building in the **Abhayagiri-vihāra**, erected by **Dāṭhōpatissa II.**¹ Later, **Aggabodhi II.** built a *pāsāda* there,² and **Sena I.** erected a *paricchada* (probably rows of single cells).³ (See also **Kappūra-mūlāyatana**).

¹ Cv. xlv. 29.

² *Ibid.*, xlv. 21.

³ *Ibid.*, l. 77.

Kappūramūlāyatana.—This probably refers to the **Kappūra-pariveṇa Yasodharā**, daughter of **Vijayabāhu I.**, built there a large and beautiful image house.²

¹ Geiger: Cv. Trs. i. 222, n. 7.

² Cv. lx. 83.

Kabupelanda.—A village and monastery in Ceylon. In the monastery once lived a *sāmaṇera*, possessed of great iddhi powers, who, not heeding the advice of his teacher, fell in love with a weaver's daughter and, as a result, lost all his powers. Later, the woman lost her sight through a blow from him, and he was reduced to abject poverty. The *sāmaṇera*'s teacher had warned him of just this, but the warning was of no avail.¹ *v.l.* **Kammupelanda, Kampupelanda, Kapupelanda.** See also **Kupu-veṇa**.

¹ VibhA. 294 f.; but see MA. ii. 699 f., where the names are spelt differently.

Kampilla (Kampillaka, Kampilliya).—A city in **Uttarapañcāla**, and probably its capital. **Dummukha** was once its king.¹ Sometimes² Kampilla is spoken of as being a kingdom, of which Uttarapañcāla was a city.

Once **Alīnasatta** is spoken of as Kampilla because he was the king of the city of the same name.³

¹ J. iii. 379; J. ii. 214; also Mtu. i. 283. ² *E.g.*, J. iii. 79; iv. 396; v. 21; vi. 391; 464.

³ J. v. 34; see also Rāmāyana i. 34.

Kambala.—A tribe of Nāgas. They were present at the *Mahāsamaya*,¹ and are mentioned with the **Assataras** as living at the foot of **Sineru**.²

¹ D. ii. 258.

² J. vi. 165.

Kambaladāyaka-Tissa.—A name given to the monk who was later known as **Vanavāsi-Tissa** (*q.v.*). Though only seven years old, he was of great merit, and when he saw monks suffering from the cold he undertook to find them blankets. One thousand monks went to **Sāvatti** with him, and in a very short while he obtained for them more than the requisite number of blankets. Thenceforth he was called by the name of **Kambaladāyaka**.¹

¹ DhA. ii. 89 f.

Kambugallaka.—See **Hambugallaka**.

Kamboja (Kambojaka).—One of the sixteen **Mahājanapadas** which, with **Gandhāra**, belonged, not to the **Majjhimadesa** but, evidently, to the **Uttarāpatha**.¹ It is often mentioned as the famous birthplace of horses (*assānaṃ āyatanam*).² In the **Kuṇāla Jātaka**³ we are told that the Kambojas caught their horses by means of moss (*jala-jāta*), and the scholiast⁴ explains at length how this was done. They sprinkled the moss with honey and left it in the horses' drinking place; from there, by means of honey sprinkled on the grass, the horses were led to an enclosure.

In the **Assalāyana Sutta**⁵ it is stated that in **Yoṇa** and in Kamboja, and also in the neighbouring countries, there were, in the Buddha's time, only two classes of people, masters and slaves, and that a master could become a slave or *vice versa*. The Commentary⁶ explains that a brahmin would go there with his wife for purposes of trade and would die there. His wife would then be compelled to work for her living and her children would become slaves.

The **Jātakas**⁷ would lead us to believe that the people of Kamboja had lost their original customs and had become barbarous. Elsewhere⁸ Kamboja is mentioned as a place not visited by women of other countries. The country was evidently on one of the great caravan routes, and there was a road direct from **Dvāraka** to Kamboja.⁹

¹ A. i. 213; iv. 252, 256, 260.

² *E.g.*, DA. i. 124; AA. i. 399; Vsm. 332; also J. iv. 464.

³ J. v. 445.

⁴ *Ibid.* 446.

⁵ M. ii. 149.

⁶ MA. ii. 784.

⁷ *E.g.*, J. vi. 208, 210; see also Manu. x. 44.

⁸ A. ii. 82; on the reading of this passage, however, see GS. ii. 92, n. 2. The Commentary (AA. ii. 523) distinctly supports the reading Kamboja.

⁹ Pv. p. 23.

According to Asoka's Rock Edict, No. XIII. (Shābhāzgarhi Text), Kamboja was among the countries visited by Asoka's missionaries. The country referred to is probably on the banks of the Kabul river.¹⁰

In later literature¹¹ Kamboja is the name given to Western Siam.

¹⁰ Mookerji: Asoka, 168, n. 1.

¹¹ *E.g.*, Cv. lxxvi. 21, 55.

Kamma Vagga.—The twenty-fourth chapter of the *Catukka Nipāta* of the *Anguttara Nikāya*. It contains ten suttas on various kinds of deeds, the four classes of ascetics and the blessings of a good man.¹ The Commentary calls it **Magga-vagga**.

¹ A. ii. 230-9.

1. **Kamma Sutta.**—Blameworthy action of body, speech and mind, and wrong views, bring about much demerit.¹

¹ A. ii. 252.

2. **Kamma Sutta.**—Seven qualities which lead monks away from ruin (*aparihāniyā dhammā*): abstention from delight in (1) worldly activity, (2) disputation, (3) sleep, (4) society, (3) evil desires, (6) evil friends, (7) being easily satisfied with regard to attainments.¹

¹ A. iv. 252.

3. **Kamma Sutta.**—Preached at **Gijjhakūṭa**. The Buddha sees **Sāriputta** walking with several other eminent monks, including **Moggallāna**, **Mahā Kassapa**, **Anuruddha**, **Puṇṇa Mantāniputta**, **Upāli**, **Ānanda**, and **Devadatta**, and praises each for some particular quality. He ends this discourse by saying that beings of similar disposition come together.¹

¹ S. ii. 155.

4. **Kamma Sutta.**—On action—new and old—the ceasing of action and the way leading to such cessation, which is the Noble Eightfold Path.¹

¹ S. iv. 132.

Kammakathā.—The seventh chapter of the *Mahāvagga* of the **Paṭi-sambhidāmagga**.¹

¹ Ps. ii. 78-80.

Kammakāraṇa Vagga.—A group of ten suttas, forming the first section of the *Duka Nipāta*, on various subjects, such as faults and their punishment, worldly and spiritual striving, the two things (fear and shame) which guard the world, etc.¹

¹ A. ii. 47 ff.

Kammakkhandha.—The first section of the *Cullavagga* of the *Vinaya Piṭaka*.¹

¹ Vin. ii. 1-28.

Kammapatha Vagga.—The third chapter of the *Dhātu Saṃyutta*.¹

¹ S. ii. 111 f.

Kammavibhaṅga Sutta.—See **Cūla°** and **Mahā°**.

Kammavācā.—A compilation of the rules and the ritual regarding admission into the Saṅgha.¹

¹ Bode: *op. cit.*, 6 f.

Kammassadhamma.—See **Kammāsadamma**.

Kammahārattaka.—General of King **Khallāṭanāga**. He led a revolution against the king and killed him in the capital. The king's brother **Vaṭṭa-gāmaṇi**, however, killed the general and took over the government.¹

¹ Mhv. xxxiii. 33; see also Mṭ. 612.

Kammāragāma.—A village in **Rohaṇa**, identified with modern Kamburugamuva. It was one of the places passed by the **Kaṇṇukināyaka** of **Parakkamabāhu I.** in his victorious progress.¹

¹ Cv. lxxv. 47; Cv. *Trs.* ii. 48, n. 2.

Kammāradeva.—A locality in **Anurādhapura**, included in the *sīmā* marked out by **Devānaṃpiya-Tissa**. On its left was the cemetery for the lower castes.¹

¹ Mbv. 135; also Mhv. xv. 13 (see Geiger's edition, p. 332).

Kammāsa.—See **Kammāsapada**.

Kammāsadamma, Kammāsadhamma (*v.l.* **Kammassa°**).—A township of the **Kurūs**. The Buddha, during the course of his wanderings, stayed there several times; the exact place of his residence is, however, mentioned only once, namely the fire-hut of a brahmin of the **Bhāradvāja-gotta**, where a grass mat was spread for him by the brahmin. It was on this occasion, according to the **Māgandiya Sutta**,¹ that, after a long discussion, **Māgandiya** was converted. Several important discourses were preached at Kammāsadamma, among them being the **Mahānidāna Sutta**,² the

¹ M. i. 501.

² D. ii. 55; S. ii. 92.

Mahāsatipatṭhāna Sutta,³ and the **Anāñjasappāya Sutta**.⁴ The *Samyutta Nikāya*⁵ contains a discourse on handling experiences by way of casual relations, and the *Anguttara*⁶ a discourse on the ten noble states (*ariyavāsā*), both preached at Kammāsadhamma. Buddhaghosa⁷ says that the people there were full of wisdom and their food was nutritious; it was therefore a compliment to their intellectual calibre that the Buddha should have preached these suttas to them.

Even in Buddhaghosa's day the name of the township had two different spellings, and two etymologies are suggested for the names.⁸ The place was called Kammāsadamma because it was here that the man-eating ogre, **Kammāsapāda** (*q.v.*) was tamed and civilised by the Bodhisatta. (*Kammāso ettha damito ti, Kammāsadamman-Kammāso ti Kammāsapādo porisādo vuccati.*) The spelling Kammāsadhamma is explained on the ground that the people of the Kuru country had a code of honour called the **Kuruvattadhamma**; it was here that Kammāsa (already referred to) was converted and made to accept this code, hence the name of the township. (*Kururattavāsīnam kira kuruvattadhammo, tasmim Kammāso jāto, tasmā taṃ thānam "Kammāso ettha dhamme jāto" ti Kammāsadhamman ti vuccati.*)

According to the Jātakas, there are two places of the same name, called **Cūlakammāsadamma** and **Mahākammāsadamma** respectively, to distinguish one from the other. Mahākammāsadamma, which was evidently the original place, was founded on the spot where the porisāda of the **Mahāsutasoma Jātaka** was tamed,⁹ while Cūlakammāsadamma was the name given to the place where **Jayaddisa** showed his prowess by his spiritual victory over the ogre in the **Jayaddisa Jātaka**.¹⁰

In the *Divyāvadāna*,¹¹ the place is called Kammāsadamya. It was the residence of the nuns **Nanduttarā** and **Mittākālīkā**.¹²

³ D. ii. 290; M. i. 55.

⁴ M. ii. 26.

⁵ ii. 107 f.

⁶ v. 29 f.

⁷ SA. ii. 89.

⁸ DA. ii. 483.

⁹ J. v. 411.

¹⁰ J. v. 35 f.

¹¹ pp. 515 f.

¹² ThigA. 87, 89.

Kammāsapāda.—The name given to the *porisāda* (cannibal) in the **Mahāsutasoma Jātaka** (*q.v.*). Before becoming man-eater he was the king of Benares, and was later weaned from his evil habit by the Bodhisatta **Sutasoma**. He is identified with **Aṅgulimāla**.¹

Buddhaghosa² explains the name ("Spot-foot") as being given because of a wound he once received, which healed, leaving a scar like a piece of well-grained timber (*cittadārusadiso*). This refers to the flight

¹ J. v. pp. 503 f., 511.

² DA. ii. 483.

of the *porisāda* from his pursuers, when he trod on an accacia stake (*khānu*) which pierced his foot.³

According to Buddhaghosa,⁴ the cannibal in the **Jayaddisa Jātaka** was also called *Kammāsa* or *Kammāsapāda*. The place where the *porisāda* was tamed was called **Kammāsadamma** (*q.v.*).

³ J. v. 472.

⁴ its Evolution in Indian Literature."

⁴ DA.ii. 483. See also Watanabe's *J.P.T.S.* 1909, pp. 236 ff. article, "The Story of Kalmāsapāda and

Kammupelanda.—See **Kabupelanda**.

Kayanibbinda Jātaka.—See **Kāyavicchinda**.

Kayavikkaya Sutta.—Few are they who abstain from buying and selling, more numerous they who do not.¹

¹ S. v. 473.

1. **Karakaṇḍa, Karakaṇḍaka.**—Son of the head of the third **Okkāka** dynasty and of his queen **Hatthā**.¹ He is also called **Karaṇḍaka**.²

¹ SnA. ii. 352; DA. i. 258; Mtu. i. 348.

² Mtu. i. 352.

2. **Karakaṇḍa.**—See **Karaṇḍu**.

Karajakāya Vagga.—The twenty-first chapter of the *Dasaka Nipāta* of the *Ānguttara Nikāya*. It contains suttas on ten conditions which lead beings to hell, the ten conditions which give a lay-woman confidence in her house, etc.¹

¹ A. v. 283-303.

Karaṇīyametta Sutta.—See **Metta Sutta**.

Karaṇīyavimāna.—A certain layman of **Sāvatthi** bathed in the **Aciravati**, and on his return, seeing the Buddha, invited him to a meal. The Buddha accepted and was waited on with great devotion. As a result the layman was born in **Tāvatiṃsa**, in a palace which came to be called **Karaṇīyavimāna**. A further story is told similar to the above, except that the person fed is a monk and not the Buddha.¹

¹ Vv. 55; VvA. 248 f.

1. **Karaṇḍaka.**—A hermitage (*assamapada*) near the Himālaya. The Bodhisatta, when born as an elephant as related in the **Mātiposaka**

Jātaka (*q.v.*), returned to Karaṇḍaka after the death of his mother. The hermitage was the residence of five hundred ascetics, and the king, out of regard for the Bodhisatta, looked after them.¹

¹ J. iv. 95.

2. **Karaṇḍaka**.—See **Karakaṇḍa**.

3. **Karaṇḍaka**.—See **Karaṇḍu**.

Karaṇḍaka Jātaka.—See **Samugga Jātaka**.

Karaṇḍu (*v.l.* **Karakaṇḍa**, **Karaṇḍaka**, **Karakaṇḍaka**). King of **Dantapura** in the **Kāliṅga** kingdom. One day in his park he ate mangoes from a tree laden with fruit; his retinue doing likewise, the tree was soon stripped bare. Returning home, the king noticed the state of the tree and compared it with another tree which, having no fruit, was spared such ravages. Reflecting on this topic, he became a Pacceka Buddha and went to the **Nandamūla-pabbhāra** with three others—**Naggaji**, **Nimi**, and **Dummukha**. The story of these four is given in the **Kumbhakāra Jātaka**.¹

¹ J. iii. 376 ff.

Karatiya.—A yakkha, mentioned in the **Āṭānāṭiya Sutta** as being one of the chief yakkhas who should be invoked by followers of the Buddha when they need protection.¹

¹ D. iii. 204.

Karamba.—A **Damīla** chief, ally of **Kulasekhara**.¹

¹ Cv. lxxvi. 139.

Karambiya.—A seaport. Thither came a man, saved from a wreck, without any clothes, who set up as a naked ascetic and became known by the name of **Karambiya** (*v.l.* **Karambhiya**). Among his followers was a **Nāga**-king, **Paṇḍara**, and also a **Garuḍa**-king. At the latter's request, he persuaded **Paṇḍara** to tell him how the **Nāgas** escaped destruction by the **Garuḍas**, and later he divulged the secret to the **Garuḍa**-king. The ascetic's treachery was discovered, and when he swore his innocence his head split in seven and he was dragged to **Avīci**. The story is given in the **Paṇḍara Jātaka**,¹ and is referred to in the *Milindapañha*.²

¹ J. v. 75 ff.

² p. 201.

Karavāḷagiri.—A locality in Ceylon where once **Parakkamabāhu I.** set up his camp.¹

¹ Cv. lxxii. 134.

Karaviṭṭhavalatta.—A tank in Ceylon. It was restored by **Parakkamabāhu I.**¹

¹ Cv. lxxviii. 48.

Karavika.—One of the seven mountains surrounding **Sineru**.¹ Between Karavika and **Isādhara** lay a **Sīdantarasaṃudda**.²

¹ SnA. ii. 443; Sp. i. 119; Vsm. 206; ² J. vi. 125; see also Mtu. ii. 300, where DhsA. 298. | it is called Khadiraka, and Divy. 217, 450.

Karindaka.—A mountain, headquarters of **Dāṭhāpabhūti** in his fight against **Moggallāna**.¹

¹ Cv. xli. 45.

Karinda-nadi.—A river in South Ceylon. Near its source was the **Pañjalipabbata**.¹

¹ Mhv. xxiii. 14; also Mhv. *T̥rs.* 221, n. 1.

Karuṇā Sutta.—The idea of *karuṇā* (pity), if cultivated, is very fruitful.¹

¹ S. v. 131.

Karumbūlatta, Kurummaḷatta.—A **Damiḷa** chief, ally of **Kulasekhara**. He was subdued by **Laṅkāpura**.¹

¹ Cv. lxxvi. 139, 216.

Karumhā.—A class of spirits, present at the *Mahāsamaya*.¹

¹ D. ii. 260.

Karerikuṭikā.—One of the four principal buildings of **Jetavana**, the others being **Kosambakuṭi**, **Gandhakuṭi**, and **Salāḷaghara**, each being erected at a cost of one hundred thousand. **Karerikuṭikā** was built by **Anāthapiṇḍika** and was raised on pillars. A *maṇḍapa* of **Kareri** (*varuṇa*) trees stood at the entrance to the kuṭikā, hence its name.¹ Here was preached the **Mahāpadāna Sutta**.²

¹ DA. ii. 407. The Bharhut bas-relief, however, makes of it a one-roomed cottage (Dial. ii. 4, n. 1). SnA. (ii. 403) has **Candanamālā** for **Salāḷaghara**.

² D. ii. 1 ff.

Karerimaṇḍalamālā.—A pavilion near the **Karerikuṭikā**, evidently a hall with a thatched roof supported by wooden pillars, but with no walls.¹ Buddhaghosa calls it a *nisīdanasālā* (sitting-hall). Between this hall and the Gandhakuṭi was the **Karerimaṇḍapa**. Probably the term **Karerimaṇḍalamālā** was used to denote all the grounds within the Gandhakuṭi, the Karerikuṭikā and this hall (*Gandhakuṭi pi Karerikuṭikā pi sālā pi Karerimaṇḍalamālo ti vuccati*).² Dhammapāla, however, says that only the maṇḍapa and the sālā were called **Karerimaṇḍalamālā**. He explains maṇḍalamālā thus: *tiṇapapañnacchadanam anovassakam maṇḍalamālo ; atimuttakādi latāmaṇḍapo ti apare*.³ The monks seem to have been in the habit of sitting out here and talking on various topics at the close of the day. One such topic is recorded in the *Udāna*,⁴ for discussing which the monks drew on themselves the Buddha's stern rebuke.

¹ D. ii. 1; Dial. ii. 5, n. 2.

² DA. ii. 407.

³ UdA. 203.

⁴ Ud., p. 30 f.

Karoṭi.—A class of spirits, associated with the Nāgas and forming one of the five defences of the Devas against the Asuras. The Jātaka scholiast says that **Karoṭi** is a name for the **Supaṇṇas** (a species of Garuḍa), and that they were so called because of their food and drink which were called **Karoṭi** (*tesaṃ karoṭi nāma pānabhojanaṃ*).¹

¹ J. i. 204; *cp.* *Karoṭapāṇayah*, given as the name of a class of Yakṣas (Mtu. i. 30, 394); also Dvy. 218.

“Karoto” Sutta.—Discussion of the view that there is neither merit nor demerit in any kind of action whatsoever, whether good or bad.¹ The reference is evidently to the heresy of **Pūraṇa Kassapa**.²

¹ S. iii. 208.

² *Cp.* D. i. 52.

Kalakacchagāma.—A village in Ceylon, near **Kalyāṇi**. At the **Nāga-mahāvihāra** there the thera **Maliyadeva** preached the **Cha-chakka Sutta**; sixty monks heard it and became arahants.¹

¹ MA. ii. 1025.

Kalaṇḍuka.—A servant of the Treasurer of Benares (Bārāṇasī-seṭṭhi). See **Kalaṇḍuka Jātaka**.

Kalaṇḍuka Jātaka (No. 127).—**Kalaṇḍuka** was the servant of the Treasurer of Benares. He ran away, and with the help of a forged letter, just as did **Kaṭāhaka** (*q.v.*), married the daughter of a border merchant.

The Treasurer sent a parrot to seek for him. The parrot saw him hawking and spitting out milk at his wife's head in order to assert his power, and, wishing to teach him a lesson, threatened to expose him. The Treasurer, hearing from the parrot of Kalaṇḍuka's whereabouts, had him brought back and reduced again to slavery.¹

¹ J. i. 458.

Kalandakagāma.—A village near **Vesālī**; it was the birthplace of **Sudinna**.¹ Buddhaghosa² says the name was given because of the squirrels who lived there.

¹ Vin. iii. 11.

² Sp. i. 202.

Kalandakanivāpa.—A woodland in **Veḷuvana**. Here food (*nivāpa*) was regularly placed for the squirrels. It is said that once a certain rājā went there for a picnic and, having over-drunk, fell asleep. His retinue, seeing him sleeping, wandered away, looking for flowers and fruits. A snake, attracted by the smell of liquor, approached the king from a neighbouring tree-trunk, and would have bitten him had not a tree-sprite, assuming the form of a squirrel, awakened him by her chirping. In gratitude the rājā gave orders that thenceforth the squirrels in that locality should be fed regularly.¹ Kalandakanivāpa was evidently a favourite resort of the Buddha and his monks.

See s.v. **Veḷuvana**.

¹ UdA. 60; SnA. ii. 419. According to some, it was the gift of a merchant named **Kalandaka** (Beal: *Romantic Legend*, p. 315); Tibetan sources identify the rājā with Bimbisāra and say that the snake was a reincarnation of the owner whose land the king had confiscated. According to these same sources the name is Kalantaka and is described as the name of a bird (Rockhill: *op. cit.*, p. 43).

Kalandakaputta.—See **Sudinna**. **Kalanda** or **Kalandaka** was the name, not of his father, but of his village.¹

¹ Sp. i. 202.

Kalandagāma.—A brahmin village in Ceylon, where King **Mahāsena** built a vihāra on the site of an old Hindu temple.¹

¹ Mhv. xxxvii. 41.

Kalanda-Vihāra.—A vihāra built in **Kālāyana-Kaṇṇikā** in **Rohaṇa**, by King **Mahādāṭhika-Mahānāga**.¹ **Aggabodhi VII.** is also credited with having built a **Kalanda-vihāra**,² but he may have only renovated an already existing one. Near the vihāra was **Brāhmaṇagāma**.³

¹ Mhv. xxxiv. 89; MT. 635.

² Cv. xlviii. 70.

³ MT. 685.

Kalamba (*v.l.* **Kaḷamba**).—A river near **Anurādhapura**, probably identical with **Kadamba**¹ (*q.v.*). The river was to the east of **Anurādhapura**.²

¹ Sp. ii. 474.² MA. ii. 653.

Kalambaka-Vihāra.—A monastery built by King **Saddhātissa**.¹

¹ Mhv. xxxiii. 8.

Kalambatittha-Vihāra.—A vihāra in Ceylon. In it once lived fifty monks who agreed on the full-moon day of Āsālha not to talk to each other until they became arahants. Their goal was reached within a month.¹ This vihāra is very probably identical with **Galambatittha** (*q.v.*).

¹ DA. i. 190; SA. iii. 155; SnA. i. 57; VibhA. 353; MA. i. 209 f.

Kalambadāyaka Thera.—An arahant. Ninety-four kappas ago he met a Pacceka Buddha named **Romasa** and gave him a radish (*kalamba*).¹

¹ Ap. ii. 393.

Kalalahallika.—A village and tank near **Āḷisāra**. There was a fortification there. The tank was restored by **Parakkamabāhu I**.¹

¹ Cv. lxviii. 48; lxx. 73, 163; also Cv. Trs. i. 301, n. 1.

Kalasigāma.—The birthplace of **Milinda** in the Island of **Alasandā** (or Alexandria) in the Indus.¹ Rhys Davids² thinks that the name is identical with that of the Greek settlement Karisi.

¹ Mil. 83.² *Milinda Questions*, i., p. xxiii.

Kalahanagara.—A village built on the spot where **Paṇḍukābhaya** defeated the soldiers sent by the father of **Suvannapālī** to rescue her.¹

¹ Mhv. x. 42; see also Mhv. Trs. 71, n. 1, for its identification.

Kalahayināḍu.—A district in South India.¹

¹ Cv. lxxvi. 261.

Kalahavivāda Sutta.—One of the six suttas preached at the *Mahāsamaya* (*q.v.*) held in the Mahāvana near Kapilavatthu. It deals with the origin of contentions and disputes. Disputes arise about objects which one holds dear; such affection is the result of desire, etc. It forms the eleventh sutta of the *Aṭṭhakavagga* of the *Sutta Nipāta*.¹

It is said that the discourse was specially meant for those in the Assembly, whose temperament was malicious (*dosacaritānaṃ*).² We are told that **Mahā-Pajāpati** heard the sutta and renounced the world.³

¹ Sn. vv. 862 ff.; SnA. 361, 551 ff.² MNidA. 222.³ ThigA. 3, 141.

Kalābu.—King of **Kāsī**. He tortured the ascetic **Khantivādi** who was the Bodhisatta. He was therefore swallowed up in **Avīci**. He was a previous incarnation of **Devadatta**. The story is given in the **Khantivādi Jātaka**.¹

¹ J. iii. 39 ff.; he is often referred to, *e.g.*, J. v. 135. 143 ff.

Kalāyamuṭṭhi Jātaka (No. 176).—**Brahmadatta**, king of Benares, once started off during the rainy season to quell a border rising. He stopped on the way, while his men steamed peas and put them into troughs for the horses to eat. A monkey came down from a tree hard by, filled his mouth and hands with peas, went back to his tree and started eating. One pea fell down, and he, letting all the other peas fall, clambered down to seek for the lost one. The Bodhisatta, who was the king's counsellor, pointed out to the king how fools of little wit spend a pound to win a penny. On hearing this the king went back to Benares.

The story was told to **Pasenadi**, who was going on a similar expedition during the rains, and on the way visited the Buddha at **Jetavana**. The king in the story is identified with **Ananda**.¹

¹ J. ii. 74 ff.

Kalāra Sutta.—**Kalārakhattiya** tells **Sāriputta** of **Moliya-Phagga**'s secession. **Sāriputta** says that **Moliya-Phagga** did not find satisfaction in the Dhamma, and assures **Kalāra** that he himself has no doubts whatever either about the past or about the future. **Kalāra** reports this conversation to the Buddha, who sends for **Sāriputta** and asks him a series of questions. The Buddha praises his answers, but **Sāriputta** confesses to his colleagues later that he felt nervous over the first question, but when the Buddha accepted his answer to that he recovered his confidence.¹

¹ S. ii. 50 ff.

Kalārakkhattiya.—A monk. He visits **Sāriputta** and tells him of **Moliya-Phagga**'s secession from the Order. The account of the incident is included in the **Kalāra Sutta** (*q.v.*).

Kalārakhattiya Vagga.—The fourth chapter of the *Nidāna Saṃyutta*.¹

¹ S. ii. 47-68.

Kalikāla.—A **Damīla** chieftain, conquered by **Laṅkāpura**.¹

¹ Cv. lxxvi. 214 f.

Kalikāla-sāhicca-sabbaññūpaṇḍita.—A honorific (“all-knowing scholar of the Dark Age”) given to **Parakkamabāhu II.** on account of his vast erudition.¹

¹ Cv. lxxxii. 3.

Kaliṅga.—See **Kāliṅga.**

Kaliṅgara Sutta.—Preached at the **Kūṭāgārasālā** in **Vesālī**. As long as the **Licchavis** sleep on straw (*kaliṅgara*) so long will they be able to protect themselves from their enemy, **Ajātasattu**; when they begin to sleep on soft couches they will suffer defeat. Thus it is also with monks and **Māra**.¹

¹ S. ii. 267 f.

Kalimbha Thera (Kalimma).—One of the monks who lived in the **Kūṭāgārasālā** in **Vesālī**. Finding that the peace of the **Mahāvana** was being disturbed by the **Licchavis** who came to see the Buddha, he, with the other monks, went to **Gosiṅgasālavana**.¹

¹ A. v. 133 f.

Kalyāṇa (Kalyāṇaka).—A king of the **Mahāsammata** race. He was the son of **Vararoja** and one of the ancestors of the Sākya. His son was **Varakalyāṇa**.¹

¹ DA. i. 258; SnA. i. 352; J. ii. 311; iii. 454; Mhv. ii. 2; Dpv. iii. 4; Mtu. i. 348.

Kalyāṇadhamma Jātaka (No. 171).—The Bodhisatta was once a rich merchant in Benares. One day, when he had gone to pay his respects to the king, his mother-in-law visited his wife. The former was deaf, and on asking her daughter if they were happy, and receiving the reply that the husband was a very good man, like a hermit, she heard only the word “hermit,” and she raised a great uproar thinking that her son-in-law had turned hermit. The news spread like wildfire, and as the merchant was on his way home he was told by someone that all the members of his household were weeping because he had become a hermit. Thinking that auspicious words should not be trifled with, the merchant went to the king, took his leave, and became an ascetic in the Himālaya.

The story was told in reference to a merchant of **Sāvattī** to whom the same thing happened when he went to pay his respects to the Buddha.¹

The story is also given in the *Jātakamālā*, where it is called the *Śreṣṭhi Jātaka*.²

¹ J. ii. 63-5.

² No. 20.

Kalyāṇadhamma Vagga.—The third chapter of the *Duka Nipāta* of the *Jātaka*.¹

¹ J. ii. 63-86.

Kalyāṇi-Tissa.—A king of **Kalyāṇi**, father of **Vihāramahādevī** (*q.v.*).¹ He was great-grandson of **Muṭasiva** and grandson of **Uttiya**. His younger brother was called **Ayya-Uttiya**.²

¹ Mhv. xxii. 12 ff.

² MT. 431.

Kalyāṇamitta Vagga.—The eighth chapter of the *Eka Nipāta* of the *Anguttara Nikāya*.¹

¹ A. i. 14 f.

1. **Kālyāṇamitta Sutta.**—Just as the dawn is the harbinger of the rising sun, so is friendship with the good the forerunner of the Noble Eightfold Way.¹

¹ S. v. 29.

2. **Kalyāṇamitta Sutta.**—Friendship with the good is the most useful condition for the arising of the Noble Eightfold Way.¹

¹ S. v. 31.

3. **Kalyāṇamitta Sutta.**—There is no better means of perfecting the Noble Eightfold Way than friendship with the good.¹

¹ S. v. 32.

Kalyāṇavatī.—The first queen-consort of **Kittinissanka**. After the death of **Sāhasamalla** she carried on the government of Ceylon for six months (according to some six years, 1202-1208 A.C.) with the help of her general, **Ayasmanta**. She built a vihāra called the **Kalyāṇavatī-vihāra** in the village of **Paṇṇasālaka**.¹

¹ Cv. lxxx. 34 ff.; also Cv. *Trs.* ii. 130, n. 3.

Kalyāṇigāma.—A village, probably in or near **Kalyāṇi**; it was the residence of **Mahātissa Thera**.¹

¹ SnA. i. 6.

Kalyāṇi-cetiya.—The cetiya built on the spot where the Buddha preached to **Mañiakkhika** and his followers.¹ According to tradition it enshrined the throne on which the Buddha sat, and has been a place of pilgrimage from that day to this.² **Vohārika-Tissa** erected a parasol on the cetiya.³ (See also **Kalyāṇi-vihāra**.)

¹ Mhv. i. 75 f.

² See, *e.g.*, VibhA. 295; MA. ii. 701.

³ Mhv. xxxvi. 34.

Kalyāṇi-(Kalyāṇika)-vihāra.—A monastery attached to the **Kalyāṇi-cetiya**. It was from the earliest times the residence of eminent monks, such as **Dhammagutta** (the Earth-shaker) and his five hundred colleagues¹ and of **Godattatthera**.² Here a thera, called **Piṇḍapātiya**, once recited the **Brahmajāla Sutta**, and the earth trembled as he finished his recital.³ Near the vihāra was the village of **Kāladighavāpīgāma**, where monks who lived in the monastery went for alms.⁴

King **Kaṇiṭṭha-Tissa** built in this monastery an uposatha-hall.⁵ **Vijayabāhu III**, restored the vihāra, which had been damaged by the **Damīlas**, and reconstructed the cetiya, crowning it with a golden finial. He also built a gate-tower on the eastern side.⁶

In the fourteenth century **Alagakkonāra** seems to have bestowed great patronage on the monastery, and to have done many things for its improvement.⁷

Even in the fifteenth century the monastery was evidently considered one of the chief centres of the Saṅgha in Ceylon, for we find that the monks, sent by **Dhammaceti** from Rāmañña to Ceylon, received their ordination in the sīmā of Kalyāṇi-vihāra, and that on their return they consecrated a sīmā in Pegu known as the **Kalyāṇi-sīmā**.⁸

¹ Mhv. xxxii. 51.

² MA. i. 100.

⁶ Cv. lxxx. 59 f.

³ DA. i. 131.

⁷ See *Ceylon Antiquary and Literary Register* i. 152; ii. 149, 182.

⁴ SnA. i. 70; AA. i. 13.

⁸ Bode, *op. cit.*, 38.

⁵ Mhv. xxxvi. 17.

Kalyāṇippakaraṇa.—A record of the famous **Kalyāṇi** inscriptions set up near Pegu by **Dhammaceti**, giving details of the consecration of the **Kalyāṇisīmā** in Pegu by the monks who received their ordination at the **Kalyāṇi-vihāra** in Ceylon.¹

¹ Bode, 23, 33 f.; P.L.C. 257 f.

Kalyāṇi.—The name of a river and of the district near its mouth in Ceylon. The Buddha visited the Kalyāṇi country in the eighth year after the Enlightenment, in company with five hundred monks, on the second day after the full-moon of **Vesākha** and, seated on the spot where the **Kalyāṇi-cetiya** was later built, he preached to the Nāgas and their king **Maṇiakkhika**, at whose invitation he had come.¹ Once a king reigned in Kalyāṇi named **Kalyāṇi-Tissa**, who had a daughter **Vihāramahādevī** (*q.v.*). According to the legends connected with her, Kalyāṇi was at one time

¹ Sp. i. 89; Mhv. i. 63, 75 ff.; Dpv. ii, 42, 53; J. ii. 128.

much further from the sea than it is now. The sea swallowed up several leagues of land.² King **Yaṭṭhāla-Tissa** built a five-storied pāsāda in the town, which was later restored by **Parakkamabāhu II**.³

The Kalyāṇī district formed the fighting base of several campaigns.⁴

² Mhv. xxii. 12 ff.

³ Cv. lxxxv. 64.

⁴ E.g., Cv. lxi. 35, 39; lxxii. 151.

Kalyāṇī Sutta.—No beautiful woman (*janapadakalyāṇī*) can persistently possess the heart of a man who is fond of gain, favours, and flattery.¹

¹ S. ii. 235.

Kallaka-vihāra.—A monastery in Ceylon, near **Bhokkantagāma**. There **Sumanā**, wife of **Lakuṇṭaka Atimbara**, heard the preaching of the **Asivisopama Sutta** and became an arahant.¹

¹ DhA. iv. 51.

Kallakavelāra.—A Damiḷa chief, brother of **Toṇḍamāna's** wife. He was slain by **Laṅkāpura**.¹

¹ Cv. lxxvii. 40, 50.

Kallakālana.—A monastery in Ceylon, built by **Saddhātissa**.¹

¹ Mhv. xxxiii. 7.

Kallagāma.—A village in Ceylon. In the village was the **Maṇḍālārā-maka-vihāra** (*q.v.*).¹

¹ AA. i. 22, 52.

Kallara.—A district in South India.¹

¹ Cv. lxxvi. 246, 259.

Kallavā Sutta.—Of those who meditate some are clever in concentration but are not fully expert in meditation, some are the reverse, some have neither quality, while others have both.¹

¹ S. iii. 265.

Kallavāla, Kallavālamutta.—A village in **Magadha**. **Mahā-Moggallāna** lived there immediately after his ordination, and on the seventh day, while meditating there, he became an arahant, being admonished by the Buddha, who warned him against sloth.¹

¹ A. iv. 85; ThagA. ii. 94; DhA. i. 79; AA. i. 91.

Kallita Sutta.—A man may be skilled in ease in concentration, but not in the range thereof, nor in resolve, zeal, perseverance, or profit.¹

¹ S. iii. 275.

Kālārajanaka.—King of **Mithilā**. He was the son of **Nimi** and belonged to the **Makhādeva** dynasty. Whereas other kings of his race left the household at the approach of old age, he broke the tradition by not doing so. He was the last king of this dynasty. His son was called **Samañ-kara**.¹ **Kaḷārajanaka** was so called because he had long, projecting teeth.²

¹ M. ii. 82; DA. iii. 851; Mhv. ii. 11; Dpv. iii. 37; but see J. vi. 129, where he, too, is said to have renounced the world and brought the family to an end.
² MA. ii. 738.

Kaḷāramatthuka.—A naked ascetic of **Vesālī**, held in high repute by the **Vajjians**. He had taken seven vows: to wear no garments, to be chaste, to maintain himself only by spirituous drinks and flesh, eating no rice or gruel, never to go beyond the **Udena** shrine, the **Gotamaka** shrine, the **Sattamba** shrine, and the **Bahuputta** shrine. **Sunakkhatta** once visited him and asked him questions, but **Kaḷāramatthuka** would not listen, and showed resentment at being interrogated. When **Sunakkhatta** reported this to the Buddha, the Buddha predicted that the ascetic would, before long, wear garments, be married, eat rice and gruel, go beyond the limits he had until now observed, and fall in fame. And so it came to pass.¹ *v.l.* **Kandaramasuka**, **Kalāra**, **Kaḷāra-maṭṭhaka**.

¹ D. iii. 9 ff.

1. **Kavi Sutta.**—Contains a question asked by a deva about poets, and the Buddha's reply thereto.¹

¹ S. i. 38.

2. **Kavi Sutta.**—On the four kinds of poets: the imaginative (*cintā-kavi*), the traditional (*suta-kavi*), the didactic (*attha-kavi*), and the extempore (*paṭibhāna*).¹

¹ A. ii. 230.

Kaviṭṭhavana.—See **Kapiṭṭhavana**.

Kavisīsa.—See **Kapisīsa**.

Kasagāma.—A village in Ceylon, given to the **Morapariveṇa** by **Dāṭhapa-tissa II**.¹

¹ Cv. xlv. 28

Kasālla.—A tank in South Ceylon repaired by **Parakkamabāhu I.**¹ A fortress of this name is also mentioned, where **Gokaṇṇa** was defeated.²

¹ Cv. lxviii. 48.

² *Ibid.*, lxx. 72.

Kasiṇa Sutta.—The ten spheres of *kasiṇa* (*kasiṇāyatanāni*)—e.g., *paṭhavi, āpo, tejo*, etc.¹

¹ A. v. 46.

Kasi Sutta.—See **Kasī-Bhāradvāja**.

Kasī-Bhāradvāja.—A brahmin of the **Bhāradvāja** clan, living at **Ekanālā**, in **Dakkhiṇāgiri**. The Buddha visited him in the eleventh year after the Enlightenment.¹ The brahmin was so called on account of his profession of agriculture. On the day of his festive sowing (*mangalavappa*), the Buddha visited him alone (having seen his *upanissaya* for arahantship), and stood near the place where food was being distributed to a very large number of people engaged in the festival. The brahmin, seeing the Buddha begging for alms, suggests that the Buddha should work for his living—plough and sow just as he does.² The Buddha answers that he, too, is a farmer, and explains his meaning to the bewildered brahmin, who, greatly pleased, offers him a large bowl filled with milk-rice. The Buddha refuses the gift on the plea that Buddhas never accept wages for their sermons. At the Buddha's own suggestion the food is cast into the river because no one is capable of digesting food once offered to a Tathāgata.³ When the rice touches the water it crackles and smokes and the brahmin, greatly marvelling, falls at the Buddha's feet and professes himself henceforth the Buddha's follower. Soon after, he enters the Order, and in due course becomes an arahant.⁴

¹ Thomas, *op. cit.*, p. 117.

² The *Sūtrālaṅkāra* says the brahmin threw water on the Buddha in order to drive him away (Sylvain Lévy, *JA.* 1908, xii. 99).

³ The food had become too rich be-

cause the gods had added *ojā* to it. (See also *Mil.* 231.)

⁴ Sn. 12 ff.; SnA. 131 ff.; the *Samyutta* does not mention his arahantship (S. i. 171 ff.), though the Commentary does so (SA. i. 188 ff.).

Kasī Bhāradvāja Sutta.—The Buddhist Parable of the Sower, forming the fourth sutta of the *Uruga Vagga* of the *Sutta Nipāta*.¹ It contains the story of the Buddha's visit to **Kasī-Bhāradvāja** given above. The Buddha tells him that in his work as a Teacher are to be found all the elements of a farmer's duties: faith is the seed, insight the plough, mindfulness the

¹ Pp. 12 ff.; also found in the *Samyutta* (i. 171 ff.) under the name of **Kasi-Sutta** and included in the *Paritta*.

ploughshare and goad, energy the burden-bearing team. The harvest produced by the sowing is *nibbāna* and the food *ambrosia*, free from suffering and sorrow.

Kasmīra.—A district in Northern India, the modern Kashmir. In the Pāli texts it is always mentioned with **Gandhāra** and probably once formed part of that kingdom.¹ At the end of the Third Council, **Moggaliputta** sent the thera **Majjhantika** to propagate the religion in Kasmīra-Gandhāra. Majjhantika quelled the power of the Nāga-king **Aravāḷa** (*q.v.*), who was a menace to the inhabitants, and converted him to the faith, while the yakkha **Paṇḍaka** and his wife **Hārītā**, with their five hundred sons, became *śotāpannas*. The thera preached the **Āsivisūpama Sutta** to the assembled multitude and won eighty thousand converts, while one hundred thousand persons entered the Order. We are told that from that time onwards the yellow robe was held in great esteem in Kasmīra.² There was evidently a large community of monks at Kasmīra, till long after the coming of Majjhantika, for we are told that two hundred and eighty thousand monks, led by **Uttinṇa**, came from Kasmīra to **Anurādhapura** on the occasion of the foundation ceremony of the **Mahā Thūpa**.³

In Hiouien Tshang's time Kasmīra seems to have been an independent kingdom whose king was given to serpent-worship while his queen was a follower of the Buddha. Near the capital was a stūpa which enshrined a tooth of the Buddha. This tooth was soon after taken away by Harsavardhana of Kanoj.⁴

Sāgala is mentioned as being twelve leagues from Kasmīra.⁵

¹ See also PHAI., p. 93. The Jātakas mention the countries separately as comprising two kingdoms ruled by a single king (*e.g.*, J. iii. 364, 378).

² Mhv. xii. 3, 9 ff.; Dpv. viii. 4; Sp. i.

64 ff.; see also Beal, *op. cit.*, i. 134, n. 39.

³ Mhv. xxix. 37.

⁴ CAGI, 104 ff.; Beal, i. 116 f., etc.

⁵ Mil. 82.

Kassaka Sutta.—Once the Buddha was at **Sāvatti** preaching to the monks on *nibbāna*. **Māra** appears in the guise of a peasant, dishevelled, wearing hempen garments, with a mighty plough on his shoulder, and asks the Buddha if he has seen his oxen. The Buddha declares, unequivocally, that he has no eyes for things owned; having escaped completely from worldly desires, possessions and ownership, his mind furnishes no gateway for *Māra*.¹

¹ S. i. 114.

Kassakagiri.—See **Kassapagiri**.

Kassakalena.—A cave (probably in Ceylon), which was the residence of the Elder **Mahāmitta** (*q.v.*).¹

¹ VibhA. 279 f.; SA. iii. 136 f.

1. **Kassapa.**—Also called **Kassapa Dasabala** to distinguish him from other Kassapas. The twenty-fourth Buddha, the third of the present æon (the **Bhaddakappa**) and one of the seven Buddhas mentioned in the Canon.¹ He was born in Benares, in the Deer Park at **Isipatana**, of brahmin parents, **Brahmadatta** and **Dhanavati**, belonging to the **Kassapagotta**. For two thousand years he lived in the household, in three different palaces, **Hamsa**, **Yasa** and **Sirinanda**.² He had as chief wife **Sunandā**, by whom he begot a son, **Vijitasena**. Kassapa left the world, travelling in his palace (*pāsāda*), and practised austerities for only seven days. Just before his Enlightenment his wife gave him a meal of milk-rice, and a *yavapāla* named **Soma** gave him grass for his seat. His bodhi was a banyan-tree, and he preached his first sermon at Isipatana to a crore of monks who had renounced the world in his company. He performed the Twin-Miracle at the foot of an *asana*-tree outside **Sundaranagara**. He held only one assembly of his disciples; among his most famous conversions was that of a yakkha, **Naradeva** (*q.v.*). His chief disciples were **Tissa** and **Bhāradvāja** among monks, and **Anulā** and **Uruvelā** among nuns, his constant attendant being **Sabbamitta**. Among his patrons, the most eminent were **Sumaṅgala** and **Ghaṭikāra**, **Vijitasenā** and **Bhaddā**. His body was twenty cubits high, and, after having lived for twenty thousand years, he died in the **Setavya** pleasure at **Setavyā** in Kāśī. Over his relics was raised a *thūpa* one league in height, each brick of which was worth one crore. It is said³ that there was a great difference of opinion as to what should be the size of the *thūpa* and of what material it should be constructed; when these points were finally settled and the work of building had started, the citizens found they had not enough money to complete it. Then an *anāgāmi* devotee, named **Sorata**, went all over Jambudīpa, enlisting the help of the people for the building of the *thūpa*. He sent the money as he received it, and on hearing that the work was completed, he set out to go and worship the *thūpa*; but he was seized by robbers and killed in the forest, which later came to be known as the **Andhavana** (*q.v.*).

Upavāna, in a previous birth, became the guardian deity of the *cetiya*, hence his great majesty in his last life.⁴

Among the thirty-seven goddesses noticed by **Guttīla**, when he visited

¹ D. ii. 7.

² The BuA. (217) calls the first two palaces *Hamsavā* and *Yasavā*.

³ MA. i. 336 ff.

⁴ DA. ii. 580; for another story of the building of the shrine see DhA. iii. 29.

heaven, was one who had offered a scented five-spray at the cetiya.⁵ So did **Alāta** offer *āneja*-flowers and obtain a happy rebirth.⁶

The cause of **Mahā-Kaccāna's** golden complexion was his gift of a golden brick to the building of Kassapa's shrine.⁷

At the same cetiya, **Anuruddha**, who was then a householder in Benares, offered butter and molasses in bowls of brass, which were placed without any interval around the cetiya.⁸

Among those who attained arahantship under Kassapa is mentioned **Gavesī**, who, with his five hundred followers, strove always to excel themselves until they attained their goal.⁹

Mahākappina, then a clansman, built, for Kassapa's monks, a pariveṇa with one thousand cells.¹⁰

Bakkula's admirable health and great longevity were due to the fact that he had given the first fruits of his harvest to Kassapa's monks.¹¹

During the time of Kassapa Buddha, the Bodhisatta was a brahmin youth named **Jotipāla** who, afterwards, coming under the influence of **Ghaṭikāra**, became a monk.¹² This Ghaṭikāra was later born in the Brahma-world and visited **Gotama**, after his Enlightenment. Gotama then reminded him of this past friendship, which Ghaṭikāra seemed too modest to mention.¹³

The *Majjhima Nikāya*¹⁴ gives details of the earnestness with which Ghaṭikāra worked for Jotipāla's conversion when Kassapa was living at **Vehaliṅga**. The same sutta bears evidence of the great regard Kassapa had for Ghaṭikāra.

The king of Benares at the time of Kassapa was **Kikī** (*q.v.*), and the four gateways of Kassapa's cetiya were built, one by Kikī, one by his son **Paṭhavindhara**, one by his ministers led by his general, and the last by his subjects with the treasurer at their head.¹⁵

It is said that the Buddha's chief disciple, Tissa, was born on the same day as Kassapa and that they were friends from birth. Tissa left the world earlier and became an ascetic. When he visited the Buddha after his Enlightenment, he was greatly grieved to learn that the Buddha ate meat (*āmagandha*), and the Buddha preached to him the *Āmagandha Sutta* (*q.v.*), by which he was converted.¹⁶

The Ceylon Chronicles¹⁷ mention a visit paid by Kassapa to Ceylon in

⁵ J. ii. 256.

⁶ J. vi. 227.

⁷ AA. i. 116.

⁸ AA. i. 105.

⁹ A. iii. 214 ff.

¹⁰ AA. i. 175.

¹¹ MA. iii. 932.

¹² Bu. xxv.; BuA. 217 ff.; D. ii. 7;

J. i. 43, 94; D. iii. 196; Mtu. i. 303 ff., 319.

¹³ S. i. 34 f.

¹⁴ M. ii. 45 f.

¹⁵ SnA. i. 194.

¹⁶ *Ibid.*, 280 ff.

¹⁷ Mhv. xv. 128 ff.; Sp. i. 87; Dpv. xv. 55 ff.; Mbv. 129.

order to stop a war between King **Jayanta** and his younger brother. The island was then known as **Maṇḍadīpa**, with **Visāla** as capital. The Buddha came with twenty thousand disciples and stood on **Subhakūṭa**, and the armies seeing him stopped the fight. In gratitude, Jayanta presented to the Buddha the **Mahāsāgara** garden, in which was afterwards planted a branch of the Bodhi-tree brought over by **Sudhammā**, in accordance with the Buddha's wish. The Buddha preached at the **Asokamālaka**, the **Sudassanamālaka** and the **Somanassamālaka**, and gave his rain-cloak as a relic to the new converts, for whose spiritual guidance he left behind his disciples **Sabbananda** and **Sudhammā** and their followers. In Kassapa's time Mt. **Vepulla** at **Rājagaha** was known as **Supassa** and its inhabitants as the **Suppiyas**.¹⁸

But many other places had the same names in the time of Kassapa as they had in the present age—*e.g.*, **Videha**,¹⁹ **Sāvatti**,²⁰ **Kimbila**²¹ and **Bārāṇasī**.²²

Besides the *Āmagandha Sutta* mentioned above, various other teachings are mentioned as having been first promulgated by Kassapa and handed on down to the time of Gotama and retaught by him. Such, for instance, are the questions (*pucchā*) of **Ālavaka** and **Sabhiya** (*q.v.*) and the stanzas taught to **Sutasoma** by the brahmin **Nanda** of **Takkasilā**.²³ The **Mittavinda Jātaka** (No. 104) is mentioned as belonging to the days of Kassapa Buddha.²⁴

Mention is also made of doctrines which had been taught by Kassapa but forgotten later, and Gotama is asked by those who had heard faint echoes of them to revive them.²⁵ A sermon attributed to Kassapa, when he once visited Benares with twenty thousand monks, is included in the story of **Paṇḍita-Sāmaṇera**.²⁶ It was on this occasion that Kassapa accepted alms from the beggar **Mahāduggata** in preference to those offered by the king and the nobles.

Kassapa held the uposatha only once in six months.²⁷

Between the times of Kassapa and Gotama the surface of the earth grew enough to cover **Sūkarakata-leṇa**.²⁸

The records of Chinese pilgrims contain numerous references to places connected with Kassapa. Hiouien Tshang speaks of a stūpa containing the relics of the whole body of the Buddha, to the north of the town, near Śrāvastī, where, according to him, Kassapa was born.²⁹ Mention is also

¹⁸ S. ii. 192.

¹⁹ J. vi. 122.

²⁰ *Ibid.*, 123.

²¹ *Ibid.*, 121.

²² *Ibid.*, 120.

²³ J. v. 476 f.; 483.

²⁴ J. i. 413.

²⁵ *E.g.*, MA. i. 107, 528; AA. i. 423.

²⁶ DhA. ii. 127 ff.

²⁷ *Ibid.* iii. 236.

²⁸ MA. ii. 677.

²⁹ Beal, *op. cit.*, ii. 13.

made of a footprint of Kassapa.³⁰ Stories of Kassapa are also found in the *Divyāvadāna*.³¹ The *Dhammapada Commentary*³² contains a story, which seems to indicate that, near the village of **Todeyya**, there was a shrine thought to be that of Kassapa and held in high honour by the inhabitants of the village. After the disappearance of Kassapa's Sāsana, a class of monks called **Setavattha-samaṇavaṃsa** ("white-robed recluses") tried to resuscitate it, but without success.³³

³⁰ *Ibid.* i., Introd. ciii.

³² iii. 250 f.

³¹ *E.g.*, pp. 22 f.; 344 f.; 346 f.; see also Mtu., *e.g.*, i. 59, 303 f.

³³ VibhA. 432.

2. **Kassapa Thera**.—The son of an **Udicca-brahmin** of **Sāvatti**, who died when Kassapa was still young. Having heard the Buddha preach at **Jetavana**, he entered the First Fruit of the Path and, with his mother's leave, became a monk. Some time later, wishing to accompany the Buddha on a tour after the rains, he went to bid his mother farewell, and her admonition to him on that occasion helped him to win insight and become an arahant.¹

In the time of **Padumuttara** Buddha he had been a brahmin versed in the Vedas. One day, seeing the Buddha and wishing to pay homage, he cast a handful of *sumana*-flowers into the air over the Buddha's head, and the flowers formed a canopy in the sky. In later births he was twenty-five times king, under the name of **Cinṇamāla** (*v.l.* **Cittamāla**).²

He is probably identical with **Sereyyaka Thera** of the *Apadāna*.³

¹ Thag. v. 82.

² ThagA. i. 177 f.

³ i. 155.

3. **Kassapa**.—A devaputta. He visited the Buddha late one night at **Jetavana** and uttered several stanzas, admonishing monks to train themselves in their tasks, laying particular stress on the cultivation of Jhāna.¹

Buddhaghosa² says that Kassapa had heard the Buddha preach the *Abhidhamma* in **Tāvatiṃsa**. Having heard only a portion of the doctrine and not being sure of the admonition given by the Buddha to the monks regarding the practice of Jhānavibhaṅga, Kassapa thought he could supply the omission. The Buddha, knowing his capabilities, allowed him to give his views, and expressed his approval at the end of Kassapa's speech.

¹ S. i. 46.

² SA. i. 82.

4. **Kassapa**.—A sage (*isi*); one of the famous sages of yore, of whom ten are several times mentioned in the books¹ as having been brahmin

¹ *E.g.*, D. i. 104, 238; M. ii. 169, 200; A. iii. 224; iv. 61; J. vi. 99.

sages, who composed and promulgated the mantras and whose compositions are chanted and repeated and rehearsed by the brahmins of the present day. For details see *s.v.* **Aṭṭhaka**.

5. **Kassapa** (called **Kassapa-māṇava**).—The Bodhisatta in the time of **Piyadassi** Buddha. He was a brahmin versed in the Vedas, and having heard the Buddha preach, built a monastery costing one thousand crores.¹

¹ J. i. 38; Bu. xiv. 9 f.; BuA. 176.

6. **Kassapa**.—Another name for **Akitti** (*q.v.*).¹

¹ J. iv. 240, 241; see also *Jātakamālā* vii. 13.

7. **Kassapa**.—A brahmin ascetic, the Bodhisatta, father of **Nārada**, whose story is given in the **Cūla-Nārada Jātaka** (*q.v.*).¹

¹ J. iv. 221 f.

8. **Kassapa**.—A brahmin ascetic, father of the Bodhisatta in the story of the **Kassapamandiya Jātaka**.¹

¹ J. iii. 38.

9. **Kassapa**.—A great sage, the Bodhisatta, father of **Isisiṅga**.¹ The scholiast explains that Kassapa was the *gotta* or family name.

¹ J. v. 157, 159.

10. **Kassapa**.—An ascetic, also called **Nārada**, who lived in a hermitage near Mt. **Kosika** in Himavā. He saw the Buddha **Padumuttara** in the forest, invited him into the hermitage, provided a seat and asked for words of advice. He was a former birth of **Ekāsanadāyaka** Thera.¹

¹ Ap. ii. 381.

11. **Kassapa**.—A *seṭṭhi*, probably of **Rājagaha**, who built the **Kassapakārāma**, named after him.¹

¹ SA. ii. 230.

12. **Kassapa**.—Son of **Dhātusena** by a morganatic marriage. He slew his father and became king of Ceylon as **Kassapa I.** (478-96 A.C.). Fearing the revenge of his brother **Moggallāna**, he erected the fortress at **Sihagiri** and dwelt there. Later, repenting of his patricide, he did many meritorious deeds by way of amends,¹ chief of which was the restoration of the **Issara-samañārāma**, to which he added buildings named after his daughters,

¹ For details see Cv. xxxix. 8 ff.

Bodhi and **Uppalavannā**. In a fight with his brother's forces his army fled in disorder, and Kassapa cut his throat with a dagger.²

² *Ibid.*, xxxviii. 80 ff.; xxxix. 1 ff.

13. **Kassapa**.—Son of **Upatissa III.** of Ceylon. He had sixteen companions as brave as himself and, with their help, several times repulsed the attacks of **Silākāla**, when the latter revolted against the king. He became known as **Girikassapa** on account of his prowess. In the last campaign **Silākāla** was victorious, and Kassapa, with his parents and his loyal followers, fled to **Merukandara**, but they lost their way and were surrounded by **Silākāla**. When the royal elephant fell Kassapa cut his own throat.¹

¹ Cv. xli. 8-25.

14. **Kassapa**.—Younger brother of **Aggabodhi III.**; he was made viceroy when **Māna** was killed.¹ When Aggabodhi had recovered the kingdom from the usurper **Dāṭhopatissa**, which he did only after various reverses in his fortunes, Kassapa abused his influence and plundered various sacred edifices to provide for his army.² On Aggabodhi's death in exile in **Rohaṇa**, Kassapa defeated **Dāṭhopatissa**, who claimed the throne, and became king in his place (**Kassapa II.** 641-50). He did not, however, wear a crown, the regalia having probably been stolen. As king he repented of his former misdeeds and did various acts of merit.³ He paid special honour to **Mahādhammakathī** Thera of **Nāgasālā** and to the Thera of **Kaṇḍhakāra**.

His children all being young at the time of his death, he entrusted the government to his sister's son, **Māna**.⁴ According to the chronicles, **Mānavamma** was the son of Kassapa.⁵ He also had a son named **Mana**.⁶

¹ Cv. xliv. 123 f.

² *Ibid.*, 137 ff.

³ For details see Cv. xliv. 147 ff.;
xlv. 1 ff.

⁴ *Ibid.*, 8.

⁵ *Ibid.*, xlvii. 2.

⁶ *Ibid.*, lvii. 4.

15. **Kassapa** (**Kassapa III.**, 717-24 A.C.).—A younger brother of **Aggabodhi V.** (?); Kassapa's younger brother was **Mahinda I.**¹ and his son **Aggabodhi**.²

¹ Cv. xlviii. 20-26.

² *Ibid.*, 32.

16. **Kassapa**.—One of the three younger brothers of **Sena I.**, the others being **Mahinda** and **Udaya**.¹ Kassapa was appointed **Ādipāda** and fought valiantly against the forces of the **Paṇḍu** king, who was then invading Ceylon, but, finding his efforts of no avail, he fled to **Koṇḍivāta**.² He was

¹ Cv. l. 6.

² *Ibid.*, vv. 25 ff.

later killed at **Pulatthipura** by the orders of the Paṇḍu king.³ He had four sons, the eldest of whom was named **Sena**.⁴

³ *Ibid.*, vv. 46.

⁴ *Ibid.*, vv. 47.

17. **Kassapa**.—Son of **Kittaggabodhi**, ruler of **Rohana**. When his eldest brother was murdered by his paternal aunt, Kassapa fled to the court of King **Sena I.**, but, later, with Sena's help, he won his father's inheritance.¹ He was probably killed by the Adipāda **Kittaggabodhi**.²

¹ Cv. I. 54 ff.

² *Ibid.*, li. 96; and Cv. Trs. i. 157, n. 2.

18. **Kassapa**.—Younger brother of **Sena II.** and **Udaya II.** He was Mahādipāda or Yuvarāja under Udaya,¹ and later became king as **Kassapa IV.** (896-913 A.C.).² His daughter **Senā** married **Kassapa V.**³

¹ Cv. li. 91.

² *Ibid.*, lii. 1 ff.

³ *Ibid.*, li. 93.

19. **Kassapa**.—Son of **Sena II.** The king gave him a special share of his own revenues and a share of the extraordinary revenues of the island.¹ Two wives of his are mentioned: **Sanhā** and **Senā**.² He became Yuvarāja under **Kassapa IV.** and ruled over **Dakkhiṇadesa**,³ and, at the death of the king, he became ruler of Ceylon as **Kassapa V.** (probably 913-23 A.C.).⁴ He is sometimes referred to as the son of the twice-consecrated queen (*dvayābhisekajātā*), his mother being **Sanhā**, daughter of **Kittaggabodhi** (1) and **Devā**. In inscriptions Kassapa is referred to as **Abhaya-Silāmeghavanṇa**.⁵ He was evidently a learned man, and a Sinhalese Commentary to the *Dhammapadattṭhakathā* is attributed to him.⁶ He had one wife, **Vajirā**,⁷ a second, **Devā**,⁸ and a third, **Rājini**.⁹ He had a son, **Siddhattha**, who died young, and another, who was given the title of **Sakkasenāpati**. The latter led an expedition to help the **Paṇḍu** king against the King of **Coḷa**, but he died of plague in Coḷa.¹⁰

¹ Cv. li. 18, 20.

² *Ibid.*, 18, 92.

³ *Ibid.*, lii. 1.

⁴ *Ibid.*, 37 ff.

⁵ Cv. Trs. i. 165, n. 3.

⁶ Edited by D. B. Jayatilaka, Colombo (1933).

⁷ Cv. lii. 62.

⁸ *Ibid.*, 64.

⁹ *Ibid.*, 67.

¹⁰ *Ibid.*, 72-8.

20. **Kassapa**.—Son of **Sena V.**¹

¹ Cv. liv. 69.

21. **Kassapa**.—Son of **Mahinda V.**¹ When Mahinda was captured and taken away by the **Coḷas**, the people took charge of the young Kassapa and

¹ Cv. lv. 10.

brought him up. When the boy was twelve years old the Coḷa king sent an army over to Ceylon to seize him; but this plan was frustrated by the official **Kitti**, of **Makkhakudrūsa**, and the minister **Buddha**, of **Māragallaka**.² Kassapa ascended the throne as **Vikkamabāhu**, but refused to be crowned until he should have conquered the **Damīḷas** in his kingdom. While preparations were afoot towards this end, he died of a *vātaroga*. He reigned twelve years (1029-1041 A.C.).³ He is perhaps to be identified with the prince Kassapa who married **Lokitā**, cousin of Mahinda V., and by whom he had two sons, **Moggallāna** and **Loka**.⁴

² *Ibid.*, 24-9.³ Cv. lvi. 1-6; Cv. *Trs.* i. 190, n. 3.⁴ Cv. lvii. 28 f.; Cv. *Trs.* i. 195, n. 3.

22. **Kassapa**.—Chief of the **Kesadhātus** (*q.v.*). For some time he carried on the government at **Rohaṇa**, where he defeated the **Damīḷas**. He refused to own allegiance to **Kitti** (afterwards **Vijayabāhu I.**), and after six months of rule in **Khadiraṅgaṇi**, full of resentment that his services against the **Damīḷas** had not been recognised, he marched against **Kitti** and was slain in a battle near **Kājaragāma**.¹

¹ Cv. lvii. 65-75.

23. **Kassapa**.—A prince of **Jambudīpa** who, during the reign of **Parakkamabāhu I.** of Ceylon, sent costly gifts to the king of **Rāmañña**; the **Rāmañña** king forbade the envoys to land and insulted them. This is mentioned as one of the acts which led **Parakkamabāhu** to send an expedition against **Rāmañña**.¹

¹ Cv. lxxvi. 28 f.

24. **Kassapa Thera**.—According to the *Gandhavaṃsa*¹ he was the author of the **Anāgatavaṃsa** and also of the **Mohavicchedanī**, the **Vimaticchedanī** and the **Buddhavaṃsa**. This **Buddhavaṃsa** is evidently not the canonical work of the same name. The *Sāsanavaṃsadīpa*² says that a Kassapa, an inhabitant of Coḷa, was the author of a **Vimativinodanī**. The *Sāsanavaṃsa*³ calls this a *Vinayaṭīkā* and the author an inhabitant of the **Damīḷa** country. The **Mohavicchedanī** is there described as a *lakkhaṇagandha* (a treatise on grammar ?) and is ascribed to another Kassapa.

¹ p. 61.² Verse 1204 (see also 1221).³ p. 33; see also P.L.C. 160.

25. **Kassapa**.—A Kassapa Thera is mentioned in the *Sāsanavaṃsa*¹ as having been among those responsible for the establishment of the religion in **Yoṇakaraṭṭha**. He was an inhabitant of **Majjhimadesa**.

¹ p. 50.

26. The *Sāsanavaṃsa*¹ mentions a **Kassapa** Thera of **Arimaddana**, in the time of King **Narapati**. While on tour he reached a country called **Pollaṅka**, where the people grew very fond of him and where he became known as **Pollaṅka** Thera. Some time later he was crossing to Ceylon and the vessel in which he was refused to move. Lots were drawn, as it was necessary to discover who aboard the vessel was the sinner. The lot fell repeatedly on Kassapa, because, in a former life, he had harassed a dog in the water. He was accordingly thrown overboard, but was rescued by **Sakka**, in the form of a crocodile. The thera reached **Yakkhadīpa** (*q.v.*) and there, as a result of practising compassion, the blind yakkhas gained their sight. Kassapa went later to **Sihaladīpa**, whence he returned home with relics and seeds of the Bodhi-tree and models of the **Mahācetiya** and **Lohapāsāda**.

¹ p. 71.

27. **Kassapa**.—The name is sometimes used as a shortened form of **Kassapagotta** (*q.v.*).¹ **Nārada-tāpasa** is also once addressed as Kassapa.²

¹ *E.g.*, J. vi. 224, 225, etc., in reference to the Ājivaka Guṇa.

² J. vi. 58.

28. **Kassapa**.—See also **Acela Kassapa**, **Uruvela**°, **Kumāra**°, **Gayā**°, **Dasabala**°, **Nadi**°, **Nārada**°, **Pūraṇa**°, **Mahā**° and **Lomasa**°. Kassapa was evidently a well-known *gotta* name¹ and people born in a family bearing that name were often addressed as Kassapa—*e.g.*, **Uruvela-Kassapa**² and, again, **Nāgita Thera**.³

¹ See, *e.g.*, MA. i. 584.

² Thus at AA. i. 165.

³ D. i. 151.

Kassapa Saṃyutta.—The sixteenth section of the **Saṃyutta Nikāya**.¹ It contains various suttas connected with **Mahā-Kassapa** (*q.v.* for details). **Mahā-Kassapa**'s verses in the *Theragāthā* reflect the sentiments contained in these suttas. The discussion on the *lokiya*-aspect of the *sammappadhānā*, as given in the *Kassapa Saṃyutta*, is referred to in the commentaries.²

¹ S. ii. 192-225.

² *E.g.*, VibhA. 291.

1. **Kassapa Sutta**.—Two suttas containing an account of the visit paid to the Buddha by **Kassapa**, the devaputta (*q.v.*).¹

¹ S. i. 46 f.

2. **Kassapa Sutta**.—Contains the thoughts that came to **Kassapa** Buddha, before his Enlightenment, on the nature of becoming, of cessation, etc.¹ The same thoughts are also attributed to the other Buddhas, from **Vipassī** downwards. For details see **Gotama Sutta**.

¹ S. ii. 9; cf. D. ii. 30 f.

Kassapakārāma (Kassapārāma).—A monastery in **Rājagaha**, probably near **Veļuvana**. It was here that **Assaji** stayed during his last illness, when the Buddha visited him to comfort him.¹ The monastery was built by a banker called **Kassapa**.²

¹ S. iii. 125.² SA. ii. 230.

Kassapagiri.—A monastery in Ceylon. **Jeṭṭhatissa III.** gave the village of **Ambilāpika** for the supply of food to the monks of Kassapagiri,¹ and **Kassapa III.** showed this monastery his special favour.²

The monastery probably formed part of what—in an inscription of **Mahinda IV.** found at **Vessagiri**—is called the “Isuramenu-Bo-Upulvan-Kasubgiri-Vihāra.” It would appear that **Kassapa I.** founded a great monastic establishment out of the Vessagiri and **Issarasamaṇa Vihāras** and that this enlarged monastery was named after his two daughters **Bodhī** and **Uppalavaṇṇā** and also after Kassapa himself. This establishment was evidently referred to briefly as Kassapagiri.³

The name **Kacchapa giri** (*q.v.*) found in the **Mahāvamsa Tīkā**⁴ is apparently a wrong reading for Kassapagiri, in which case the identification is important, for here we have “*Issarasamaṇasāṅkhāte Kacchapagirivihāre.*” See also **Kassapavihāra**.

¹ Cv. xlv. 98.³ See Ep. Zey. i. 31 ff.; i. 216; and² *Ibid.*, xlviii. 24.

Cv. Trs. i. 43, n. 7.

⁴ p. 652; see also 407, which has **Kassapagiri**.

1. **Kassapagotta.**—Apparently the general name given to those belonging to the family of **Kassapas**. Thus the Ājīvaka **Guṇa** is addressed as **Kassapagotta**¹ and again as **Kassapa**.² See also **Kassapa** (28).

¹ J. vi. 222.² *Ibid.*, 224, 229, 235.

2. **Kassapagotta.**—A monk living in **Vāsabhaḡāma** in the **Kāsi** kingdom. He was in the habit of showing extreme hospitality to the monks who came there from other parts. Once some monks who visited him enjoyed his hospitality and stayed on. After some time, feeling that they had overstayed their welcome, Kassapagotta grew tired of looking after them and was blamed by them for his neglect. He therefore went to **Campā**, where he laid his case before the Buddha, who declared that no blame attached to him.¹

¹ Vin. i. 312 ff.

3. **Kassapagotta.**—A monk living in **Pāṅkadhā** in the **Kosala** country. He heard the Buddha preach a sermon, but was not satisfied with it and kept on thinking: “This recluse” (meaning the Buddha) “is much too

scrupulous" (*adhisallikhat'evāyam*). Later, he was filled with remorse and, having sought the Buddha at **Rājagaha**, begged forgiveness for his thoughtlessness.

The Buddha praised him for having seen his transgression, and for his confession thereof and determination to practise self-restraint.¹

¹ A. i. 236 f.

4. **Kassapagotta**.—A monk, perhaps to be identified with one of the foregoing. He was once staying in a forest tract in **Kosala** and, seeing a trapper pursuing deer, intervened and protested against the man's earning his living by such cruel means. The trapper was too preoccupied with his quarry to pay much attention to what was said. A deva of the forest drew near the monk and instructed him not to waste his time in preaching to a man who heard but did not understand what was being said. Kassapa was agitated and, according to the Commentary, gave himself up to much striving and became an arahant.¹

¹ S. i. 198 f.; SA. i. 223.

5. **Kassapagotta**.—One of the monks who accompanied the **thera Majjhima** on his journey to the country of the **Himālaya** for the purpose of converting it to Buddhism.¹ In a relic-urn, found in **Tope No. 2** of **Sāñchi** group, were the ashes of this monk, where he is described as "Hemavatācariya."²

¹ Dpv. viii. 10; Sp. i. 68; Mbv. 115; MT. 317. ² Cunningham: *Bhilsā Topes*, 287.

Kassapagotta or **Cheta Sutta**.—Relates the story of the attempt made by **Kassapagotta** (4) to convert a huntsman.¹

¹ S. i. 198 f.

Kassapapāsāda.—A building attached to the **Abhayagiri-vihāra** and erected by **Kassapa IV**. A village was made over for its maintenance.¹ It is identified with the "Kasub-vad-mahapahā" mentioned in an inscription of **Mahinda IV**. in the **Jetavanārāma**.²

¹ Cv. lii. 13.

² Ep. Zey. i. 216.

Kassapamandiya Jātaka (No. 312).—Once the Bodhisatta, on the death of his mother, gave away all the wealth in the house and, together with his father and younger brother, lived as an ascetic in the **Himālaya**. During the rains the three came down to the haunts of men and at the end of the rainy season returned to the hermitage. The Bodhisatta went on ahead

to prepare the hermitage, leaving the father and the younger brother to follow. The lad, finding the father's progress very slow, tried to hurry him, much to the latter's annoyance. The two quarrelled, and thus were so late that the Bodhisatta came to look for them. On hearing what had happened, he told the father, who is called **Kassapa**, that the old should have patience with the young.

The story was told in reference to a nobleman of **Sāvatti**, who became a monk and who, on his mother's death, was joined by his father and younger brother. All three went to a village retreat to fetch robes, and things happened as in the past. As a result, it was not till the next day that they could pay their respects to the Buddha, who, hearing what had occurred, related the *Jātaka*.¹

¹ J. iii. 36-9.

Kassaparājaka.—A monastery begun by a young prince, called **Kassapa**, in the time of King **Dappula** and finished by **Sena I.**¹ An inscription² mentions that a “*Kasubraja-vehara*” (probably the same as the above), was restored by **Kassapa V.**

¹ Cv. i. 81.

² Ep. Zey. i. 42 ff.

Kassapa-vihāra.—A monastery to which **Dāṭhopatissa II.** gave the village of **Senāmagāma**.¹ This monastery is probably to be identified with **Kassapagiri-vihāra**.

¹ Cv. xlv. 27.

Kassapasīhanāda Sutta.—The eighth sutta of the *Dīgha Nikāya*. It consists of a dialogue between the Buddha and **Acela-Kassapa** on self-mortification, and contains an account of some of the practices prevalent among the **Ājīvakas**. The Buddha claims that the insight and self-control and self-mastery of the arahant are much harder of attainment than the merely physical practices of the ascetics, which are far more evident to the vulgar. The Buddha states that self-mortification is an actual hindrance to spiritual development, for it turns a man's mind from more essential matters.

It is said that at the conclusion of the Sutta, Kassapa entered the Order and, in due course, became an arahant.¹

¹ D. i. 161-77.

Kassapasena.—A monastery built by the Senāpati of **Kassapa IV.** It was given to the **Sāgalikas**.¹ It was restored by **Kassapa V.**²

¹ Cv. lii. 17.

² Ep. Zey. ii. 40.

Kassapiyā, Kassapikā.—A division of the **Sabbatthivādī** sect. The **Saṅkantikas** were an offshoot of the **Kassapiyā**.¹ The *Kathāvatthu Commentary*² states that the Kassapiyā held that the past survives, as presently existing, in part.

¹ Mhv. v. 9; Dpv. v. 48; Mbv. 96.

² *Points of Controversy*, p. 101.

Kassipiṭṭhika-vihāra.—A monastery in Ceylon, built by King **Dhātusena**.¹

¹ Cv. xxxviii. 49.

Kāka.—Slave of King **Caṇḍa-Pajjota**. His father was non-human, and he himself could travel sixty leagues a day. When Pajjota discovered that **Jivaka** had fled, after administering to him some medicine containing ghee, he sent Kāka to overtake Jivaka and bring him back, giving Kāka strict injunctions not to eat anything offered by Jivaka. Kāka came upon the physician at **Kosambī** having his breakfast. Jivaka invited him to eat, but he refused. In the end, however, he consented to eat half a myrobalan, which he thought would be harmless, but into which Jivaka had introduced some drug hidden in his finger nail. Kāka purged violently and was very alarmed. Jivaka told him that all he desired was for him to be slightly delayed and left him, after having handed over to him the elephant **Bhaddavatikā**, which he had used in his flight.¹

¹ Vin. i. 277 f.; DhA. i. 196.

1. **Kāka Jātaka** (No. 140).—The Bodhisatta was once born as a crow. One day a crow dropped filth on the king's chaplain as he was returning from the bath arrayed in all his splendour. He thereupon conceived hatred against all crows. Soon after that a woman slave, watching some rice spread out in the sun to dry, was angered by a goat who, as soon as she fell asleep, started to eat the rice. In exasperation she fetched a torch and struck the goat's shaggy back, which caught fire. To ease its pain, the goat ran into the hayshed near the king's elephant-stalls and rolled in the hay. In the conflagration that ensued many of the elephants were badly burnt, and when the chaplain was consulted, remembering his anger against crows, he said that the cure for burns was crows' fat. Crows were accordingly being mercilessly slaughtered; the Bodhisatta, hearing of this, sought the king and explained to him the chaplain's motive. Crows had no fat, he said, because their life is passed in ceaseless dread. The king, being greatly pleased with the Bodhisatta's act, granted immunity to all living beings, showing particular favour towards crows.

The circumstances which led to the recital of the story are described in the **Bhaddasāla Jātaka** (q.v.). The king in the story was **Ānanda**.

2. **Kāka Jātaka** (No. 146).—Once a crow came with his mate to the seashore and ate freely of the remnants of a sacrifice which had been offered by men to the Nāgas and drank freely of the strong drink which he found. Both crows became drunk, and, while trying to swim in the surf, the hen-crow was washed into the sea and eaten by a fish. Hearing the husband's lamentations, many crows gathered together and started to empty the ocean, working away until ready to drop from weariness. Seeing their plight, the Bodhisatta, who was then a sea-sprite, caused a bogey to appear from the sea, frightening them away.

The story was told in reference to a number of monks who had joined the Order in their old age. They went for alms to their former wives' and children's houses, and gathering together at the house of the wife of one of them (she being particularly beautiful), placed together what each had received and ate it with sauces and curries prepared by the beautiful wife. The woman died, and the aged monks, returning to the monastery, wept aloud for their benefactress, the giver of sauces. The matter was reported to the Buddha, who identified the crows of the past with the foolish monks.¹

According to the *Dhammapada Commentary*,² the name of the woman was **Madhurapācikā**.

¹ J. i. 497-9.

² iii. 422.

2. **Kāka Jātaka** (No. 395).—The Bodhisatta was once a pigeon and lived in a net basket in the kitchen of a Benares merchant. A greedy crow, becoming intimate with him, came to live there. The cook discovered the crow trying to steal some food, and, pulling out his feathers, sprinkled him with flour, hung a chowrie round his neck and flung him into the basket.

The story closely resembles those of the **Kapota Jātaka** and the **Lola Jātaka** (*q.v.*), and is related in reference to a greedy monk.¹

The **Kapota Jātaka**² makes reference to a **Kāka Jātaka** of the **Navanipāta**. There is no such story in the Ninth Book; perhaps it is a wrong reading for the **Cakkavāka Jātaka** (No. 434), where the story is also related with reference to a greedy monk.

¹ J. iii. 314-16; see also Cunningham: *Bharhut Stūpa*, xlv. Pl. 7.

² J. i. 241.

Kāka Sutta.—The wicked monk is like a crow in that he possesses the same ten qualities: offensiveness, recklessness, shamelessness, excessive greed, cruelty, gruesomeness, want of strength, "earthyness" (? *oravitā*), bewilderment and meanness.¹

¹ A. v. 149; see also G.S. v. 101.

Kākaṇḍaka.—A brahmin, father of Yasa Thera, the latter being generally referred to as **Yasa Kākaṇḍakaputta** (*q.v.*).¹

¹ Mhv. iv. 12, 49, 57, etc.; Dpv. v. 23; Mbv. 96.

Kākadīpa.—An island to the east of Ceylon. A part of the expeditionary force sent by **Parakkamabāhu I.** to **Rāmañña** landed on this island, captured some of the inhabitants and brought them to Ceylon, where they were presented to the king.¹ Kākadīpa may have been the name of one of the Andaman Islands.

¹ Cv. lxxvi. 57.

Kākaneru.—One of the highest mountains in the world; mentioned together with **Mālāgiri**, **Himavā**, **Gijjha**, **Sudassana** and **Nisabha**.¹

¹ J. vi. 204, 212.

Kākanda, **Kākandī.**—The commentaries speak of Kākanda as a sage of yore and mention him in the company of **Savattha** and **Kusumba**. His residence later came to be called Kākandī.¹

¹ SnA. i. 300; *cp.* KhA. 110; UdA. 55.

Kākannāḍu.—A district in South India subdued by the forces of **Parakkamabāhu I.**¹

¹ Cv. lxxvi. 262.

Kākavaṇṇa-Tissa (**Kākavaṇṇa**).—A king of the **Rohaṇa**-dynasty in Ceylon. He was the great-grandson of **Mahānāga**, brother of **Devānaṃpiya-Tissa**, and his father was **Goṭhābhaya**.¹ His capital was at **Mahāgāma**. He had as wife, **Devī** (better known as **Vihāradevī**), daughter of **Tissa**, king of **Kalyāṇi**, who had been cast into the sea to expiate her father's crimes.² Their children were **Duṭṭhagāmaṇi Abhaya** and **Saddhā-Tissa**. Kākavaṇṇa-Tissa gathered round him all the foremost Sinhalese warriors of the time so that they should be available for Gāmaṇi, when the time came for his campaign against the **Damiḷas**.³

But at the start Kākavaṇṇa-Tissa was very reluctant to allow his son to make preparations for such a campaign,⁴ so much so that, in exasperation, the young prince once sent his father some female ornaments to indicate that the king was no man.⁵ Kākavaṇṇa-Tissa was very pious, and is said to have built sixty-four vihāras, sixty-four years being also the length of his reign.⁶ Among the religious edifices built by him

¹ Mhv. xv. 170 f.; Mbv. 132.

² Mhv. xxii. 20 ff.

³ *Ibid.*, xxiii. 2.

⁴ *Ibid.*, xxii. 82 f.

⁵ *Ibid.*, xxiv. 4.

⁶ *Ibid.*, xxiv. 12; see also AA. i. 279.

were the **Tissamahārāma**, the **Cittalapabbatavihāra**⁷ and the **Mahānuggala Cetiya**. He was cremated at Tissamahārāma.⁸ He evidently received his name on account of his dark colour. The *Dīpavaṃsa*⁹ speaks of Kākavaṇṇa-Tissa's daughters as having been proficient in the history of the Religion (*saddhammavaṃsakovidā*).

⁷ Mhv. xxii. 23.

⁸ xxiv. 8, 13.

⁹ Dpv. xviii. 20; were their names **Mahilā** and **Samantā**?; see also xix. 21 f.

Kākavaliya, Kākavalliya.—One of the five bankers (*seṭṭhi*) of limitless wealth in **Bimbisāra's** kingdom, the others being **Jotiya**, **Jaṭila**, **Meṇḍaka**, and **Puṇṇaka**.¹ He was once very poor, and **Mahā-Kassapa**, having spent seven days in *samādhi*, stood at his door, wishing to do him a favour. Kākavaliya's wife saw the Elder and poured into his bowl the saltless sour gruel she had cooked for her husband. The Elder took it and put it into the hands of the Buddha, who resolved that it should suffice for the large assembly of monks. On the seventh day after that, Kākavaliya was appointed *seṭṭhi*.² He is quoted as an example of one who was able to give gifts which bore fruit in this very existence, because his gift contained the four purities: lawful acquisition, greatness of volition, virtue in the recipient and consummate virtue in the giver.³

¹ DhA. i. 385; AA. i. 220.

² Vsm. ii. 403.

³ DhA. 161 f.; see also AA. i. 48, 364.

Kākātī.—Chief queen of the Bodhisatta, in one of his births as king of Benares. See **Kākātī Jātaka**.

Kākātī Jātaka (No. 327).—**Kākātī** was the chief queen of the King of Benares (the Bodhisatta). A certain Garuḍa king came disguised as a man and played at dice with the king. Having fallen in love with Kākātī, the Garuḍa carried her off to his abode by the Simbalī-Lake and there lived with her. The king, missing his queen, sent his physician, **Naṭakuvera**, to look for her. The physician hid himself in the Garuḍa's plumage and thus reached the palace where Kākātī was. There he enjoyed her favour and returned to Benares in the Garuḍa's wing. While the Garuḍa and the king were playing at dice, Naṭakuvera sang a song telling of his experiences with Kākātī. The Garuḍa, realising what had happened, brought the queen back to Benares.

The story was related by the Buddha to a monk who was discontented on account of a woman. The monk is identified with Naṭakuvera.¹

The story is among those related by the bird **Kuṇāla**, in the **Kuṇāla Jātaka**. There² we learn that the Garuḍa's name was **Venateyya**, who is identified with Kuṇāla.

The Kākātī Jātaka very closely resembles the **Sussondī Jātaka**.³

¹ J. iii. 90-2.

² J. v. 428.

³ J. iii. 187 ff.

Kākālaya.—A village in Ceylon where there was a *Damiḷa* stronghold captured by **Parakkamabāhu II.**¹

¹ Cv. lxxxiii. 12.

Kākola.—A hell; beings born there are dragged about by flocks of ravens, vultures and hawks, and eaten alive.¹

¹ J. vi. 247.

Kācaragāma, Kājaragāma, Kāṭaragāma.—A village in South Ceylon, on the **Maṇigaṅgā** (Mānik-gaṅga), about ten miles to the north of *Tissamahārāma*, on the old road from **Mahāgāma** to **Guttasāla**. It was evidently an important centre even in the time of **Devānampiya-Tissa**, because we find that the nobles of *Kājaragāma* are mentioned among those taking part in the festival of the Bodhi-Tree when it was brought over by **Saṅghamittā**.¹ In the village was planted one of the eight saplings produced from the Bodhi-Tree.² A *vihāra* was erected in *Kācaragāma* by **Aggabodhi**, ruler of **Rohaṇa**,³ among the occupants of which is mentioned **Milakkha-Tissa Thera**.⁴ The place was of strategic importance, and was sometimes used as the seat of the government in *Rohaṇa*.⁵ The village is now chiefly famous for the celebrated shrine of *Skanda*.

¹ Mhv. xix. 54.

² *Ibid.*, 62; Mbv. 161 f.; Sp. i. 100.

³ Cv. xlv. 45.

⁴ AA. i. 22.

⁵ *E.g.*, by **Loka** (Cv. lvii. 2), by **Kassapa**, the **Kesadhātu** (*ibid.*, 66 ff.); see also Cv. lviii. 6.

Kāñcīpura (*v.l.* **Kāñcīpura**).—A city in Southern India on the Coromandel coast, capital of the *Pallavas*, and one of the seven sacred towns of India; it is the modern *Conjevaram*. It was once the centre of Buddhism in South India and was one of the places of pilgrimage visited by *Hiouien Thsang*. He mentions that during his stay there three hundred monks came to *Kāñcīpura* from Ceylon, fleeing from the political disturbances in that country.¹ In *Pāli* Literature the locality is noteworthy as the birth-place of the Commentator **Dhammapāla** and perhaps also of **Anuruddha**, author of the **Abhidhammattha-Saṅgaha**.² Some identify *Kāñcīpura* with *Satiyaputta* of *Asoka's* Rock Edict II.³

¹ Beal, *op. cit.*, ii. 228 f.; CAGI. 627.

² P.L.C. 113, 169.

³ *E.g.*, *J.R.A.S.*, 1918, 541 f.; see also

Bhandarkar, *Anct. Hist. of Deccan* pp. 47, 52.

Kāṇagāma.—A village and tank in **Rohaṇa**. There **Aggabodhi** of *Rohaṇa* built three hospitals for the blind and the sick and a large image-house in the **Paṭimā-vihāra**.¹ **Parakkamabāhu I.** repaired the tank.²

¹ Cv. xlv. 43.

² *Ibid.*, lxxix. 35.

Kāṇatālavana-tittha.—A ford in the **Mahāvāluka-gaṅgā**, a point of strategic importance.¹

¹ Cv. lxxii. 19.

Kāṇapaddāvuda.—A locality in Ceylon. There a she-bear attacked **Parakkamabāhu I.** (then the **Ādipāda**), but was killed by him.¹

¹ Cv. lxxvii. 40.

Kāṇamātā.—A pious lay woman of **Sāvatti**, mother of **Kāṇā** (*q.v.*).

Kāṇamūla.—A locality in Ceylon, near the **Kālavāpi**.¹

¹ Cv. lxxii. 183.

Kāṇavāpi.—A tank near the **Cetiyaḡiri**, given by **Sena I.** for the use of the monks there.¹ **Sena II.** built a dam across it at **Kaṭṭhantanagara**,² and both **Vijayabāhu I.**³ and **Parakkamabāhu I.**⁴ restored it.

¹ Cv. I. 72.

² *Ibid.*, li. 73.

³ *Ibid.*, lx. 50.

⁴ *Ibid.*, lxxix. 34.

Kāṇā.—Daughter of **Kāṇamātā**. After she married she visited her mother, and one day, while she was there, her husband sent for her. Her mother, not wishing her to return empty-handed, asked her to wait till she had made some cakes. When the cakes were ready, a monk came to the door and Kāṇā gave him some. Four other monks came, and the cakes were finished. Four times Kāṇā's husband sent for her and four times the same thing happened. So, in anger, the husband took another wife. Kāṇā, learning this, was so greatly annoyed that she reviled and abused every monk she saw until no monk dared go into her street. The Buddha, hearing of this, visited Kāṇā's mother, and having finished his meal there, sent for Kāṇā, argued with her, and convinced her that the monks were not to blame inasmuch as they had only taken what was given them. At the end of the Buddha's discourse Kāṇā became a sotāpanna. The king saw the Buddha returning from Kāṇā's home and, on learning what had happened, sent for her, adopted her as his daughter, and arranged for her marriage with a rich nobleman. Thenceforward Kāṇā's generosity to the monks became proverbial.¹

It was on Kāṇā's account that the **Babbu Jātaka** (*q.v.*)² was preached.

Kāṇā is identified with the mouse of the story.

¹ Vin. iv. 78 f.; DhA. ii. 149 ff.; the *Samantapāsādikā* (iv. 819) gives a somewhat different account; there, when

Kāṇā's husband heard that the Buddha had been to see her, he sent for her and she returned. ² J. i. 477 f.

She was called **Kāṇā** because she was so beautiful that those who saw her became blind with passion for her (*ye ye taṃ passanti, te te rāgena kāṇā honti*).³

Both **Kāṇā** and her mother are mentioned among those who kept the eightfold fast.⁴

³ *Sp. loc. cit.*

⁴ A. iv. 349; AA. ii. 791.

Kāṇāriṭṭha.—One of the four sons of the Nāga-king **Dhataratṭha** and his queen **Samuddajā**, the others being **Sudassana**, **Bhūridatta** and **Subhaga**. When **Kāṇāriṭṭha** heard that his mother was a human, wishing to test her one day while drinking her milk, he assumed a serpent's form and struck her foot with his tail. **Samuddajā** threw him on to the ground with a shriek and accidentally struck his eye with her nail, thereby blinding him. Henceforth he, whose name had been **Ariṭṭha**, was known as **Kāṇāriṭṭha**.¹ When, after **Bhūridatta**'s disappearance (see **Bhūridatta Jātaka**) from the Nāga-world, his brothers set out to search for him, **Kāṇāriṭṭha** was sent to the world of the gods, for he was so cruel by nature that they knew that if he went to the world of men he would destroy it by fire.² When, after his search, he returned to the Nāga-world, he was appointed door-keeper of **Bhūridatta**'s sick-room; there, seeing **Subhaga** dragging a brahmin roughly into the Nāga-world, he prevented him from ill-treating the man and told him of the greatness of all brahmins, illustrating his words with various stories.³ It is said that in his immediately preceding birth, he had been a brahmin, well-versed in sacrificial lore. **Bhūridatta** heard (from his bed) **Ariṭṭha**'s undue praise of brahmins and refuted his statements.⁴

Kāṇāriṭṭha is identified with **Sunakkhatta**.⁵

¹ J. vi. 168.

² *Ibid.*, 190.

⁴ *Ibid.*, 205 ff.

³ *Ibid.*, 197; for details see pp. 200 ff.

⁵ *Ibid.*, 219.

1. **Kātiyāna**.—A name by which the yakkha **Puṇṇaka** (*q.v.*) is addressed.¹ It is a variant of **Kaccāna**.²

¹ J. vi. 299, 306, 308.

² *Ibid.*, 283, 286, 301, 327.

2. **Kātiyāna**.—The name of a *gotta*, probably a variant of **Kaccāyana**, **Kaccāna** (*q.v.*).

3. **Kātiyāna Thera**.—The son of a brahmin of the **Kosiya-gotta** in **Sāvatthi**, he was called **Kātiyāna** after his mother's family. When his friend **Sāmaññakāni** joined the Order, he followed his example and exerted himself in meditation, sleeping but little. One night, overcome by sleep,

he fell on the terrace where he was pacing to and fro, and the Buddha, seeing him, went himself to help him and urged him not to give up his efforts but to concentrate and contemplate. Aided by this admonition, Kāṭiyāna soon became an arahant. The Buddha's sermon is included in the *Theragāthā*.¹

From the story of Sāmaññakāni, given in the *Theragāthā* Commentary,² it would appear that Kāṭiyāna was, for some time, a *paribbājaka*. He was destitute, having, since the appearance of the Buddha, lost all his support from the laity. He therefore sought Sāmaññakāni and asked his advice, which he followed by joining the Order.

¹ Thag. vv. 411-16; ThagA. i. 450 f.

² i, p. 99 f.

4. Kāṭiyāna.—See **Pakudha**.

1. **Kāṭiyānī** (*v.l.* **Kaccānī**).—A lay devotee, declared by the Buddha to be most eminent among women for unwavering loyalty (*aveccappasāda*).¹

She resolved to win this eminence in the time of **Padumuttara** Buddha. In this age she was born in the city of **Kuraraghara** and she had a devoted friend called **Kālī**. One day she went with Kālī to hear the thera **Soṇa Kuṭṭhakaṇṇa** preach to his mother, and while she was there thieves entered her house. The servant girl, who was sent to fetch oil for lighting the lamps, brought news of the presence of the thieves, but Kāṭiyānī refused to leave until the thera's sermon should be finished. The leader of the thieves, who had watched the incident, was so pleased with her that he gave orders that all the goods stolen from her house should be restored. At the end of the sermon Kāṭiyānī became a sotāpanna. The next day the thieves came and asked her forgiveness. She took them to the Elder, who ordained them, and there they all became arahants.²

¹ A. i. 26.

² AA. i. 245 f.

2. Kāṭiyānī.—See **Kaccānī Jātaka**.

Kāpaṭhika (*v.l.* **Kāpaṭika**).—A young brahmin, sixteen years old, well versed in the Vedas, and with his head shaven. He was “of good stock, well informed, a good speaker and a scholar of ability.” He visited the Buddha at **Opasāda**, where he interrupted a conversation which the Buddha was holding with some aged brahmins; they rebuked him for interrupting his elders, but **Caṅkī** (*q.v.*), who happened to arrive at that moment, interceded on his behalf. The Buddha, knowing that Kāpaṭhika had questions to ask of him, gave him an opportunity for so doing, and there followed a discussion on various points, detailed in the **Caṅkī Sutta**. At the end

of the discussion the youth declared himself a disciple of the Buddha.¹ In the Sutta the Buddha addresses Kāpaṭhika as **Bhāradvāja**, perhaps because he belonged to that gotta.

¹ M. ii. 168 ff.

Kāpi.—Son of **Kotūhalaka** and his wife **Kāḷi**. When his parents fled from **Ajitaratṭha** to **Kosambī** from fear of the plague, they, being starved, found it very difficult to carry the child. Seven times the father tried to abandon the child, but the mother prevented him.¹

¹ DhA. i. 169 f.

Kāpilāni.—See **Bhaddā Kāpilāni**.

Kāma Jātaka (No. 467).—**Brahmadatta**, king of Benares, had two sons. When he died the elder refused the crown and retired into a frontier village. The people there, discovering his identity, offered to pay their taxes to him instead of to the king, and the king, at his request, agreed. As his power increased, the prince became more covetous and demanded the kingdom, which the younger brother gladly renounced. But the elder's greed was insatiable, and **Sakka**, to teach him a lesson, came in the guise of a young man and offered to capture for him three cities. The king made up his mind to accept the offer; but then the young man could not be found, and the king fell ill of greed. The Bodhisatta, just returned from Takkaṣilā, heard of this, and having obtained the king's leave to treat him, cured him of this disease by showing him the futility of his wishes. Thereafter the king became a righteous ruler.¹

The story was told in reference to the brahmin to whom the **Kāma Sutta** was preached. The **Kāmanīta Jātaka** was also preached in this connection.

¹ J. iv. 167 ff.

1. **Kāma Sutta**.—The first of the **Aṭṭhakavagga** of the **Sutta Nipāta**. The Buddha, seeing a brahmin felling trees on the banks of the **Aciravati** and preparing a field for corn, spoke to him. He spoke again to the brahmin on several other occasions, when the latter was engaged in various operations in the field. The brahmin, pleased by the Buddha's courtesy, resolved to invite him to a meal when the harvest should be gathered. But the day before the reaping of the corn heavy rains fell, the river was flooded and the corn all washed away. The Buddha had foreseen that this would happen and visited the brahmin to console him. It was on this last occasion that this sutta was preached. At the end of the sermon the

brahmin became a sotāpanna.¹ In the **Kāmanīta Jātaka** he is referred to as **Kāmanīta-brāhmaṇa**.²

¹ Sn. vv. 766-71; SnA. ii. 511 ff.; J. iv. 167 f.; cp. DhA. iii. 284 f.; see also MNid. i. 1 ff.

² J. ii. 212.

2. **Kāma Sutta**.—Contains questions asked by a deva and the Buddha's answers thereto. A man should not become a slave or surrender himself as prey to others and speech should always be gentle.¹

¹ S. i. 44.

3. **Kāma** or **Kāmaguṇa Sutta**.—On the five kinds of pleasures of the senses.¹

¹ A. iv. 458; S. v. 60.

Kāmaṇḍā.—A village in which was the mango-grove of **Todeyya** (*q.v.*). **Udāyi** once stayed there and was visited by a resident pupil of the brahmin lady of the **Verahaccāni** clan.¹

¹ S. iv. 121 f.

Kāmada.—A devaputta who visited the Buddha and told him that the path of the Ariyan disciples was hard to follow and their goal hard to win. The Buddha pointed out to him that the difficult thing had been and was being accomplished.¹

The Commentary² explains that **Kāmada** had been a *yogāvacara* on earth, but had died before he could attain to any Fruits of the Path and that here he laments his disappointment.

¹ S. i. 48.

² SA. i. 83.

Kāmada Sutta.—Contains the account of **Kāmada's** visit to the Buddha.¹ It is quoted in the *Nettipakaraṇa*.²

¹ S. i. 48.

² p. 148.

Kāmanīta.—The name by which the brahmin, mentioned in connection with the **Kāma Jātaka**, the **Kāma Sutta** and the **Kāmanīta Jātaka**, is referred to.¹

¹ J. ii. 212.

Kāmanīta Jātaka (No. 228).—The king of Benares had two sons; the elder became king, but was full of greed for wealth. The rest of the story resembles that of the **Kāma Jātaka**; the three cities which **Sakka** proposes to win for the king are given as **Uttarapañcāla**, **Indapatta** and **Kekaka**.

In this case the physician who cures the king is Sakka himself, who is identified with the Bodhisatta.¹ The story was related in the same circumstances as the **Kāma Jātaka**.

¹ J. ii. 212-16.

Kāmabhū.—A monk, evidently held in high esteem by his colleagues. He is mentioned as staying in **Kosambī**, in **Ghosita** Park, and as asking **Ānanda** certain questions, recorded in the **Kāmabhū Sutta** (1).¹ Two other suttas bearing the same name record visits paid to Kāmabhū by **Cittagahapati** at **Ambāṭakavana** in **Macchikāsaṇḍa**.²

¹ S. iv. 165.

² *Ibid.*, 291, 293.

1. Kāmabhū Sutta.—Kāmabhū visits **Ānanda** at **Ghositārāma** in **Kosambī** and asks him whether the senses are the bonds of objects or objects the bonds of senses. **Ānanda** answers that neither is true; the bond is the desire and lust that arise owing to the senses and the objects with which they come in contact. The Buddha, for instance, is free from such bondage.¹

The same question is asked of **Sāriputta** by **Koṭṭhita**, who receives the same reply.²

¹ S. iv. 165.

² *Ibid.*, 162 f.

2. Kāmabhū Sutta.—**Cittagahapati** visits **Kāmabhū** at **Ambāṭakavana** in **Macchikāsaṇḍa** and is asked to solve a riddle:

Nelaṅgo setapacchādo ekāro vattatī ratho

Anīghaṃ passa āyantaṃ chinnaṣotaṃ abandhanaṃ.

Citta explains this as referring to the Arahant and points out the significance of each term.¹ In the *Udāna*² the words of the riddle are mentioned as having been used by the Buddha in reference to **Lakuṇṭaka-Bhaddiya**.

¹ S. iv. 291 f.

² p. 76; UdA. 370 f.; cf. DhsA. 398.

3. Kāmabhū Sutta.—Records another visit of **Citta** to **Kāmabhū**. Citta asks a series of questions about the activities of the body, speech and mind and their cessation. Kāmabhū explains them to Citta's satisfaction.¹

¹ S. iv. 293.

Kāmabhogī Sutta.—Preached at **Jetavana** to **Anāthapiṇḍika** on the ten classes of wealthy men (*kāmabhogī*), so far as they deserve praise or blame. Some of them obtain their wealth by evil means, enjoy it in evil ways, and do not share it with others; others are different in different degrees.¹

¹ A. v. 176-82.

Kāmavilāpa Jātaka (No. 297).—The story is similar to that of the **Puppharatta Jātaka** (*q.v.*). As the man stood impaled he looked up, and seeing a crow flying through the air, hailed him and sent a message to his wife, informing her where his possessions lay concealed and asking her to enjoy them.¹ In the introduction to the Jātaka it is said that the *paccuppannavatthu* is given in the Puppharatta Jātaka and the *atītavatthu* in the **Indriya Jātaka**. There seems to be an error here, for the first story of the Indriya Jātaka² (unless another story is meant) bears no resemblance to the Kāmavilāpa Jātaka.

¹ J. ii. 443 f.; *cp.* Nos. 34 and 216.

² J. iii. 461 ff.

Kāmaseṭṭha.—One of the greater yakkhas who should be invoked if any follower of the Buddha be molested by an evil spirit.¹ In the **Mahāsamaya Sutta**² he is mentioned among the vassals of the Four Great Kings—versed in craft, hoodwinking wizards, clever in feigning.

¹ D. iii. 204.

² D. ii. 258.

Kāmānākkotṭa.—A fortress in South India, which was occupied by the Damiḷa chiefs **Paṇḍimaṇḍala**, **Viragaṇḍa** and **Kaṇḍakoṇḍa**.¹

¹ Cv. lxxvi. 180.

Kāmojja.—See **Kamboja**.

1. **Kāya Sutta**.—Mindfulness relating to the body is the path to the Uncompounded (*asaṅkhata*). This the Buddha has taught his disciples.¹

¹ S. iv. 359.

2. **Kāya Sutta**.—Just as the body is sustained by material food so are the five hindrances maintained by their own foods. The sutta explains what these foods are.¹

¹ S. v. 64 f.

3. **Kāya Sutta**.—Same as above, but in reference to the seven *bojjhaṅgas*.¹

¹ S. v. 65 f.

4. **Kāya Sutta**.—There are certain things that should be got rid of by action, others by speech, yet others by mind. The sutta explains what these things are and how to get rid of them.¹

¹ A. v. 39 f.

Kāyagatāsati Sutta.—Preached at **Jetavana**, on how to cultivate mindfulness of body so that it may produce abundant fruit and the ten blessings

that result therefrom.¹ This sutta, like the **Ānāpāna**, is really only a sectional presentation of the **Satipaṭṭhāna Sutta**. For the special nature of this sutta see the *Vibhaṅga Commentary* (p. 226).

¹ M. iii. 88 ff.

Kāyagalla.—See **Kāsagalla**.

Kāyaduccarita Sutta.—On the five evil results of wickedness in bodily action.¹

¹ A. iii. 267.

Kāyaviechandanaka Sutta.—Another name for the **Vijaya Sutta** of the **Sutta Nipāta**.¹

¹ SnA. i. 241.

Kāyaviechinda Jātaka (No. 293).—The Bodhisatta was once a brahmin of Benares and fell sick of jaundice. The physicians failed to cure him, and his family were in despair. He resolved that if he recovered he would embrace the religious life; soon afterwards he was cured, became an ascetic and cultivated the *abhiññā* and the *samāpatti*.

The story was told in reference to a man in **Sāvatti** who had a like experience. He entered the Order and became an arahant.¹ *v.l.* **Kaya-nibbinda**.

¹ J. ii. 436-8.

Kāyaviratigāthā.—A beautiful Pāli poem, of two hundred and seventy-four verses, on the subjection of sensuality, written in Ceylon, probably in the seventeenth century. A *ṭīkā* on the poem is ascribed to a monk of **Pakudhanagara** (Pegu ?).¹

The work is in two sections, the first describing the formation of the body, its foulness and its worthlessness, and the second dealing with the mind and the advantages of developing the same regardless of the body. There is a Sinhalese translation probably by the author himself.²

¹ Gv. 65, 75; Bode, *op. cit.*, 44, n. 7.

² P.L.C. 285.

1. **Kāyasakkhi Sutta**.—**Saviṭṭha** and **Mahā-Koṭṭhita** once visit **Sāriputta**. Sāriputta asks them: Which is the most excellent—one who has testified to the truth with body, one who has won view, or one released by faith? Saviṭṭha prefers the one released by faith, Mahā-Koṭṭhita the one who has testified to the truth with body, while Sāriputta's preference is for the one who has won view, for in him insight is most developed.

Together they go to the Buddha and put the case before him; the Buddha tells them that it is not an easy matter to decide.¹

¹ A. i. 118 f.

2. **Kāyasakkhi Sutta.**—A description of the *kāyasakkhī*—one who has attained and experienced the four *jhānas*.¹

¹ A. iv. 451 f.

Kāyasatti.—A Thera, incumbent of the **Vijayabāhu-pariveṇa**. King **Parakkamabāhu IV.** built for him a two-storeyed *pāsāda* of great splendour and gave him the village of **Sālaggāma**.¹

¹ Cv. xc. 91 f.

Kāraṇapupphamañjarī.—A work on Pāli grammar, written by **Attara-gama Baṇḍāra Rājaguru** in the eighteenth century, dealing with *kāraka* or case-relations—*i.e.*, syntax.¹

¹ P.L.C. 283.

Kāragangā.—A river in Ceylon. It was dammed between the hills with a great barrier by **Parakkamabāhu I.**, and its waters were conveyed by a canal, the **Ākāsaganḡā**, to form the **Parakkamasamudda** (*q.v.*).¹ Another canal, the **Godāvari**, is mentioned as branching off from the **Kāragangā** and flowing into the **Parakkamasāgara**.²

¹ Cv. lxxix. 24.

² *Ibid.*, v. 57.

Kāraṇapālī.—A brahmin employed as superintendent of works by the **Licchavis** of **Vesālī**. One morning early he saw **Piṅgiyānī** evidently returning from somewhere, and on inquiry learnt that he had been to see the Buddha. **Kāraṇapālī** asked him what he thought of the Buddha, and **Piṅgiyānī** sang his praises, illustrating his meaning with various figures of speech. Convinced by **Piṅgiyānī**'s earnestness, **Kāraṇapālī** knelt on the ground and expressed his homage to the Buddha.¹

The Commentary² says that the man's name was **Pāla** (or **Pālī**), and he was called **Kāraṇapālī** because he supervised the business of various chieftains' families.

¹ A. iii. 236 ff.

² AA. ii. 636.

Kāraṇapālī Sutta.—Records the meeting mentioned above of **Kāraṇapālī** with **Piṅgiyānī**.¹

¹ A. iii. 236-9.

Kāraṇḍava Sutta.—Once, while the Buddha was at **Campā** on the banks of the **Gaggara** Lake, a monk, charged by his colleagues with an offence, reviled them; the Buddha, hearing of it, insisted that the man should be expelled, lest the rest of the community should suffer by his presence. He illustrated his argument with various similes, among them that of the owner of a barley-field who, seeing among his corn a diseased plant (*yava-kāraṇḍava*) which failed to ripen, would uproot it and throw it away lest the other plants should be affected.¹

¹ A. iv. 168-72.

Kāraṇḍiya (Kāraṇḍika).—A brahmin student, the Bodhisatta. His story is given in the **Kāraṇḍiya Jātaka**.

Kāraṇḍiya Jātaka (No. 356).—Once the Bodhisatta was a brahmin youth named **Kāraṇḍiya**, in Benares. He became the chief pupil of a world-famed teacher in **Takkasilā**, who was in the habit of preaching the moral law to whomever he met regardless of their fitness to receive it. One day Kāraṇḍiya was sent with his colleagues by his teacher to accept some cakes offered by the inhabitants of a village and to bring the teacher's share. On the way back Kāraṇḍiya saw a cave and started throwing stones into it. Told of this by the other boys, the teacher questioned Kāraṇḍiya, who replied that it was his ambition to make the whole world level. If his teacher thought he could make the whole world moral, why should he himself not make it level? The teacher understood and accepted the lesson.

The story was told in reference to **Sāriputta** who preached to all who came to him, including even hunters and fishermen. They listened to him with respect, but failed to follow his teaching. On the remonstrances of his colleagues Sāriputta was offended, and the matter came to the Buddha's knowledge. Sāriputta is identified with the teacher of old.¹

¹ J. iii. 170-4.

Kāradīpa.—An island in the **Damīla** country, near **Nāgadīpa**. Its original name was **Ahidīpa**. **Akitti** took up his residence there and lived on the leaves and fruits of the *kāra*-tree which grew there. On account of this the island came by its new name.¹

¹ J. iv. 238.

Kāranvī.—A wood in which the Elder **Cittaka** sojourned for some time.¹ The Commentary suggests² that *kāraṃ* is the name of a tree and that from this tree the wood was named. *v.l.* **Kārambhiya**.

¹ Thag. v. 22.

² ThagA. i. 78.

Kārapit̐thi.—A village in Ceylon. **Moggallāna III.** built there the **Mogallāna-vihāra.**¹

¹ Cv. xliv. 50.

1. **Kārambhiya.**—See **Kāranvī.**

2. **Kārambhiya.**—See **Karambiya.**

Kāraliyagiri.—A monastery in Ceylon, the residence of a thera named **Nāga**, who taught the monks the *Dhātukathā* after having given up the study of the scriptures for eighteen years.¹

¹ Vsm. i. 96.

Kārāyaṇa.—See **Dīgha-kārāyaṇa.**

Kārikā.—A grammatical work in Pāli, written by the Elder **Dhamma-senāpati** at the **Ananda-vihāra** in Pagan. A *ṭīkā* on the work is ascribed to the same author.¹

¹ Gv. p. 63, 73; Bode, *op. cit.*, 16 and n. 1.

Kārusā.—Mentioned with the **Bhaggas** in a list of tribes.¹

¹ Ap. ii. 359.

1. **Kāla Sutta.**—There are four seasons: one for hearing the Dhamma, one for discussing it, one for attaining calm, and the last for attaining insight.¹

¹ A. ii. 140.

2. **Kāla Sutta.**—The above explained with an illustration.¹

¹ A. ii. 140.

3. **Kāla Sutta.**—There are five gifts which, if given, are seasonable: gifts to a guest, a traveller, a sick person, one in scarcity, and first fruits to a holy man.¹

¹ A. iii. 41.

1. **Kāla.**—Son of **Anāthapiṇḍika.**—As he showed no signs of piety his father, feeling very distressed, made a solemn promise to give him a thousand if he kept the fast-day. **Kāla** won the money, and the next day he was promised a thousand if he would listen to the Buddha preaching and learn a single verse of the Dhamma. He listened to the Buddha's sermon, but by the will of the Buddha he could not keep in mind a single verse until the sermon came to an end. He then became a sotāpanna

and accompanied the Buddha and the monks to his father's house. There, when in the presence of them all Anāthapiṇḍika gave Kāḷa the money, he refused to accept it, and the Buddha explained what had happened.¹

¹ DhA. iii. 189 ff.

2. **Kāḷa**.—An Elder. A certain woman ministered to him as though he were her son, but when she expressed her desire to see the Buddha, Kāḷa tried to dissuade her from doing so. One day she visited the Buddha without telling Kāḷa of her intention, and when he learnt where she had gone he hurried to the Buddha and tried to prevent him from preaching to her, in case she should stop caring for him.¹

¹ DhA. iii. 155 f.

3. **Kāḷa**.—Minister of **Pasenadi**. He was grieved when the king spent his fortune in giving alms to the Buddha and his monks at the **Asadisa-dāna**; the Buddha, knowing his thoughts, spoke but a single stanza by way of thankoffering at the end of the *dāna* lest Kāḷa's head should split in seven pieces in anger. When the king learnt, on inquiry, why the Buddha had so acted, he dismissed Kāḷa from his service.¹

¹ DA. ii. 654 f.; DhA. iii. 186-8; also ii. 89.

4. **Kāḷa**.—An Elder of **Kosala**. He joined the Order in his old age and lived in the forest with his friend **Juṇha**. Once the question arose between them as to which part of the month was cold, and being unable to decide the question, they sought the Buddha, who preached to them the **Māluta Jātaka** (*q.v.*).¹

¹ J. i. 165.

5. **Kāḷa**.—The name given by his wife to the **Ājivaka Upaka**¹ because he was dark in complexion.²

¹ ThigA. i. 223.

² *Ibid.*, 226.

6. **Kāḷa**.—King of the Nāgas; see **Mahākāḷa**.

7. **Kāḷa**.—A young stag, son of the Bodhisatta; a previous birth of **Devadatta**. The story is given in the **Lakkhaṇa Jātaka**.¹

¹ J. i. 142 f.

8. **Kāḷa**.—See **Kālahatthi**.

9. **Kāḷa**.—One of the Nirayas.¹

¹ J. vi. 248.

10. **Kāla**.—A Pacceka Buddha, mentioned in a list of Pacceka Buddhas.¹

¹ M. iii. 70; ApA. i. 107.

11. **Kāla**.—Brother of **Pasenadi**, king of **Kosala**.¹

¹ Dvy. 153.

12. **Kāla**.—See also **Cullakāla**, **Mahā-Kāla** and **Kāḷudāyi**.

* 1. **Kālaka**.—A **seṭṭhi** of **Sāketa**. His son was the husband of **Cūla-Subhaddā** (*q.v.*) and therefore son-in-law of **Anāthapiṇḍika**. **Kālaka** was a follower of the **Nigaṇṭhas**. When the Buddha visited **Sāketa**, at the request of **Cūla-Subhaddā**, **Kālaka** listened to his sermon and became a **sotāpanna**. He gave his park, the **Kālakārāma**, to the Buddha, and built a **vihāra** there after removing, by force, the **Nigaṇṭhas**, who were in possession.¹

¹ AA. ii. 482 f.; but see DhA. iii. 465 f., where the **seṭṭhi**'s name is given as **Ugga** of **Uggapura**; see also Dvy. 402, where the name of the city is **Puṇḍavar-dhana** and that of **Anāthapiṇḍika**'s daughter **Sumāgadhā**.

2. **Kālaka**. **Senāpati** of King **Yasapāṇi** of Benares, a previous birth of **Devadatta**. The story is given in the **Dhammaddhaja Jātaka**.¹

¹ J. ii. 186 ff.

3. **Kālaka**.—See **Ayya-Kālaka**.

4. **Kālaka**.—See A. v. 164, Sutta No. lxxxvii. Is **Kālaka** here a proper name or a generic name (**Kālaka-bhikkhu**) meaning a wicked monk? I am inclined to take it as the latter. See **Kālaka(-bhikkhu) Sutta**.

Kālaka Sutta.—Preached by the Buddha at **Kālakārāma** in **Sāketa** when he visited the city at the request of **Cūla-Subhaddā**.¹

The **Tathāgata** knows and comprehends whatsoever is seen, heard, comprised, attained, searched into, etc., in the whole world, but he is not subject to it.²

This sutta is sometimes referred to as the **Kālakārāma Sutta**.³ It is said that at the conclusion of the **Kālakārāma Sutta** the earth trembled, as though bearing witness to the Buddha's statement.⁴

¹ AA. ii. 482 f.

² A. ii. 24 f.

³ E.g., ThagA. i. 284.

⁴ DA. i. 130-1.

* In the documents compounds of **Kāla-** are spelt sometimes as **Kāla-**, sometimes as **Kāla-**. I have adopted the former throughout as being more convenient.

It was this sutta which helped **Mahārakkhita** to convert the country of the **Yonakas**.⁵ The sutta was also preached by **Kāla Buddharakkhita** at the **Cetiyaṭṭhapa** to a concourse of people, among whom King **Tissa** (probably **Saddhā-Tissa**) was also present.⁶

⁵ Sp. i. 67; Mhv. xii. 39; Mbv. 114; Dpv. viii. 9.

⁶ MA. i. 470.

Kālaka(-bhikkhu) Sutta.—A discourse delivered by the Buddha (*Kālakaṃ bhikkhuṃ ārabha*—see *Kālaka* 4). It deals with ten dispositions which if present in a monk prevent his being loved or respected, and from being apt to meditate or to lead an ascetic and lonely life, and with the ten opposite dispositions.¹

¹ A. v. 164 ff. On the name see A. v. 176, n. 7; also GS. v. 110, n. 1.

Kālakagāma.—A village in Ceylon in which was the **Maṇḍalārāma**, the residence of the Elder **Mahāsoṇa** (*q.v.*).¹

¹ VibhA. 448.

Kālakañjakā.—A class of **Asuras** (*q.v.*). They were present at the **Mahā Samaya**, and are spoken of as being of a fearsome shape.¹ They are the very lowest of the Asura groups, and the Buddha warns **Sunakkhatta** that **Korakkhattiya** will, after his death from epilepsy, be born among them; and it did so happen.² Bodhisattas are never born among the *Kālakañjakas*.³ Sometimes,⁴ when Asuras are mentioned, the Commentaries explain the word as meaning the *Kālakañjakas*. Beings born among them suffer from excessive thirst, which they are unable to quench even by immersing themselves in the Ganges.⁵ The *Kālakañjakas* resemble the *petas* in shape, sex-life, diet and length of life, and they intermarry with them.⁶

¹ D. ii. 259; also DA. iii. 789, 820.

² D. iii. 7 f.; J. i. 389.

³ J. i. 44; BuA. 224.

⁴ E.g., J. v. 187; PvA. 272.

⁵ For a story of one of them see VibhA. 5.

⁶ Kvu. 360.

1. **Kālakaṇṇī.**—A friend of **Anāthapiṇḍika**. They had made mud-pies together and had gone to the same school. Later, *Kālakaṇṇī* fell on evil days and sought the protection of his friend, who appointed him to look after his business. *Anāthapiṇḍika*'s friends and acquaintances remonstrated against the employment of a man with so inauspicious a name, but *Anāthapiṇḍika* heeded them not. One day, when *Anāthapiṇḍika* was away, a gang of robbers tried to enter his house, but *Kālakaṇṇī*, with great presence of mind, asked the few remaining servants to beat drums all over the house, thereby giving the impression that the house was fully occupied. The robbers fled leaving their weapons, and *Kālakaṇṇī* was

greatly praised. When Anāthapiṇḍika reported the matter to the Buddha, the Buddha related the **Kālakañṇī Jātaka**, containing a similar story of the past.¹

¹ J. i. 364 f.

2. **Kālakañṇī**.—The name of the treasurer's friend in the story of the past, as given in the **Kālakañṇī Jātaka** (*q.v.*).

3. **Kālakañṇī**.—Daughter of **Virūpakka**. She had a dispute with **Sirī**, daughter of **Dhataratṭha**, as to their order of precedence in bathing in **Anotatta**. The story is given in the **Sirī-Kālakañṇī Jātaka**.¹ In the story she is also addressed as **Kālī**.² In another place she is referred to as **Alakkhī**.³

¹ J. iii. 257 ff.

² *Ibid.*, 261.

³ J. iv. 378.

Kālakañṇī Jātaka (No. 83).—The story of a setṭhi of Benares who had a friend named **Kālakañṇī**. The rest of the story resembles that given above, about **Kālakañṇī**, friend of **Anāthapiṇḍika**.¹ In the same connection was preached the **Kusanāli Jātaka**.² There the **Kālakañṇī Jātaka** is referred to as **Kālakañṇī Vatthu**.

¹ J. i. 364 f.

² *Ibid.*, 441 f.

Kālakārāma.—The park presented to the Buddha by **Kālaka**, and the monastery he built therein for the Buddha. The Buddha stayed there on his visit to **Sāketa** at **Cūḷa-Subhaddā's** request.¹

¹ A. ii. 24; AA. ii. 482.

Kālakārāma Sutta.—See **Kālaka Sutta**.

Kālakūṭa.—One of the five mountain ranges surrounding **Anotatta**. It has the colour of *añjana* (collyrium).¹

¹ SnA. ii. 437; UdA. 300; AA. ii. 759; MA. ii. 585.

Kālakhemaka.—A Sakyan. His name was **Khemaka**, but as he was dark he was called **Kālakhemaka**. He built a monastery in **Nigrodhārāma**, near **Kapilavatthu**, and once, during robe-making time, many monks lived there. On this occasion the Buddha preached the **Mahā-Suññatā Sutta**.¹

¹ M. iii. 109; MA. ii. 906.

Kālagallaka.—A village in Ceylon, probably near modern Kurunegala. An elephant-stable was there, from which **Bhuvanekebāhu I.** took an elephant.¹

¹ Cv. xc. 9.

Kālagāma.—A village in Ceylon. A minister of this village is given as an example of a man who committed suicide in remorse (*vipparisāri*).¹

¹ SnA. i. 30.

Kālagiri.—See **Kālapabbata**.

Kālagiribhaṇḍa.—A district in Ceylon. The forces of **Parakkamabāhu I.** fought there twenty battles before it could be brought under subjection.¹ It is identified with the modern Kalugalboḍa-raṭa.²

¹ Cv. lxxii. 62.

² Cv. Trs. i. 325, n. 1.

Kālacampā.—A city in **Aṅga**; it was sixty leagues from **Mithilā**, with which it was connected by a cart-road.¹ To Kālacampā came sages from the Himālaya to procure salt and sour condiments.² There lived **Puṇṇaka's** relations.³ **Varuṇa**, the Nāga king, tells **Vidhūra** that he (Varuṇa) and his wife were once inhabitants of Kālacampā.⁴ Kālacampā is probably another name for **Campā** (*q.v.*); in fact, the name Campā is used more than once in reference to Kālacampā.⁵ According to the *Aṅguttara Commentary*,⁶ **Soṇa Koliṇisa** was born in Kālacampā; the *Theragāthā Commentary*,⁷ however, speaks of his birthplace as Campā.

¹ J. vi. 31 f.

² *Ibid.*, 256.

⁵ *E.g.*, J. vi. 32.

³ *Ibid.*, 274.

⁶ AA. i. 131.

⁴ *Ibid.*, 317.

⁷ ThagA. i. 544.

Kālatittha.—A locality in **Rohaṇa**. There **Vikkamapandu** had his seat of government.¹ It is identified with the modern Kalutara, at the mouth of the Kaḷuganga.

¹ Cv. lvi. 12.

Kāladighagāma.—A village in Ceylon, evidently near **Kalyāṇi Vihāra**, for the monks of the vihāra are spoken of as visiting the village for alms. A girl of the village once met a young monk who went there, and fell in love so deeply that she died of her longing for him; when the monk realised what he had missed by not being aware of her love, he, too, died of a broken heart.¹

¹ SnA. i. 70; ApA. i. 128; the story is slightly different in AA. i. 13 f.

Kāladighavāpi.—A lake, evidently in Ceylon. **Cūḷapiṇḍapātika-Tissa** saw an elephant's corpse floating in the lake and made it his subject of meditation for arahantship.¹

¹ Vsm. i. 191.

Kāladīghāvika.—A *padhānaghara* built by **Hatthadāṭha**.¹

¹ Cv. xlv. 46.

1. **Kāladeva.**—Thera, incumbent of **Vajagaragiri-vihāra**. He is mentioned as having known the exact passage of time without the help of an "hour-glass" (*yāmayantanālīka*).¹

¹ MA. i. 100 f.

2. **Kāladeva.**—A soothsayer who prophesied for King **Paṇḍuvāsudeva** the arrival of a wife from India.¹

¹ MT. 272.

1. **Kāladevala.**—A sage; see **Asita-Devala** (2).

2. **Kāladevala.**—An ascetic, friend and counsellor of **Suddhodana**.¹ See **Asita** (1). He was a frequent visitor at the palace, and the Buddha's mother always took the precepts from him until she conceived the Buddha.²

¹ J. i. 54, 67, 88; vi. 479.

² MA. ii. 922.

Kālanadī.—A river in Ceylon, the present *Kalugaṅga*. **Devapatirāja** built over the river a bridge of eighty-six cubits and laid out a garden of cocopalms from the river to **Bhīmatittha-vihāra**.¹

¹ Cv. xlv. 40, 44.

Kālanāga.—See **Mahā-Kāla**.

Kālanāgara.—The family to which the general **Parakkama** belonged.¹

¹ Cv. lxxx. 49.

Kālapabbata.—A mountain range in Himavā, sixty leagues in height. Here **Irandaṭi** sang her song, hearing which **Puṇṇaka**, on his way to a meeting of the yakkhas, plighted his troth to her. After **Puṇṇaka** had won **Vidhura**, he took him to **Kālapabbata**, and there tried by various means to kill him. His attempts failed, and **Vidhura**, learning the motive for his act, preached to him, seated on the top of the mountain, and converted him.¹ In some places the mountain is called **Kālagiri**.²

¹ J. vi. 255, 264, 302 ff., 309, 326.

² *E.g.*, *ibid.*, 302, 304, 309, 326; see also Mtu. ii. 300.

Kālapāsāṇa.—A tank in Ceylon; one of sixteen tanks built by King **Mahāsena**.¹

¹ Mhv. xxxvii. 49.

Kālapāsāṇā(-pāsāda)-pariveṇa. A building attached to the **Tissārāma** in the **Nandanavana** in **Anurādhapura**, erected for the use of **Mahinda**. **Devānampiyatissa** was anxious that there should be no delay in erecting the building, and therefore had the necessary bricks dried with torches for the sake of speed. The building was dark in colour, hence its name.¹ There was once a pond near the gate of the pariveṇa, called **Marutta**.²

¹ Mhv. xv. 203 f.; MT. 363.

² MT. 344 f.

Kālapilla.—A locality in **Rohaṇa** in Ceylon. There the troops of **Parakkamabāhu I.** defeated those of **Gajabāhu**.¹

¹ Cv. lxx. 325.

Kālabāhu.—A monkey, a previous birth of **Devadatta**. See the **Kālabāhu Jātaka**.¹

¹ J. iii. 97 ff.

Kālabāhu Jātaka (No. 329).—Once the Bodhisatta was a parrot named **Rādha** and his brother was **Poṭṭhapāda**. They were captured by a fowler and brought to the court of **Dhanañjaya**, king of Benares, where they were paid great attention. Later, a monkey, **Kālabāhu**, was added to the collection of animals, and the people in the palace lost interest in the parrots, much to the annoyance of **Poṭṭhapāda**. Soon, however, the children became frightened of the monkey's tricks and he was sent away, just as **Rādha** had prophesied to his brother.

Ānanda was **Poṭṭhapāda**, and **Devadatta**, **Kālabāhu**.

The story was told in reference to **Devadatta's** attempt to kill the Buddha by letting loose **Nālagiri**.¹

¹ J. iii. 97 ff.

Kāla-Buddharakkhita.—A Thera of Ceylon, an arahant. He belonged to a minister's family and was born in a village near **Dakkhinagiri-vihāra**. When he came of age, he entered the Order, learned the whole of the **Tipiṭaka**, and, on going with a large concourse to see his teacher, was asked to give up his following and go into solitude to practise meditation. He went to the **Vātakasitapabbata-vihāra**, practised meditation and became an arahant. While living in the **Cetiya-pabbata-vihāra**, he was once worshipping at the **Kaṇṭaka-cetiya** and was seated at the foot of a **Kālatimabara** tree.¹ One of the monks asked him a question on the **Kālakārāma Sutta** and the Elder preached a sermon based on the sutta. King **Tissa** (probably **Saddhā-Tissa**), who was in the vicinity, came to listen to the sermon,

¹ Legend says on the night of the new moon, thus completing the circle of Kālas !

which lasted throughout the night; the king remained standing the whole time. Greatly pleased, the king, at the end of the sermon, offered the sovereignty of Ceylon to the monk.

It is said that the Elder had been the Nigaṇṭha **Mahā-Saccaka** in the time of the Buddha, and that the Buddha had preached to him the **Mahā-Saccaka** Sutta, not because he could understand it then, but because the Buddha knew that it would help him to rise to eminence in this last life as Kāḷa-Buddharakkhita.²

² MA. i. 469 f.

Kāḷa-bhikkhu Sutta.—See **Kāḷaka(-bhikkhu) Sutta.**

Kāḷamattika.—A tank given by **Jeṭṭhatissa** for the use of the **Cetiya-pabbata-vihāra**.¹

¹ Mhv. xxxvi. 130.

Kāḷamattiya, Kāḷamattika.—A forest. **Muṭṭhika**, after his death, was born as a goblin in this forest, and when **Baladeva** reached the spot during his flight, Muṭṭhika challenged him to a wrestling match and ate him up “like a radish-bulb.”¹

¹ J. iv. 82, 88.

Kāḷamahī.—A branch of the river **Mahā-Mahī**, which it later rejoins.¹

¹ SnA. i. 27.

Kāḷavalli.—A tank repaired by **Parakkamabāhu I.**¹

¹ Cv. lxxix. 36.

Kāḷavallimaṇḍapa.—A vihāra in Ceylon, the residence of the Elder **Mahānāga**.¹ It was near the village **Nakulanagara**² and was situated in **Rohaṇa**.³

¹ DA. i. 190, 191; SnA. i. 56; VbhA. 352, 353; J. iv. 490; MT. 606.

² DhsA. 339.

³ AA. i. 384.

Kāḷavilaṅgika.—See **Mahā Kassapa.**

1. **Kāḷavela.**—A monastery in Ceylon, the residence of **Mahā-Moliya-deva Thera**¹ (*q.v.*).

¹ J. vi. 30.

2. **Kāḷavela**.—A servant of **Dīghagāmaṇi**. He refused to promise the brothers of **Ummādacittā** that he would kill her if she gave birth to a boy, and so he was killed by them and reborn as a yakkha.¹ Later he saved the life of this boy, **Paṇḍukābhaya**, who was being carried in a basket,² and when Paṇḍukābhaya came to the throne, he founded a settlement for Kāḷadeva to the east of **Anurādhapura**.³ It is said that on feast days the yakkha appeared in visible form in company with Paṇḍukābhaya.⁴

Mahāsenā afterwards built a thūpa on the site of Kāḷavela's shrine.⁵

¹ Mhv. ix. 22 f.

² *Ibid.*, x. 4.

⁴ *Ibid.*, vs. 104.

³ *Ibid.*, vs. 84.

⁵ Mhv. xxxvii. 44.

1. **Kāḷasilā**.—The black rock by the side of **Isigīli** (*Isigilipasse*). It was there that **Moggallāna** was murdered¹ and that **Godhika**² and **Vakkali**³ committed suicide. It was a lonely spot, and we are told that when monks came from afar to **Rājagaha** they would ask **Dabba Mallaputta** to find them lodgings there because they wished to see evidence of Dabba's *iddhi*-powers.⁴ The Buddha is mentioned⁵ as having stayed at **Kāḷasilā** with a great company of monks. On one such occasion the Buddha is said to have given **Ānanda** an opportunity of asking him to continue to live for a whole æon. But Ānanda failed to do so.⁶ The Buddha is elsewhere⁷ described as residing at Kāḷasilā with five hundred monks, all of whom were arahants. Moggallāna discovered their powers, and thus earned the praise of **Vaṅgisa**.

The *Saṃyutta Commentary*⁸ speaks of a **Kāḷasilāvihāra**. In the **Cūḷadukkhakkhandha Sutta**,⁹ it is said that Kāḷasilā was also the residence of some Nigaṇṭhas, followers of **Nāthaputta**.

¹ J. v. 125 f.; DhA. iii. 65 f.; ApA. i. 206.

⁵ S. i. 194.

² S. i. 120 f.; DhA. i. 431 f.

⁶ D. ii. 116.

³ S. iii. 124.

⁷ ThagA. ii. 209.

⁴ Vin. ii. 76; iii. 159.

⁸ SA. ii. 229.

⁹ M. i. 92.

2. **Kāḷasilā**.—See **Kāḷasela**.

Kāḷasutta.—One of the principal hells.¹ Beings born there are placed on a floor of heated iron, marked with a black thread made red hot, and then cut into pieces along the markings.²

¹ J. v. 266, 267, 268.

² *Ibid.*, 270.

Kāḷasumana.—Thera. One of those responsible for preserving the *Vinaya* in Ceylon after the death of **Mahinda**.¹

¹ Vin. v. 3; Sp. i. 104.

1. **Kālasena**.—King of **Ayojjhā**. The **Andhakaveṇhuputtā** besieged his city and took the king prisoner.¹

¹ J. iv. 82.

2. **Kālasena**.—One of the leaders of the Yakkhas in Ceylon. He was ruler of the Yakkha-city of **Sirisavatthu**. He married **Polamittā**, and it was at the wedding-feast of these two that **Vijaya** attacked the city with **Kuveni's** help and destroyed the Yakkhas.¹ *v.l.* **Mahākālasena**.

¹ Mhv. vii. 32 ff. MT. 259.

Kālasela.—A statue of the Buddha. See **Silāsambuddha**.

Kālahatthi.—Commander-in-chief of the **Porisāda**, the man-eating king, mentioned in the **Sutasoma Jātaka**. When **Kālahatthi** discovered the king's wickedness, he persuaded him to leave the city, and gave over the sovereignty to the king's son. Some time later, when **Sutasoma** had cured **Porisāda** of his cannibalistic tendencies, **Kālahatthi** agreed to restore him to the throne.¹

Kālahatthi is identified with **Sāriputta**.² In several places³ he is addressed as **Kāla**.

¹ J. v. 460-70; 508 ff.

² *Ibid.*, 511.

³ *E.g., ibid.*, 461, 465, 468.

Kālāgiri.—See **Kālapabbata**.

Kālāgiri-khaṇḍa.—That section of the **Vidhurapaṇḍita Jātaka** which ends with the bringing of **Vidhura** by **Puṇṇaka** to the realm of the **Nāgas**.¹

¹ J. vi. 314.

1. **Kālāma**.—See **Ālāra-Kālāma**.

2. **Kālāma**.—The name, probably, of a gotta or family. Mention is made of a *nigama* belonging to them in **Kosala**, which was called **Kesaputta**. The sermon preached by the Buddha on his visit to **Kesaputta** is justly famous.¹ The **Kālāmas** were **Khattiyas**.² Among members of this family specially mentioned by name are **Bharaṇḍu-Kālāma**, who was once a co-disciple of the **Bodhisatta**, and **Ālāra-Kālāma**, the teacher of **Gotama** before his Enlightenment.³

¹ A. i. 188 ff.

² AA. i. 418.

³ See *s.v.*

Kāḷāyanakaṇṇika.—A locality in **Rohaṇa**. There **Mahādāṭhika Mahānāga** built two vihāras, **Maṇināgapabbata** and **Kalanda**.¹

¹ Mhv. xxxiv. 89; MT. 637.

Kālāvaka.—The tribe of ordinary elephants, each one of which possesses the strength of ten men.¹

¹ MA. i. 263; UdA. 403; VibhA. 397; BuA. 37, etc.

Kālāsoka.—Son of **Susunāga** and king of Magadha for twenty-eight years. The tenth year of his reign completed one hundred years from the date of the Buddha's death. During the reign of Kālāsoka the **Vajjian** heresy appeared among the Saṅgha, and at first the king took the side of the Vajjians. Later, his sister **Nandā** persuaded him to transfer his patronage to the orthodox monks, and a convocation was held, with his support, at the **Vālikārāma** in **Vesālī**, at which the Vajjians were proved in the wrong.¹ Kālāsoka had ten sons, who carried on the government after him for twenty-two years.² He and Paṇḍukābhaya were contemporary kings for many years.³

There is great difference of opinion as to the identity of Kālāsoka. Some hold that he is the same as Kākavaṇṇa of the Purāṇas and Udāyin of the Jaina traditions, and that these names are merely other appellations of Udayabhadda of the Pāli sources. Kālāsoka is credited with having removed the capital of Magadha from **Rājagaha** to **Pāṭaliputta**.⁴

¹ Mhv. iv. 7, 8, 9, 31, 38, 39, 42, 63; Dpv. iv. 44, 52; v. 25, 80, 99; Sp i. 33.

² Mhv. v. 14.

³ Sp. i. 72.

⁴ The whole question of Kālāsoka is discussed by Geiger in his *Introd. to the Mhv. Trs.* xliii. f.

Kālī.—A tank in Ceylon, built by King **Vasabha**.¹ It was among those repaired by **Parakkamabāhu I.**²

¹ Mhv. xxxv. 95.

² Cv. lxviii. 45.

Kālī Sutta.—The Buddha, while staying at the **Nigrodhārāma**, visits his kinswoman **Kālīgoddhā** of **Kapilavatthu**, and tells her of the four qualities to be found in the *sotāpanna*—unwavering loyalty to the Buddha, the Dhamma and the Saṅgha, freedom from all taint of stinginess, delight in self-surrender and in the dispensing of charitable gifts. Kālīgoddhā states that she possesses all these qualities.¹

¹ S. v. 396.

Kālikarakkhiya.—An ancient sage mentioned in a list of sages, together with **Samudda**, **Bharata**, **Āṅgīrasa**, **Kassapa**, **Kisavaccha** and **Akitti**.¹

¹ J. vi. 99.

Kālikā.—See **Kālī** (9).

Kāligotamī.—See **Gotamī** (1).

Kāligodhā.—A Sākyan lady. She is declared to be a *sotūpanna*, and a conversation between her and the Buddha, who visited her while staying at the **Nigrodhārāma** in **Kapilavatthu**, is recorded in the **Kāli Sutta**¹ (*q.v.*). In the sutta she is addressed as **Godhā**; she may have belonged to the same family as **Godha** (*q.v.*). She was the mother of **Bhaddiya** Thera, declared to be the best of the monks of aristocratic birth.²

The *Āṅguttara Commentary*³ states that her name was Godhā, and that she was called Kāli because of her dark colour. She was the most senior of the Sākyan ladies of the time. **Dhammapāla** speaks of her as *āgataphalā, viññātasāsana*.⁴

¹ S. v. 396.

³ AA. i. 109.

² Thag. v. 864; A. i. 23; ThagA. ii. 55.

⁴ UdA. 161.

1. **Kāliṅga, Kaliṅga.**—An inhabitant of **Ñātika**. While staying in **Ñātika**, at the **Giṇṇakāvasatha**, the Buddha tells **Ānanda** that Kāliṅga was reborn after death in the **Suddhavāsā**, and that there he would attain to *nibbāna*.¹

¹ D. ii. 92; S. v. 358 f.

2. **Kāliṅga.**—A country: the **Kāliṅgaratṭha**. It is one of the seven political divisions mentioned in the time of the mythical king **Reṇu** and is given first in the list, its capital being **Dantapura** and its king **Sattabhū**.¹ It is not, however, included in the list of sixteen Janapadas appearing in the *Āṅguttara Nikāya*,² but is found in the extended list of the *Niddesa*.³ A later tradition⁴ states that after the Buddha's death, a Tooth was taken from among his relics and placed at Kāliṅga, where it was worshipped. From Kāliṅga the Tooth was brought to Ceylon, in the time of King **Sirimeghavanna**, by **Hemamālā**, daughter of **Guhasiva**, king of Kāliṅga, and her husband **Dantakumāra**, a prince of the **Ujjeni** royal family. In Ceylon the Tooth became the "Palladium" of the Sinhalese kings.⁵

The Jātakas contain various references to Kāliṅga. There was once a great drought in Dantapura, and the king, acting on the advice of his ministers, sent brahmins to the king of Kuru to beg the loan of his state elephant, **Añjanavasabha**, credited with the power of producing rain. On this occasion, however, the elephant failed and the Kāliṅga

¹ D. ii. 235 f.; see also Mtu. iii. 208; the Mtu. also mentions a king Uggata of Dantapura (iii. 364 f.).

⁴ Bu. xxviii. 6.

⁵ Cv. xxxvii. 92; see also Cv. *Trs.* i. 7, n. 4; the *Dāḥādāhātuvamsa* gives details (*J.P.T.S.* 1884, pp. 108 ff.).

² A. i. 213, etc.

³ CNid. ii. 37.

king, hearing of the virtues practised by the king and people of Dantapura, offered them himself, upon which rain fell.⁶ Another king of Kāliṅga was a contemporary of **Aruṇa**, the Assaka king of **Poṭali**. The Kāliṅga king, in his eagerness for a fight, picked a quarrel with Aruṇa, but was worsted in battle, and had to surrender his four daughters with their dowries to Aruṇa.⁷

The **Kāliṅgabodhi Jātaka** (*q.v.*) relates the story of another ruler of Kāliṅga while, according to the **Sarabhaṅga Jātaka** (*q.v.*), a certain king of Kāliṅga⁸ went with two other kings, **Aṭṭhaka** and **Bhimaratta**, to ask **Sarabhaṅga** questions referring to the fate of **Daṇḍakī**. There they heard the sage preach, and all three kings became ascetics. Another king of Kāliṅga was **Nālikira** (*q.v.*), who, having ill-treated a holy man, was swallowed up in the **Sunakha-niraya**, while his country was laid waste by the gods and turned into a wilderness (**Kāliṅgārañña**).⁹ In the **Kumbhakāra Jātaka**¹⁰ the Kāliṅga king's name is **Karaṇḍu**.

From early times there seems to have been political intercourse between the peoples of Kāliṅga and **Vaṅga**; **Susimā**, grandmother of **Vijaya**, founder of the Sinhalese race, was a Kāliṅga princess, married to the king of Vaṅga.¹¹ Friendly relations between Ceylon and Kāliṅga were evidently of long standing, for we find in the reign of **Aggabodhi II.** (601-11 A.C.) the king of Kāliṅga, together with his queen and his minister, coming over to Ceylon intent on leading the life of a recluse and joining the Order under **Jotipāla**. Aggabodhi and his queen treated them with great honour.¹² Later, the queen consort of **Mahinda IV.** came from Kāliṅga, and **Vijayabāhu I.** married a Kāliṅga princess, **Tilokasundari**.¹³ We are told that scions of the Kāliṅga dynasty had many times attained to the sovereignty of Ceylon and that there were many ties of relationship between the royal families of the two countries.¹⁴ But it was **Māgha**, an offspring of the Kāliṅga kings, who did incomparable damage to Ceylon and to its religion and literature.¹⁵

According to the inscriptions, **Asoka**, in the thirteenth year of his reign, conquered Kāliṅga, and this was the turning-point in his career, causing him to abhor war.¹⁶ Among the retinue sent by him to accom-

⁶ See the Kurudhamma Jātaka (J. ii. 367 ff.), also DhA. iv. 88 f. A similar story is related in the Vessantara Jātaka (vi. 487), where the Kāliṅga brahmins ask for and obtain Vessantara's white elephant that he may stay the drought in Kāliṅga.

⁷ J. iii. 3 f.

⁸ J. v. 135 f.

⁹ The Kāliṅga-arañña is referred to

in the Upāli Sutta (M. i. 378); the story is related in J. v. 144 and, in greater detail, in MA. ii. 602 ff.

¹⁰ J. iii. 376.

¹¹ Mhv. vi. 1; Dpv. ix. 2 ff.

¹² Cv. xlii. 44 ff.

¹³ *Ibid.*, lix. 30.

¹⁴ *Ibid.*, lxiii. 7. 12 f.

¹⁵ *Ibid.*, lxxx. 58 ff.

¹⁶ Mookerji: Asoka, pp. 16, 37, 214.

pany the branch of the Sacred Bodhi Tree on its journey to Ceylon, were eight families of Kāliṅga.¹⁷

Asoka's brother **Tissa**, later known as **Ekavihāriya**, spent his retirement in the Kāliṅga country with his instructor **Dhammarakkhita**, and there Asoka built for him the **Bhojakagiri-vihāra**.¹⁸

According to the **Vessantara Jātaka**,¹⁹ the brahmin village **Dunni-viṭṭha**, residence of **Jūjaka**, was in Kāliṅga.

Kāliṅga is generally identified with the modern Orissa.²⁰

¹⁷ Sp. i. 96.

¹⁸ ThagA. i. 506.

¹⁹ J. vi. 521.

²⁰ CAGI. 590 ff.; Law: *Early Geography*, 64; see also Bhandarkar: *Anct. Hist. of Deccan*, p. 12.

3. **Kāliṅga**.—Various kings of Kāliṅga are mentioned either as Kāliṅga-rājā or simply as Kāliṅga. For these see Kāliṅga (2). We also hear of **Culla Kāliṅga** and **Mahā Kāliṅga**. Culla Kāliṅga is sometimes called **Kāliṅga-kumāra**.¹

¹ J. iv. 230.

4. **Kāliṅga**.—Son of **Culla-Kāliṅga**. See the **Kāliṅgabodhi Jātaka**.

5. **Kāliṅga**.—A Damiḷa chief, ally of **Kulasekhara**.¹ He was a brother of the wife of **Toṇḍamāna**.²

¹ Cv. lxxvi. 174, 214, 217, 222.

² *Ibid.*, lxxvii. 40.

6. **Kāliṅga**.—Another Damiḷa chief, conquered by **Bhuvanakabāhu I**.¹

¹ Cv. xc. 32.

7. **Kāliṅga**.—See **Kāliṅga-bhāradvāja**.

Kāliṅgabodhi Jātaka (No. 479).—The Kāliṅga king of **Dantapura** had two sons, **Mahā Kāliṅga** and **Culla Kāliṅga**. Soothsayers foretold that the younger would be an ascetic, but that his son would be a cakkavatti. Knowing of this prophecy, Culla Kāliṅga became so arrogant that Mahā Kāliṅga, on coming to the throne, ordered his arrest. But Culla Kāliṅga fled to Himavā and lived there as an ascetic. Near his hermitage lived the king and queen of **Madda** who had fled with their daughter from their city of **Sāgala**. Soothsayers had predicted that the princess's son would be a cakkavatti, and all the kings of Jambudīpa sought her hand. Her parents, not wishing to incur the enmity of any of the kings, fled with her from the city. One day a wreath of mango-flowers which the princess dropped into the river was picked up by Culla Kāliṅga, who

thereupon went in search of her. With her parents' consent he married her, and to these two was born a son whom they called **Kāliṅga**. When the stars revealed that Mahā Kāliṅga had died, Kāliṅga was sent to Dantapura, to a courtier who had been an ally of Culla Kāliṅga. The prince's identity having been duly established, he was crowned king, and his chaplain, **Kāliṅga-bhāradvāja**, taught him the duties of a cakkavatti. On the fifteenth day after his coronation, the tokens of a cakkavatti king appeared before him.¹ One day while riding through the air with his retinue, he came to the Bodhi-tree under which Buddhas attain Enlightenment, and though he prodded his elephant until it died the animal found it impossible to fly over the spot. The royal chaplain investigated matters and reported his finding to the king who, having learnt from the chaplain of a Buddha's virtues, paid great honour to the tree for seven days. See also **Samaṇakolañña**.

Kāliṅga is identified with **Ānanda** and Kāliṅga-bhāradvāja with the Bodhisatta.

The story was related in reference to the Bodhi-tree planted, at Ānanda's suggestion, by **Anāthapiṇḍika**, at the entrance to Jetavana, in order that people might worship it while the Buddha was away on tour. As soon as a seedling was planted from the great Bodhi-tree at **Gayā**, it grew into a tree fifty cubits high, and the Buddha consecrated it by spending one night under it, wrapt in meditation.²

The **Kāliṅgabodhi Jātaka** is found also in the **Mahābodhi-vamsa**³; there it is given in much greater detail and differs in minor details from the Jātaka version, containing, among other things, a long description of dibba-cakkhu and the seven gems of a cakkavatti.

¹ For details see J. iv. 232.

² J. iv. 228-36.

³ Mbv. 62 ff.

Kāliṅga-bhāradvāja.—The chaplain of King **Kāliṅga**. See the **Kāliṅgabodhi Jātaka**. He was the Bodhisatta, and is sometimes called **Kāliṅgabrahmaṇa**.¹

¹ E.g., J. iv. 235.

Kāliṅgārañña.—See **Kāliṅga** (2).

Kālindī.—A channel in the irrigation system of **Parakkamabāhu I.**, flowing southward from the **Maṇihira** tank.¹

¹ Cv. lxxix. 54.

1. **Kālī**.—See **Kālakanni** (3).

2. **Kālī**.—Called **Kururagharikā**, described among laywomen as the best of those who believe even from hearsay (*anussavappasannānam*).¹ She was the mother of **Soṇa Kuṭikaṇṇa**, and her husband belonged to **Kururaghara** in **Avanti**. When with child, she came to her parents in **Rājagaha**, and there, while enjoying the cool breeze on the balcony above her roof (*sīhapañjare*), she overheard the conversation which took place between **Sātāgira** and **Hemavata** on the excellences of the Buddha and of his teaching; as she listened, faith in the Buddha grew in her and she became a *sotāpanna*. That same night Soṇa was born. Later, Kālī returned to Kururaghara and there waited on **Mahā Kaccāna**. When Soṇa entered the Order under Kaccāna and visited the Buddha, she gave him a costly rug to be spread in the Buddha's chamber. When Soṇa returned home after this visit, Kālī asked him to preach to her in the same way as he had earlier preached to the Buddha, earning the applause of the Buddha himself and of the devas of the ten thousand worlds.

Kālī was considered most senior among the women who became *sotāpannas* (*sabbamātugāmānaṃ antare paṭhamakasotāpannā sabbajettihikā*).² She was the constant companion and staunch friend of **Kāṭiyāni**.³ Kālī's wish to attain to the eminence which she reached in this life was made in the time of Padumuttara Buddha when she heard a laywoman declared pre-eminent among those who had begotten faith by hearsay.⁴

A conversation between her and Mahā Kaccāna is related in the **Kālī Sutta** (*q.v.*).

¹ A. i. 26.

² AA. i. 133 ff.; SnA. i. 208 f.

³ AA. i. 245.

⁴ *Ibid.*, 247.

3. **Kālī**.—Maid-servant of **Videhikā** of **Sāvatthi**. Videhikā was reputed to be gentle and meek, but Kālī, who was a bright girl and a good worker, thought she would test her mistress. One day she rose late and, on being reproved, spoke very lightly of her fault. Finding that Videhikā lost her temper, Kālī repeated her offence several times, until one day her mistress struck her with a lynch-pin, drawing blood from her head. Kālī ran out and roused the neighbourhood with her shrieks. Videhikā's reputation for meekness was no more. The story is related in the **Kakacūpama Sutta**.¹

¹ M. i. 125 f.

4. **Kālī**.—A **Māra**-woman, sister of **Dūsī** (*q.v.*) and mother of the Māra of the present age (**Vasavatti** ?).¹

¹ M. i. 333.

5. **Kālī**.—A crematrix (*chavadāhikā*) of **Sāvatthi**. Seeing **Mahākāla** meditating in the cemetery, she cut off from a recently cremated body its thighs and arms, and making of them a sort of milk bowl, placed it near where the Thera sat.¹

¹ Thag. 151; ThagA. i. 271; more details are given in DhA. (i. 57 ff.).

6. **Kālī**.—A Yakkhiṇī. A householder, having a barren wife, married another woman, a friend of the former. Every time a child was conceived, the first wife brought about a miscarriage; at last the second wife died through a miscarriage and, on her deathbed, vowed to take her revenge. After several births, in which each, alternately, devoured the children of the other, the second wife became an ogress named **Kālī** and the first wife was born in a good family. Twice the ogress ate the latter's children; on the third occasion **Kālī** was occupied in **Vessavaṇa's** service and the child was left unhurt. On his naming day the parents took him to Jetavana, and there, as the mother was giving suck to her child, while her husband bathed in the monastery pool, she saw the ogress and, being terrified, dashed into the monastery where the Buddha was preaching. The guardian deity, **Sumana**, prevented **Kālī's** entrance, but the Buddha, having heard the story, sent for **Kālī** and preached to her, whereupon she became a *sotāpanna*. The Buddha persuaded the two women to become friends, and **Kālī** lived in the house of the other; but being uncomfortable there and at various other lodgings provided for her, she ultimately lived outside the village. There her aid was invoked for the protection of the crops, and eight ticket-foods (*salākabhatta*) were established in her honour.¹

¹ DhA. i. 37 ff.

7. **Kālī**.—Wife of **Kotūhalaka** (*q.v.*) and mother of **Kāpi**.¹ When **Kotūhalaka** was born as **Ghosaka**, she became his wife after having saved his life.² See **Ghosaka**.

¹ DhA. i. 169.

² *Ibid.*, 181.

8. **Kālī**.—A maidservant of the setṭhi of **Kosambī**. She it was who secured **Ghosaka** (*q.v.*) for the setṭhi, and when the setṭhi wished to get rid of him, the task was entrusted to her. Seven times she tried to have him killed, but all her attempts failed.¹ Later **Kālī** confessed her share in the setṭhi's crime, and seems to have been forgiven by both **Ghosaka** and his wife.²

¹ DhA. i. 174 ff.

² *Ibid.*, 186 f.

9. **Kāḷi**.—A courtesan of Benares, sister of **Tuṇḍila**. She earned one thousand a day. Tuṇḍila was a debauchee, and so wasted her money that she refused to give him any more and had him cast out. A merchant's son, visiting Kāḷi, found Tuṇḍila in despair and gave him his own clothes. When the latter left the courtesan's house the next day, the clothes with which he had been provided according to custom were taken away, and he had to walk the streets naked.

The story is included in the **Takkāriya Jātaka**.¹ In the stanzas of the Jātaka Kāḷi is also called **Kāḷikā**.

¹ J. iv. 248 ff.

Kāḷi Sutta.—**Kāḷi Kururaghara** visits **Mahā-Kaccāna** and asks him for a detailed exposition of one of the stanzas in the **Kumāripaṇhas**.¹ Mahā-Kaccāna explains, and his explanation deals with the ten *kaṣiṇas*.²

¹ The stanza occurs at S. i. 126.

² A. v. 46 f.

Kāḷudāyī Thera.—Son of one of **Suddhodana's** ministers at **Kapilavatthu**; he was born on the same day as the Buddha and grew up as his playfellow. After Gotama left the world, Suddhodana made Kāḷudāyī one of his most trusted counsellors. When the king heard of his son's Enlightenment he sent several of his ministers with large retinues to bring the Buddha to Kapilavatthu, but they all became arahants as soon as they heard the Buddha's preaching and then forgot their mission. In the end the king sent Kāḷudāyī, on the understanding that he should first be allowed to join the Order.¹ He went to the Buddha and, having listened to him, himself became an arahant. When the rains fell, covering the earth with the glory of leaves and flowers, Kāḷudāyī felt that it was time for the Buddha to visit his kinsmen, and gave him their invitation, singing the season's beauties in a series of verses. The Buddha took sixty days in covering the sixty leagues from Rājagaha to Kapilavatthu, and each day Kāḷudāyī went by air to the king's palace to tell him of the progress made in the journey and to bring back to the Buddha from the palace a bowl full of excellent food. By the time the Buddha reached his home his kinsmen were already full of faith in him. Because Kāḷudāyī accomplished this feat, he was declared pre-eminent among those who gladdened the clans (*kulappasādakānaṃ agga*).²

It is said that he was called Udāyī because he was born on a day on which the citizens were full of joy (*udaggacittadivase jātattā*), and called Kāḷa because of his slightly dark colour.³

¹ According to Mtu. iii. 233, he was accompanied by Channa in this mission.

AA. i. 107, 117; ThagA. i. 497 ff.; UdA. 168; DA. ii. 425.

² A. i. 25; Thag. 527-36; J. i. 54, 86 f.;

³ AA. i. 167; ThagA. i. 498.

According to the *Apadāna*,⁴ Kāludāyī had been the son of a minister of **Haṃsavatī** during the time of **Padumuttara** Buddha, and having heard the Buddha utter the praises of a monk skilled in converting families, had wished for the same eminence.

The *Āṅguttara Nikāya*⁵ records a conversation between Udāyī (who, according to Buddhaghosa,⁶ is to be identified with Kāludāyī) and **Ānanda**. Udāyī asks Ānanda to explain in detail a question which is recorded in the *Samyutta Nikāya*⁷ as having been asked of the Buddha by **Pañcālacaṇḍa-devaputta** (see **Pañcāla Sutta**).

The *Dhammapada Commentary*⁸ refers to an assembly at which Kāludāyī was present, his body of golden hue, sitting near **Pasenadi**, at sunset, with the moon rising in the eastern sky. Ānanda looks at them and declares how the Buddha suffuses them all with his glory.

Kāludāyī is identified with **Sakka** in the **Bhisa Jātaka**.⁹

⁴ ii. 500 f.; see also Ap. i. 86 f., where another set of verses is attributed to Kāludāyī.

⁵ A. iv. 449 f.

⁶ AA. ii. 815.

⁷ S. i. 48.

⁸ iv. 143.

⁹ J. iv. 314.

Kālussa.—A village given by **Udaya I.** to the **Nilārāma**.¹

¹ Cv. xlix. 16.

Kālūpakāḷa.—The name of the warders in charge of a hell bearing the same name. They smite their victims with arrows and spears.¹

¹ J. vi. 248.

Kālūla.—A monastery in Ceylon. **Aggabodhi VIII.** gave a village for its maintenance.¹

¹ Cv. xlix. 47.

Kāvinda.—One of the legal ministers (*dhammānusāsaka*) of King **Vedeha** of **Mithilā**.¹ On the fast-day of the dark fortnight a Yakkha named **Naradeva** took possession of him and he barked like a mad dog. His son, knowing this, shut him up indoors on these occasions.² When the king discovered this, Kāvinda was cast into prison and ordered to be flogged for plotting against **Mahosadha**, but at the latter's request he was pardoned.³

In the present age he was **Ambaṭṭha**.⁴

¹ J. vi. 330 ff.

² *Ibid.*, 383.

³ *Ibid.*, 389.

⁴ *Ibid.*, 478.

Kāvira.—A seaport in the **Damiḷa** country. **Akitti** lived in a park near by.¹ **Sumanā**, wife of **Lakuṇṭaka Atimbara**, was once born in **Kāvira** in a mariner's family.²

¹ J. iv. 238.² DhA. iv. 50.

Kāveri.—A channel flowing from the **Giritaḷāka** tank to **Kaddūravaḍḍhamāna**. This channel formed part of the irrigation system of **Parak-kamabāhu I**.¹

¹ Cv. lxxix. 55.

Kāsagalla.—A monastery which was repaired by **Vijayabāhu I**.¹
v.l. **Kāyagalla**.

¹ Cv. lx. 61.

Kāsapabbata.—A mountain in Ceylon, once the headquarters of **Paṇḍukābhaya**.¹ It lay on the way from **Vijitapura** to **Anurādhapura**. **Duṭṭhagāmaṇi** encamped there and constructed a tank near by.²

¹ Mhv. x. 27.² *Ibid.*, xxv. 50; see also Mhv. Trs. 70 n.

Kāsaya.—Inhabitant of **Kāsi**.¹ Cf. **Kāsiyo**.

¹ J. ii. 402.

Kāsāva Jātaka (No. 221).—A poor man of Benares, having entered into a contract with ivory workers to supply elephants' tusks, went into the forest clad in a **Pacceka Buddha**'s yellow robe, and standing in the path of the elephants, slew the last one of the herd each day. The **Bodhisatta**, being the leader of the elephants, on discovering what was happening, threatened to kill the man; but receiving his promise never to visit the forest again, he let him go free on account of his robe.

A trader, coming to **Rājagaha** on business, contributed a magnificent yellow robe to an almsgiving organised by the townspeople. There was some dispute as to whether **Sāriputta** or **Devadatta** should receive the robe; but the majority favouring **Devadatta**, he cut the robe into strips and wore it in great style. When the matter was reported to the **Buddha**, he related the above **Jātaka** story, in which **Devadatta** is identified with the huntsman.¹

¹ J. ii. 196 ff.

Kāsāva Vagga.—The eighth section of the **Duka Nipāta** of the **Jātaka Commentary**.¹

¹ J. ii. 196-221.

1. **Kāsi (Kāsika)**.—One of the sixteen **Mahājanapadas**,¹ its capital being **Bārāṇasī** (*q.v.*). At the time of the Buddha, it had been absorbed into the kingdom of **Kosala**, and **Pasenadi** was king of both countries.² The **Mahāvagga**,³ however, mentions a **Kāsika-rājā** (king of Kāsi ?) who sent a robe to **Jivaka**. **Buddhaghosa**⁴ says that this was a brother of **Pasenadi** and son of the same father. He was probably a sub-king of **Pasenadi**. **Pasenadi's** father, **Mahākosala**, on giving his daughter in marriage to **Bimbisāra**, allotted her a village of Kāsi (**Kāsigāma**, *q.v.*) as bath money.⁵ Even at this time, however, the memory of Kāsi as an independent kingdom seems to have been still fresh in men's minds. It is very frequently mentioned as such in the **Jātakas** and elsewhere. Kāsi was once ruled by the **Bhāratas**, one of whom, **Dhataratṭha**, was its king in the time of **Reṇu**.⁶ There seem to have been frequent wars between the countries of Kāsi and Kosala, victory belonging now to one, now to the other. In one such war, **Dīghitī** (*q.v.*), the Kosala king, was defeated by the king of Kāsi, but **Dīghitī's** son **Dīghāvu** won back the kingdom.⁷ In another war the Kāsi king, **Mahāsīlava**, was taken captive by the ruler of Kosala, but his kingdom was later restored to him.⁸

The traditional name of the king of Kāsi from time immemorial was evidently **Brahmadatta** (*q.v.*), and references to kings of that name abound in the **Jātakas**. Sometimes the king is referred to merely as **Kāsi-rājā**. Among other kings of Kāsi mentioned are **Kiki**⁹ and **Kalābu**.¹⁰

The extent of the Kāsi kingdom is given as three hundred leagues.¹¹

The capital of Kāsi is generally given as **Bārāṇasī**, but it is said that when **Asoka** was king of Kāsi his capital was in **Potali**,¹² and another king, **Udaya-bhadda**, had his seat of government in **Surundha**.¹³ It is possible that these cities did not form part of the regular kingdom of Kāsi, but became annexed to it during the reigns of some of the more powerful kings.

Kāsi was evidently a great centre of trade and a most populous and prosperous country. Frequent mention is made of caravans leaving Kāsi to travel for trade. One highway went through Kāsi to **Rājagaha**¹⁴ and another to **Sāvattthi**.¹⁵ Kāsi was famed for her silks, and Kāsi-robres were most highly esteemed as gifts, each robe being valued at

¹ A. i. 213, etc.

² D. i. 288; M. ii. 111.

³ Vin. i. 281.

⁴ See *Vinaya Texts* ii. 195, n. 2.

⁵ J. iv. 342; J. ii. 403; SA. i. 110, 120 f., etc.

⁶ D. ii. 235 f.

⁷ Vin. i. 334; J. iii. 487; DhA. i. 46.

⁸ J. i. 262, etc.; see also i. 409; UdA. 123.

⁹ M. ii. 49.

¹⁰ J. iii. 39.

¹¹ J. v. 41; also iii. 304, 391.

¹² J. iii. 155.

¹³ J. iv. 104 ff.

¹⁴ Vin. i. 212.

¹⁵ *Ibid.*, ii. 10; Mhv. v. 114.

one hundred thousand.¹⁶ Mention is also made of the perfumes of Kāsi (*Kāsi-vilepana*¹⁷ and *Kāsi-candana*¹⁸).

Besides those already referred to, other names of places mentioned in literature as belonging to Kāsi, are **Vāsabhagāma**, **Macchikāsaṇḍa** (the kammantagāma of **Anāthapiṇḍika**), **Kiṭāgiri** and **Dhammapālagāma** (*q.v.*). Kāsi and Kosala are frequently mentioned together.¹⁹

¹⁶ See, *e.g.*, J. vi. 151, 450; (see also **Aḍḍhakāsi**).
¹⁷ J. i. 355.

¹⁸ A. iii. 391; UdA. 332.

¹⁹ *E.g.*, A. v. 59.

2. **Kāsi**, or **Kāsika**.—A city, the birthplace of **Phussa Buddha**.¹ There he preached the *Buddhavaṃsa*.² The city is probably to be identified with Benares, which is sometimes referred to as Kāśipura.³ It is also called Kāśipurī.⁴

¹ Bu. xix. 14; J. i. 41.

² BuA. 193.

³ *E.g.*, DhA. i. 71; J. v. 54; vi. 165;

M. i. 171; DhA. 35; Cv. xli. 37.

⁴ PvA. 19.

Kāsika.—A city. Sixty-five kappas ago the Thera **Bodhighariya** lived there as cakkavatti. The city was built by **Vissakamma** and was ten leagues in length and eight in width. It was built entirely of precious metals. The king's palace was called **Maṅgala**.¹

¹ Ap. ii. 401.

Kāsika.—The name of a tribe; probably the inhabitants of **Kāsi**.¹

¹ Ap. ii. 359.

Kāsikhaṇḍa.—A district in Ceylon; in it was the **Mahādevarattakurara-vihāra**.¹

¹ Cv. xli. 101.

Kāsigāma, **Kāsinigāma**.—Probably the actual name of the village in Kāsi which was given by **Mahākosala** to his daughter when she married **Bimbisāra**. The village produced a revenue of one hundred thousand, and was given to the queen for her bath and perfume money. After Bimbisāra's death, **Pasenadi** withdrew the gift from **Ajātasattu**, which act was the cause of a war between the two. Later, when Pasenadi's daughter **Vajirā** was married to Ajātasattu, the village was given back as part of her dowry.¹

¹ J. ii. 403; iv. 342; S. i. 82 ff.; SA. i. 110, 120 f.; AA. ii. 833; DhA. iii. 259.

Kāśipura.—See **Kāsi** (2).

Kāsiyo.—The inhabitants of **Kāsi**.¹

¹ J. v. 377, etc.

Kāsumāriphalakadāyaka Thera.—An arahant. Thirty-one kappas ago he gave a *kāsumāri*-fruit to the Buddha.¹ He is probably to be identified with **Sivaka Sāmaṇera**.²

¹ Ap. i. 294.

² ThagA. i. 61.

Kāsumāriphaliya Thera.—An arahant. The verses attributed to him are the same as those of **Kāsumāriphalakadāyaka**. He is probably to be identified with **Jotidāsa Thera**.¹

¹ Ap. ii. 445.

Kāsmira.—See **Kasmira**.

Kāhallivāpi.—A tank restored by **Parakkamabāhu I.**¹

¹ Cv. lxxix. 37.

Kiṃsīla Sutta.—Preached by the Buddha in reply to a question put by **Sāriputta** beginning with the word *kiṃsīla*. Sāriputta visited the Buddha, taking with him a young man, son of a friend of his father. The youth had joined the Order under Sāriputta renouncing his immense wealth, but he could gain no attainment. Sāriputta desired him to hear an exposition by the Buddha, hence his question.¹

One who aspires to the highest good should not be envious, obstinate, or careless, but diligent in his training, cultivating self-restraint and chastity, intent in the *dhamma*, making the *dhamma* his first and last concern.²

This sutta is the ninth of the *Culla Vagga* of the *Sutta Nipāta*, and derives its name from the first word (*kiṃsīlo*) in Sāriputta's question.

¹ SnA. i. 331.

² Sn. pp. 56 f.

Kiṃsukapupphiya Thera.—An arahant. Thirty-one kappas ago he had offered a *kiṃsuka*-flower to the Buddha.¹ In the *Theragāthā Commentary* his verses are attributed to two different theras: **Jambugāmiya**² and **Somamitta**.³

¹ Ap. ii. 435.

² ThagA. i. 86 f.

³ *Ibid.*, 268.

Kiṃsukapūjaka Thera.—An arahant. Ninety-four kappas ago he had offered a *kiṃsuka*-flower to the Buddha **Siddhattha**.¹

¹ Ap. i. 283.

Kimsukavatthu.—A village in **Rohaṇa**. Here the forces of **Rakkha** and **Bhūta** fought a fierce battle against their enemies.¹

¹ Cv. lxxiv. 75 f.

Kimsukā Sutta.—A monk asks a fellow-monk as to when a monk's insight is said to be fully purified. When he really understands the arising and the passing away of the six-fold sense sphere answers the other. Not being satisfied, the first monk asks others who, in turn, declare in similar terms of the five *upādānakkhandhas*, the four *mahābhūtas*, etc. Finally he asks the Buddha, who says that the answers of the monks were like those of men who, on being asked what the *kimsuka* (Judas) tree was like, describe it, not as it really is, but as each one of them happens to have seen it. The Buddha explains the monk's question by means of the parable of a city, strongly guarded, having six gates and a watchful warden of the gates, receiving messengers from various quarters.¹
Cf. **Kimsukopama Jātaka**.

¹ S. iv. 191 ff.

Kimsukopama Jātaka (No. 248).—Four monks came to the Buddha and asked him for a topic of meditation. He gave them various topics and they, having retired to various places, all became arahants: one by understanding the six-fold sphere, the second the five *khandhas*, the third the four *mahābhūtas*, and the fourth the eighteen *dhātu*. They returned and related to the Buddha each the particular excellence attained by him, and one of them asked the Buddha how all these methods could lead to Nibbāna. The Buddha related a story of the past where four sons of **Brahmadatta**, king of Benares, having asked their charioteer to show them a *kimsuka*-tree, are shown the tree at four different times: when the buds were just sprouting, when the leaves were green, at the time of blossoming, and at the time of fruit-bearing.

When asked to describe the tree, the first likened it to a burnt stump, the second to a banyan tree, the third to a piece of meat, and the fourth to an acacia. The matter was referred to the king, who solved the difficulty.

The king was the Bodhisatta.¹

¹ J. ii. 265 f.

Kimsukopama Sutta.—Mentioned in the **Kimsukopama Jātaka**¹; evidently the same as the **Kimsukā Sutta**.

¹ J. ii. 265.

Kikī.—King of Benares at the time of the Buddha **Kassapa**. When the Buddha arrived in Benares, the king, having listened to his sermon, entertained the Buddha and his monks at the palace. When the Buddha was asked to spend the rainy season there he refused, as he had already accepted the invitation of **Ghaṭikāra** of **Vehalinga**. Kikī was at first hurt by the refusal, but when the Buddha described Ghaṭikāra's virtues, the king was pleased and sent five hundred cartloads of provisions to Ghaṭikāra who, however, curtly refused the gift.¹

One of Kikī's daughters was **Uracchadā**, who attained arahantship at the age of sixteen. He had seven other daughters—**Samaṇī**, **Samaṇā**, **Guttā**, **Bhikkhudāsikā**, **Dhammā**, **Sudhammā** and **Sanṅhadāsī**—who, in this Buddha-age became respectively **Khemā**, **Uppalavaṇṇā**, **Paṭācārā**, **Gotamā**, **Dhammadinnā**, **Mahāmāyā** and **Visākhā**.² He had also a son, **Paṭhavindhara** (**Puthuvindhara**), who succeeded him to the throne.³ During the life of the Buddha Kassapa Kikī waited on him with many kinds of gifts,⁴ and at his death built one of the four gates outside the Buddha's cetiya. The gate was a league in width.⁵ According to the *Āṅguttara Commentary*,⁶ Kikī was the *aggupatthāka* of Kassapa.

In the Sanskrit books he is called **Kṛkī**, and is mentioned as owning a palace called **Kokanada**.⁷

¹ D. ii. 7; M. ii. 49 ff.

² J. iv. 481; in the Ap. (ii. 561 f.) the names are **Samaṇī**, **Samaṇaguttā**, **Bhikkhuṇī**, **Bhikkhadāyikā**, **Dhammā**, etc., and they are mentioned as having lived celibate lives; see also *s.v.* **Sattamba**; both the **Apadāna** and the **ThigA.** (17, 103 f.) omit the name of **Mahāmāyā** from this list and have, instead, the name of **Bhaddā Kuṇḍalakesā**, identifying

her with **Bhikkhadāyikā**. The **Mtu.** (i. 303 f.) mentions another daughter **Mālinī Kisāgotamī**.

³ **ThagA.** i. 151.

⁴ **SnA.** i. 281, 283.

⁵ *Ibid.*, 194.

⁶ **AA.** i. 420.

⁷ *E.g.*, **Mtu.** i. 325; **Divy.** 22 f.; **Ava-dānaś** i. 338, etc.

Kikī-Brahmadatta.—Son of **Suyāma** and great grandson of King **Kikī**; see **Ekadhamma-Savaṇiya Thera** (1).

Kikumāra.—The name of a tribe mentioned in the *Apadāna*.¹

¹ **Ap.** ii. 359.

Kiṅkinikapupphiya Thera.—An arahant. Ninety-one kappas ago, in the time of Buddha **Vipassī**, he saw the Buddha bathing and offered him *kiṅkinika*-flowers. Seventy-seven kappas ago he was a king named **Bhimaratha**.¹ He is probably identical with **Sirivaḍḍha Thera**.²

¹ **Ap.** i. 204.

² **ThagA.** i. 107.

Kiccārattarayara.—A *Damiḷa* chief of *Coḷa*, an ally of *Nigaladha*.¹

¹ Cv. lxxvii. 17.

Kiñcikkha Sutta.—See **Āmisakiñcikkha Sutta**.

Kiñchanda Jātaka (No. 511).—A chaplain of the king of Benares, who took bribes and gave false judgments, is reborn to a state of suffering all day, but as a result of having given a mango fruit to a woman who was keeping the fast, he enjoys great glory throughout the night in a charming mango-grove. His king, who had become an ascetic, eats a mango which had been carried by the river from this grove, and wishes for some more. He is transported by a river nymph (**Uppalavaṇṇā** of this age) to the mango-grove, where he hears from his erstwhile chaplain the story of his alternate bliss and misery. The Buddha related the story to some of his lay disciples who were keeping the fast.¹ The king is identified with the Bodhisatta.

¹ J. v. 1 ff.

Kiñjaka.—See **Giñjaka**.

Kiñjakesara (*v.l.* **Kiñcakesara**).—Sixty-eight kappas ago there were four kings of this name, all previous births of **Bimbijāliya Thera**.¹

¹ Ap. i. 225.

Kiṭāgiri (*v.l.* **Kīṭāgiri**).—A village of the **Kāsis**, on the road from **Kāsi** to **Sāvatti**. It was the headquarters of the followers of **Assaji** and **Punabbasu**, who lived there, behaving in a shameless and wicked manner. A certain monk, on his way to Jetavana, passed through the place and was asked by a pious layman to complain to the Buddha of their ill-behaviour. On hearing of it, the Buddha sent **Sāriputta** and **Moggallāna** to proclaim on them an act of banishment.¹ Some time after, when the Buddha visited the place with a large company of monks, including **Sāriputta** and **Moggallāna**, the **Assajipunabbasukā**, were asked to provide lodgings for the visitors. They agreed to do so for the Buddha, but would have nothing to do with **Sāriputta** and **Moggallāna**.²

According to Buddhaghosa,³ **Kiṭāgiri** was the name of a *nigama* (township). In the *Samantapāsādikā*⁴ it is called a *janapada*, favoured by adequate rain and fruitful crops, and therefore chosen by the **Assaji-Punabbasukas**.

¹ J. ii. 387; Vin. ii. 9 f.; iii. 179 f.; DhA. ii. 108 f.

² Vin. ii. 171.

³ MA. ii. 668.

⁴ iii. 613 f.

Kiṭāgiri Sutta.—Preached at **Kiṭāgiri** to the **Assajipunabbasukā**, who were reported to the Buddha as having ridiculed the idea that they should themselves have only one meal a day because the Buddha and his devoted disciples did so. The Buddha sent for them and impressed on them that all his teachings were based on experience and knowledge and should therefore be followed by them. Chaffering such as their's was not seemly in the seeker after truth.¹

¹ M. i. 473 ff.

Kiṭṭakaṇḍaka.—A tank restored by **Gajabāhu**.¹

¹ Cv. lxviii. 45.

Kiṇṇarā (*v.l.* **Kinnarā**).—Wife of **Kaṇḍari**, king of Benares. See **Kaṇḍarī Jataka**.

Kitava.—King of Benares. His son became known in this Buddha-age as **Kuṇḍinagariya Thera**.¹ From the *Petavatthu*² Kitava would appear to be the king, not of Benares but of **Rājagaha** (**Giribbaja**).

¹ PvA. 177 f., 263 f.

² iv. 7.

Kitavāsa.—King of Benares. A son was born to him who was named **Duṭṭhakumāra**, and who, according to the fortune-tellers, would die for lack of water. In order to falsify the prophecy, the king guarded his son closely, made numerous tanks near the city, and saw that vessels of water were placed wherever possible. One day, while returning from the park, the prince saw a Pacceka Buddha, and being angry that obeisance should be paid to the Buddha instead of to himself, he took the Buddha's bowl and dashed it on the ground. The prince's body burst into flames, but all the water around having dried up, they could not be quenched and he was swallowed up in hell. When Kitavāsa heard of this he was greatly grieved, but on reflection he realised that his grief sprang from affection, and thenceforth resolved to fix his love on nothing.

Kitavāsa is identified with **Chattapāṇi** of the **Dhammaddhaja Jātaka**, Chattapāṇi himself being a former birth of **Sāriputta**.¹

The story of Kitavāsa's son bears close resemblance to that of Kitava's son (see **Kuṇḍinagariya Thera**). Perhaps Kitava and Kitavāsa are identical.

¹ J. ii. 194 ff.

1. **Kittagabodhi.**—Nephew of **Dappula II**. He married **Devā**, King Dappula's daughter, and leaving his brother, who was also called Dappula,

with the king, went to **Rohaṇa**, and having subdued that country, became king there.¹ He had four sons—**Mahinda**, **Kassapa**, **Sena** and **Udaya**—and three daughters—**Saṅghā**, **Tissā** and **Kitti**.²

¹ Cv. xlix. 71.² *Ibid.*, l. 50 ff.

2. **Kittagabodhi**.—Ādipāda and son of **Mahinda**, uparāja to **Sena II.** and **Kitti**. He rebelled against **Udaya II.** and fled to **Rohaṇa**, whose ruler he killed. He was taken captive by Prince **Mahinda**, son of **Kassapa**, the yuvarāja of **Udaya II.**, with the help of the general **Vajiragga**, in **Malaya**, and was probably killed by the latter at **Guttasāla**.¹

¹ Cv. li. 94 ff.

Kittagabodhipabbata.—A tank restored by **Vijayabāhu I.**¹

¹ Cv. lx. 49.

Kittā.—See **Kitti** (12).

1. **Kitti**.—A court official of **Kassapa Vikkamabāhu**, son of **Mahinda V.** He lived in **Makkhakudrūsa**, and when the **Coḷas** pillaged **Rohaṇa**, he, with the help of the minister **Buddha** of **Māragallaka**, defeated them and drove them to **Pulatthipura**. When the king offered him a boon, he desired that the portion of his revenues appropriated by the monks should be remitted.¹

¹ Cv. lv. 26 ff.

2. **Kitti**.—Commander-in-chief of **Kassapa Vikkamabāhu**. When the king died he seized the throne and reigned for eight days, till he was killed by **Mahālāna-Kitti**.¹

¹ Cv. lvi. 7 f.

3. **Kitti**.—The name of **Vijayabāhu I.** before he became king.¹

¹ Cv. lvii. 3, 46, 49.

4. **Kitti**.—Commander-in-chief of **Vikkamabāhu**. He was slain by **Viradeva**.¹

¹ Cv. lxi. 41.

5. **Kitti Laṅkādhinātha**.—A general of **Parakkamabāhu I.** His son was **Laṅkāpura**. They both took part in the great fight against **Gajabāhu**. In recognition of his services he was given the office of **Laṅkādhikari**; he was earlier known as the **Saṅkhanāyaka**. He helped in liberating **Gajabāhu** from the power of **Mānābharāṇa**, and later defeated the forces

of Gajabāhu when they attacked Parakkamabāhu.¹ Kitti took part in the campaigns of Parakkamabāhu against his foes, these latter being defeated at the **Yakkhasūkara** ford and at **Billagāma**. Later, as a result of disregarding the king's instructions, Kitti fell into the enemy's hands at **Surulla**.² He was, however, pardoned and sent to **Dīghavāpi**, where he helped in winning for Parakkamabāhu the Sacred Bowl and the Tooth Relic.³

¹ Cv. lxx. 205, 215-20, 278, 300, 316.

² *Ibid.*, lxxii. 21, 122, 138.

³ *Ibid.*, lxxiv. 90, 110, 119, 136 ff.

6. **Kitti**.—Another general of **Parakkamabāhu I.**; one of the two **Daṇḍanāyakabhātaro** (*q.v.*), the other being **Saṅkhadhātu**. Kitti was granted the rank of **Nagaragalla**.¹

¹ Cv. lxx. 280; lxxii. 162.

7. **Kitti Ādipotthakī**.—A minister of **Parakkamabāhu I.** He was first stationed at the **Assamaṇḍala** ford and later at **Maṅgalabegāma**. Afterwards he was sent to Anurādhapura against **Mahinda** and to Kyānagāma against **Mānābharapa**.¹ He seems to have been known also as **Bhaṇḍārapotthakī**² and **Jivitapoththakī**.³

¹ Cv. lxxii. 27, 160, 207.

² *Ibid.*, lxxii. 82.

³ *Ibid.*, lxxiv. 90.

8. **Kitti Laṅkāpura**.—A general of **Parakkamabāhu I.** and son of **Kitti Laṅkādhinātha**.¹ During the king's campaign against his enemies, Kitti was posted at **Balapāsaṇa**.²

¹ Cv. lxx. 218.

² *Ibid.*, lxxiv. 178.

9. **Kitti Nagaragiri**.—A general of **Parakkamabāhu I.** He was one of the generals in charge of the Sinhalese expedition to **Rāmañña** and led the attack against the port of **Kusumi**.¹

¹ Cv. lxxvi. 60.

10. **Kitti Kesadhātu**.—A general of **Parakkamabāhu I.** He was one of the leaders of the Sinhalese army which fought against the **Damīlas**.¹ He may be identical with **Kitti** (9).

¹ Cv. lxxvi. 255, 269.

11. **Kitti Senāpati**.—General of **Lilāvati**. He deposed **Coḍagaṅga**, placed **Lilāvati** on the throne, and carried on the government for three years (1197-1200).¹ He was a patron of learning.²

¹ Cv. lxxx. 30.

² P.L.C. 207.

12. **Kitti** (*v.l.* **Kittā**).—Daughter of **Kittaggabodhi**, ruler of **Rohaṇa**, and wife of **Mahinda**, uparāja of **Sena I.**¹ Her brothers were **Kassapa**, **Sena** and **Udaya**. She had one daughter and four sons, one of whom was the **Ādipāda** of **Kittaggabodhi**.²

¹ Cc. I. 50, 60.

² *Ibid.*, li. 16, 94.

13. **Kitti**.—Queen of **Mahinda IV.** She built a pariveṇa to the west of the **Thūpārāma**, and had baths built there and in **Kappāsagāma** and **Cīvaracetiya**. She dedicated a golden banner twelve cubits long to the **Mahā Thūpa**.¹

¹ Cv. liv. 50 ff.

Kittigāma.—A village in Ceylon, near **Koṭapabbata**. It was the birth-place of **Theraputtābhaya**, one of **Duṭṭhagāmaṇi**'s chief warriors.¹

¹ Mhv. xxiii. 55.

Kittinissaṅka, also known as **Nissaṅka Malla**, king of Ceylon (1187-1196 A.C.). He was uparāja of **Vijayabāhu II.**, and became king after the murder of **Mahinda VI.** Among his acts of piety were the building of a stone temple for the Tooth Relic at **Pulatthipura** and the embellishment of the famous rock-temple at **Jambukola-vihāra**. His son was **Virabāhu**.¹

¹ For other details see Cv. lxxx. 30 ff.; also Cv. *Trs.* ii. 127, n. 1 and 2.

Kittinissaṅka-vihāra.—A monastery built by **Kittinissaṅka** and adorned with one hundred pāsādas. He made endowments for its maintenance.¹

¹ Cv. lxxx. 21.

Kittirājavālukagāma.—A village in **Rohaṇa**. A battle was fought there during the campaigns of **Parakkamabāhu I.**¹

¹ Cv. lxxv. 17.

1. **Kittisirimegha**.—Son of **Moggallāna II.** and king of Ceylon from 556 A.C. The length of his reign is uncertain; he was slain by **Mahānāga**.¹ **Rūpavati**, queen of **Parakkamabāhu I.**, was probably a lineal descendant of this king.²

¹ Cv. xli. 65-92; see also Cv. *Trs.* i. 61, n. 2.

² Cv. lxxiii. 136, 142.

2. **Kittisirimegha**.—Son of **Mittā**, sister of **Vijayabāhu I.** and of a Paṇḍu king (**Paṇḍurājā**). **Mānābharāṇa** and **Sirivallabha** were his brothers, and he married **Vijayabāhu**'s daughter, **Lokanāthā**.¹ After

¹ Cv. lix. 42, 44.

Vijayabāhu's death, Kittisirimegha ruled over the province of **Dvādasa-sahassaka** at **Mahānāgahula** with **Mittā** and **Jayabāhu I.**² After the death of **Mānābharāṇa**, Kittisirimegha took over also his province of **Rohaṇa**.³ When **Gajabāhu** succeeded **Vikkamabāhu II.** Kittisirimegha fought against him, but was defeated by the king's officer **Gokaṇṇa**, and retired to his own province, where he was later joined by **Parakkamabāhu** at **Saṅkhanāyakatthali**.⁴ Parakkama stayed with him, being adopted as his son, and his *upanayana* was held under Kittisirimegha's orders at **Baddalatthali**.⁵ When, however, Parakkama escaped from the prince's protection, he sent an army to capture him, but without success.⁶ Later, Parakkama himself went to see Kittisirimegha in the company of his mother **Ratnāvalī**, and Kittisirimegha gave orders to his followers to regard the prince as their master. He himself died soon after.⁷

² *Ibid.*, lxi. 22-7.

⁵ *Ibid.*, lxiv. 18, 25, 36.

³ *Ibid.*, lxiii. 2.

⁶ *Ibid.*, lxvi. 57 ff.

⁴ *Ibid.*, lxiii. 20, 34, 43.

⁷ *Ibid.*, lxvii. 16, 55, 60, 83, 87.

3. **Kittisirimegha**.—Son of **Mānābharāṇa** by his second queen **Pabhā-vatī**. His grandfather was **Sirivallabha**.¹ His father, on his deathbed, repented of the harm he had done to the Buddha's religion and asked his son to do reparation by joining **Parakkamabāhu I.** The latter, on hearing this, sent for Kittisirimegha and made him a member of his court.²

¹ *Cv.* lxiv. 24.

² *Ibid.*, lxxii. 303, 311.

Kittisirirājasīha.—King of Ceylon (1767-1782 A.C.).¹

¹ For details of his reign see *Cv.* xcix. and c.

Kittisihasūra.—An important officer of state in Burma who, in 1531, wrote a *Samvannanā* on the **Abhidhānappadīpikā**.¹

¹ Bode: *op. cit.*, p. 67.

Kittisena.—Son and successor of **Kumārādhātusena**. He reigned only for nine months and was killed by his mother's brother, **Siva**.¹

¹ *Cv.* xli. 4.

Kinti Sutta.—Preached at **Baliharāṇa** in **Kusinārā**. The Buddha tells the monks that they should school themselves in the higher lore taught by him, such as the *satipaṭṭhāna*, *iddhipāda*, etc., and lays down rules on the treatment of monks who dispute about the meaning and letter

of the Doctrine and of those who are guilty of transgressions. The sutta derives its name from the first words (*kinti*) uttered by the Buddha in beginning the sermon.¹

¹ M. ii. 238 ff.

Kindada Sutta.—Records part of a conversation between a deva and the Buddha at **Jetavana**. The deva asks what one should give in order to obtain certain results, such as strength, beauty, etc.—the Buddha explains.¹

¹ S. i. 32.

Kinnara Jātaka = Bhattāṭiya Jātaka.—Found on the Bhilsa Tope under this name, evidently to distinguish it from the **Candakinnara Jātaka**.¹

¹ See Cunningham: Bhilsa Tope, Pl. 27.

Kinnarā.—See **Kinṇarā**.

Kinnughaṇḍu.—One of the great Yakkhas, mentioned in the *Āṭṭānāṭiya Sutta*, to be invoked when disciples of the Buddha are worried by evil spirits.¹ He is one of the vassals of the Four Regent Gods.²

¹ D. iii. 204.

² D. ii. 258.

Kipillikā.—See **Kimikāla**.

Kimattha Sutta.—When Paribbājakas, holding other views, should ask why members of the Buddha's Order live the holy life, the reply should be "for the full understanding of *dukkha*." They should also be told of the way to such understanding.¹

¹ S. v. 6.

1. **Kimatthi Sutta.**—The first part is identical with **Kimattha Sutta**. If further questioned as to what is *dukkha*, monks should answer, "eye is *dukkha*, rūpa objects are *dukkha*, eye-contact, etc."¹

¹ S. iv. 138.

2. **Kimatthi Sutta.**—A discussion between **Sāriputta** and **Jambukhādaka** at **Nālaka**. "What is the purpose of the good life?" "The comprehension of Ill." "Is there a way thereto?" "Yes, the Noble Eightfold Way."¹

¹ S. iv. 253.

3. **Kimatthi Sutta.**—See also **Sāmaṇḍaka Samyutta**.

1. **Kimatthiya Sutta.**—On the purpose of good actions, how good conduct gradually rears a summit of righteousness, from *avippaṭṭisārātā* to *vimuttiñāṇadassana*. The sutta is a conversation between the Buddha and **Ananda**.¹

¹ A. v. 1 f.

2. **Kimatthiya Sutta.**—Same as above.¹

¹ A. v. 311 f.

Kimikālā.—A river near **Jantugāma**. **Meghiya** Thera was attracted by a mango-grove on its banks and asked the Buddha's permission to meditate there. Twice the Buddha refused; the third time he gave his permission. Meghiya went, but soon returned, finding that he could not concentrate his mind there. The river was evidently in the neighbourhood of **Cālikā**.¹ According to the *Udāna Commentary*,² it was so called because it abounded in black worms (*kālakimīnam bahulatāya*). *v.l.* **Kipillikā**.

¹ A. iv. 354 f.; ThagA. i. 149; Ud. iv. 1.

² UdA. 217.

Kimila, Kimilā.—See **Kimbila, Kimbilā**.

Kimpakka Jātaka (No. 85).—The Bodhisatta was once the leader of a caravan. During a journey through a forest he gave orders to his men not to eat any fruit without his leave. Seeing the fruit of a *kimpakka*-tree, which in appearance and flavour resembled a mango, some of the men ate of the fruit and died in spite of efforts to save them.

The story was related to a monk who was stirred to lust by the sight of a beautifully dressed woman in **Sāvatthi**. Lusters of the senses are like the fruit of the *kimpakka*-tree, sweet and attractive in the hour of enjoyment, but leading later to death.¹

¹ J. i. 367 f.

1. **Kimbila, Kimila, Kimmila.**—Thera. A Sākyan of **Kapilavatthu**. He was converted with **Bhaddiya** and four other Sākyan nobles at **Anupiyā**, shortly after the Buddha's visit to Kapilavatthu.¹ The *Theragāthā Commentary*² says that while at Anupiyā the Buddha, in order to arouse Kimbila, conjured up a beautiful woman in her prime and then showed her to him passing into old age. Greatly agitated, Kimbila sought the Buddha, heard the Doctrine and, having entered the Order, in due course

¹ Vin. ii. 182; DhA. i. 112 f.

² ThagA. i. 235 f.; Thag. 118, 155 f.,
According to DhA. (i. 117) Kimbila

became an arahant soon after ordination together with Bhagu; see also J. i. 140 and AA. i. 108.

won arahantship. Kimbila seems to have maintained throughout his early friendship with **Anuruddha**, dwelling with him and **Nandiya**, now in this wood or park, now in that. The Buddha visited them at **Pācīna-vamsadāya** when he was going away, disgusted with the recalcitrant monks of **Kosambi**.³ They were in the **Gosiṅgasālavana** when the Buddha preached to them the **Cūla-Gosiṅga Sutta**, at the conclusion of which, **Digha Parajana Yakkha** sang the praises of all three.⁴ Their number was increased by the presence of **Bhagu**, **Kuṇḍadhāna**, **Revata** and **Ānanda**, on the occasion when the Buddha preached the **Naḷakapāna Sutta** in the **Palāsavana** at **Naḷakapāna**.⁵

In three different places in the *Āṅuttara Nikāya*⁶ record is made of a conversation between Kimbila and the Buddha, when Kimbila asks how the Dhamma could be made to endure long after the Buddha's death and what were the causes which might bring about its early disappearance. The conversation took place in the **Veḷuvana (Nīceluvana ?)** in Kimbilā. According to the *Āṅuttara Commentary*,⁷ however, it would appear that the Kimbila mentioned here was not Kimbila the Sākya but another. We are told that this Kimbila was a *setthiputta* of Kimbilā. He joined the Order and acquired the power of knowing his previous births. He recollected how he had been a monk at the time when Kassapa Buddha's religion was falling into decay, and seeing how the Faith was neglected by its followers, he made a stairway up a cliff and lived there as a recluse. It was this memory of his previous life which prompted Kimbila's question.

Elsewhere⁸ the Buddha is reported as questioning Kimbila at the same spot on the question of breathing. Kimbila remains silent though the question is put three times. Ānanda intervenes and suggests that the Buddha should himself furnish the answer so that the monks may learn it and profit thereby.

In the time of **Kakusandha** Buddha, Kimbila had been a householder; after the Buddha's death he erected a pavilion of salala-garlands round his cetiya.⁹ He is probably to be identified with **Salalamanḍapiya** Thera of the *Apadāna*.¹⁰

The *Dhammapada Commentary*¹¹ mentions a story which shows how delicately nurtured Kimbila was. One day, in a discussion with his friends, Anuruddha and Bhaddiya, as to where rice came from, Kimbila remarked that it came from the granary (*koṭṭhe*).

³ Vin. i. 350; J. iii. 489; see also Upak-kilesa Sutta (M. iii. 155 ff.) and ThagA. i. 275 f.

⁴ M. i. 205 ff. ⁵ *Ibid.*, i. 462 ff.

⁶ A. iii. 247; 339; iv. 84.

⁷ AA. ii. 642.

⁸ S. v. 322 f.

⁹ ThagA. i. 235.

¹⁰ Ap. i. 333.

¹¹ DhA. i. 115; iv. 126.

2. **Kimbila.**—A seṭṭhiputta of Kimbilā who later became a monk. See **Kimbila** (1).

Kimbila Vagga.—The twenty-first section of the **Pañcaka Nipāta** of the *Āṅguttara Nikāya*. It contains ten suttas of which the **Kimbila Sutta** is the first.¹

¹ A. iii. 247-51.

Kimbila Sutta.—Records the conversation which took place at **Veḷuvana** (*Niceḷuvana* ?) in **Kimbilā** between **Kimbila** (*q.v.*) and the Buddha, regarding the continuance of the Doctrine after the Buddha's death.¹

¹ A. iii. 247, 339; iv. 84.

Kimbilā.—A town on the banks of the Ganges. It was in a *veḷuvana*¹ there the Buddha stayed and where the **Kimbila** and **Kimbilā** Suttas were preached.² According to the *Āṅguttara Commentary*,³ it was the birthplace of the seṭṭhiputta **Kimbila** (**Kimbila** 2). The city existed in the time of Kassapa Buddha and was the residence of the woman who later became **Kaṇṇamuṇḍapetī**.⁴ Among the palaces seen by **Nimi** when he visited heaven was that of a deva who had been a very pious man of Kimbilā.⁵ Another such pious person of the same city was **Rohaka** with his wife **Bhadditthikā**.⁶

¹ More probably a *niceḷuvana*; the *Āṅguttara Commentary* (ii. 642) explains it as a *Mucalindavana*.

² A. iii. 247, etc.; S. iv. 181 f.; v. 322.

³ AA. ii. 642.

⁴ Pv. 12; PvA. 151.

⁵ J. vi. 121.

⁶ Vv. xxii. 4; VvA. 109.

Kimbilā Sutta.—Preached at **Kimbilā**. The Buddha asks **Kimbilā** (*q.v.*) a question on the practice of breathing, and when he fails to reply **Ānanda** requests the Buddha to teach the answer to the monks. The sutta deals with the method of breathing and the results thereof.¹

¹ S. v. 322 f.

Kirapatika.—A household of **Vesālī**, a pious follower of the Buddha. Once when the Buddha was staying in Vesālī a poor man, wishing to give alms to him and to the monks, asked Kirapatika for money to provide the alms; Kirapatika gladly gave him much money and the Buddha and the monks were invited. But the monks, having heard of the man's poverty, had a full meal earlier, so that when the man served them with the food he had prepared they could eat but very little. The man was greatly

offended and the Buddha, hearing of it, made an order to the monks prohibiting such conduct.¹

Buddhaghosa² says that the householder's name was **Kira**, but that he was called Kirapatika on account of his great influence. He gave his workmen regular and generous wages.

¹ Vin. iv. 75 f.

² Sp. iv. 817.

Kirāṭi.—A locality in Ceylon, near **Ālisāra**. There **Māyāgeha** once captured a fortification.¹

Kirāṭi may be the name of a tiny river.²

¹ Cv. lxx. 165.

² See Cv. Trs. i. 301, n. 1.

Kirāta.—Probably the name given to a tribe of jungle men. Their language is classed with those of the **Oṭṭas**, the **Andhakas**, the **Yonakas** and the **Damiḷas**, as a language of the **Milakkhas** (non-Aryans).¹

¹ E.g., DA. i. 176; VibhA. 388; see also Zimmer: Altind. Leben 34.

Kirāvāpi.—A tank restored by **Parakkamabāhu I.**¹; the modern Kiraveva.²

¹ Cv. lxxviii. 47.

² Cv. Trs. i. 280, n. 5.

Kirindagāma.—A village in **Rohaṇa**.¹

¹ Cv. lxxiv. 97; for its identification see Cv. Trs. ii. 30, n. 5.

Kiriya Sutta.—The three ways (*dāna*, *sīla*, *bhāvanā*) of acquiring merit, considered in the eight different results produced according as the one or the other is practised, in small measure or great.¹

¹ A. iv. 241 f.

Kilañjadāyaka Thera.—An arahant. Ninety-four kappas ago he was a worker in reeds in **Tivarā** and gave a mat of rushes to be offered to the Buddha **Siddhattha**. Seventy-seven kappas ago he was a king named **Jutindhara** (*v.l.* **Jalandhara**).¹

¹ Ap. i. 219.

Kilesa Saṃyutta.—The twenty-seventh division of the *Saṃyutta Nikāya*.¹

¹ S. iii. 232-4.

1. **Kilesa Sutta**.—The five kinds of alloy which are used with gold—iron, copper, tin, lead and silver—and the similar five corruptions of

the heart—sensual desire, malevolence, sloth and torpor, excitement and worry, doubt and wavering.¹

¹ S. v. 92 f.

2. **Kilesa Sutta.**—The seven *bojjhaṅgas* lead to liberation by knowledge.¹

¹ S. v. 93.

Kilesamāra.—See **Māra**.

Kilesiya Sutta.—In the Commentary to the **Rathavinīta Sutta**¹ mention is made of a Kilesiya Sutta in which the Buddha preached **Bhagu** Thera the virtues of solitude. I have not been able to trace a sutta of this name. The *Theraḡāthā Commentary*² says that the Buddha visited Bhagu at **Bālakaloṇakagāma** after his attainment of arahantship to congratulate him on his solitude (*ekavihāraṃ anumoditum*). The *Saṃyutta Commentary*³ goes further and says that the Buddha visited him on the way from Kosambī to Pācīnavamsadāya, and that during this visit the Buddha preached to him the advantages of solitude (*ekacāravāse ānisaṃsaṃ*) for the whole day after the midday meal and the whole night (*sakalapacchābhatañ c'eva tiyāmarattiñ ca*). The Vinaya passage,⁴ however, which records this visit does not make mention of any such special sermon, but merely says that the Buddha inquired after Bhagu's health and wellbeing. *v.l.* **Saṅkilesiya Sutta.**

¹ MA. i. 361.

² ThagA. i. 380.

³ SA. ii. 222.

⁴ Vin. i. 350.

Kisalayapūjaka Thera.—An arahant. Ninety-four kappas ago he was born in **Dvāravatī**. One day, seeing the Buddha **Siddhattha** going through the air with his attendant monks, he threw up into the sky, as an offering, an asoka shoot covered with buds. Twenty-seven kappas ago he was a king named **Ekassara**.¹

¹ Ap. i. 200.

Kisa-Vaccha (also called **Vaccha Kisa**¹).—A hermit (*isi*), the chief disciple of **Sarabhaṅga**. Desiring solitude, he lived in the park of King **Daṇḍaki**, near **Kumbhavatī** in **Kalīṅga**. A certain courtesan of the city walking about in the park, having lost the king's favour, saw Kisa-Vaccha, and considering the sight an ill-omen, she spat on him and threw her tooth stick at his head. That same day she received again the patronage of the king and decided that it was as a result of spitting on the hermit. Later,

¹ J. v. 150, 267.

when the purohita lost his office, she advised him to do as she had done, and by coincidence he, too, was restored. Some time after, the king going to quell a border rising, was advised to spit on the ascetic and throw his tooth stick at him; in this way he would find good luck. The king followed this advice, all his soldiers doing likewise. The king's general, a supporter of Kisa-Vaccha, bathed the holy man, and on being told that the Gods would destroy the kingdom unless apology were made, urged the king to apologise. The king was, however, unwilling, and the whole tract of Kaliṅga, sixty leagues in extent, was turned into a waste; only three people escaped unhurt—Kisa-Vaccha, the king's general, and **Matuposaka Rāma**. Kisa-Vaccha himself was taken in a palanquin to Sarabhaṅga by two of Sarabhaṅga's pupils.² The story was evidently well known in India and is often referred to.³

Kisa-Vaccha is mentioned in a list of eleven sages.⁴ He is identified with **Kolita (Moggallāna)**.⁵

² J. iii. 463, 469; v. 133-6; MA. ii. 599 ff.

³ E.g., J. v. 267; DA. i. 266.

⁴ E.g., J. vi. 99.

⁵ J. v. 151.

Kisasāṅkicca.—A naked ascetic (*acelaka*), contemporary with the Buddha and evidently a well-known head of a school; mentioned in company with **Nanda Vaccha** and **Makkhali Gosāla**.¹ Kisasāṅkicca is spoken of as one of the three shining lights of the **Ājīvakas**² and is classified among the *paramasukkhābhijātās* in the *chālabhajāti* of the **Ājīvakas** (*q.v.*).³ Buddhaghosa⁴ says that Kisa was his personal name and Sāṅkicca that of his gotta.

¹ E.g., M. i. 238.

² *Ibid.*, 524.

³ A. iii. 384; DA. i. 162.

⁴ MA. i. 463.

1. **Kisāgotamī Therī**.—An arahant. She was declared chief among women disciples with respect to the wearing of coarse robes (*lūkhacīvara-dharāṇam*).¹ She came from a poor family in **Sāvatthi**.² Gotamī was her name—she was called Kisā because of her thinness. She was married into a rich family, by whom she was disdainfully treated³; but as soon as she bore a son she was shown respect. The boy, however, died when just old enough to run about; his mother, distraught with grief, fearful

¹ A. i. 25; the DhA (iv. 156) contains a story of the Buddha speaking to Sakka the praises of Kisāgotamī.

² Of a seṭṭhikula, which had fallen on evil days, says the Apadāna (p. 565, vs. 19).

³ Except by her husband says the Apadāna (*loc. cit.* 20). The DhA. (ii. 270 ff.) account, however, makes no mention of

her ill treatment; on the contrary, it leads us to expect that she should have been greatly esteemed because, prior to her arrival, her father-in-law's wealth, forty crores in amount, had all turned into charcoal. When she touched the charcoal it once more became gold. This account is found also in SA. i. 149.

lest the dead child should be taken from her, went about with him on her hip, seeking medicine to revive his life. People laughed at her, until one wise man, realizing her condition, directed her to the Buddha. The Buddha asked her to bring him a mustard seed from a house where no one had yet died. In the course of her search for the impossible her frenzy left her, and having grasped the truth, she laid the child in the charnel field, and returning to the Master begged admission to the Order. She became a *sotāpanna*, and soon after, when her insight was developed, the Buddha appeared before her in a blaze of radiance and, listening to his words, she became an arahant.⁴

In the verses ascribed to her in the *Therīgāthā*,⁵ she incorporates the story of **Paṭācārā** in her own psalm, as though to utter more fully the pageant and tragedy inherent in woman's lot, whereof her own sorrow was but a phase.

In the time of **Padumuttara** Buddha she was a householder's daughter in **Hamsavatī**, and having heard the Buddha assign to a bhikkhunī the foremost rank among wearers of coarse robes, she vowed that one day the same rank should be her's.

In the time of **Kassapa** Buddha she was the fifth daughter of **Kikī** and her name was **Dhammā**. Then she entered the Order and lived a celibate life.⁶ She is identified with the lizard in the **Tittira Jātaka**.⁷

The *Samyutta Nikāya*⁸ records a visit paid to her by **Māra** as she sat resting in **Andhavana**. He was forced to retire discomfited.

⁴ ThigA. 174 ff.; Ap. ii. 564 f.; DhA. i. 270 ff.; AA. i. 205.

⁵ vv. 213-23.

⁶ Ap. ii. 564 f.; ThigA. 190 f.

⁷ J. iii. 543.

⁸ i. 129 f.

2. **Kisāgotamī**.—A Khattiya-maiden of **Kapilavatthu**. She saw from her balcony **Siddhattha Gotama** returning in his chariot to his palace on receipt of the news that a son had been born to him. Gotamī was gladdened by the sight of him, and gave vent to her exultation in the famous “*nibbuta-pada*” (*nibuttā nūna sā mātā*, etc.).

Gotama was pleased by the mention of the word *nibbuta*, which to him meant deliverance, and as a mark of his gratitude sent her the necklace of pearls which he wore, worth one hundred thousand. She accepted it gladly as a token of his love.¹ She is sometimes² spoken of as a cousin of Gotama, his father's brother's daughter (*pitucchādhītā*).

¹ J. i. 60 f.; BuA. 232 f.

² E.g., DhA. i. 70; DhSA. 34. A | parallel has been drawn between this story and that of Luke xi. 27.

3. **Kisāgotamī**.—Wife of the Buddha **Phussa** in his last lay life. Their son was **Ānanda**.¹

¹ Bu. xix. 16.

4. **Kisāgotamī**.—One of the chief women supporters of the Buddha Tissa.¹

¹ Bu. xviii. 23.

1. **Kisāgotamī Vatthu**.—See **Kisāgotamī** (2).¹

¹ DhA. i. 70 f.

2. **Kisāgotamī Vatthu**.—The story of **Kisāgotamī** (1). The introductory part gives an account of her marriage.¹

¹ DhA. ii. 270 ff.

3. **Kisāgotamī Vatthu**.—The story of **Kisāgotamī** (1) becoming a *sotā panna*.¹

¹ DhA. iii. 432 f.

4. **Kisāgotamī Vatthu**.—The Buddha praises **Kisāgotamī** (1) in presence of **Sakka**.¹

¹ DhA. iv. 156 f.

Kihimbila.—One of the villages given by **Aggabodhi IV.** for the maintenance of **Dāṭhāsiva's padhānaghara**.¹

¹ Cv. xlv. 12.

Kiṭāgiri.—See **Kiṭāgiri**.

Kiḷakoṭṭa.—A locality in South India where **Laṅkāpura** fought with the **Damiḷas**.¹

¹ Cv. lxxvi. 297.

Kiḷaṇakhaṇḍa.—The section of the **Bhūridatta Jātaka** which deals with the capture of **Bhūridatta** and the preparations for an exhibition of his dancing powers.¹

¹ J. vi. 186.

1. **Kiḷamaṅgala**.—A district in South India which **Laṅkāpura** subdued and gave over to **Mālava**.¹ Its chieftain (*nāḍālvāra*) was **Kulasekhara's** ally.² It was one of the two divisions of **Maṅgala**, the other being called **Melamaṅgala**.

¹ Cv. lxxvi. 209-11.

² *Ibid.*, lxxvii. 80.

2. **Kiḷamaṅgala**.—A **Damiḷa** chieftain, ally of **Kulasekhara**.¹

¹ Cv. lxxvii. 80.

Kiḷākāra.—One of the gardens laid out by **Parakkamabāhu I.**¹ There was a sluice of the **Parakkamasamudda** at the end of the garden, and from this sluice branched off the **Salaḷavatī** canal.²

¹ Cv. lxxix. 12.

² *Ibid.*, 43.

Kiḷāmaṇḍapa.—A building in **Parakkamabāhu's** **Dipuyyāna**. There the king used to amuse himself with "connoisseurs of the merry mood."¹

¹ Cv. lxxiii. 117.

Kiḷenilaya.—A town in South India on the borders of **Madhurā**.¹

¹ Cv. lxxvii. 83.

Kukuṭṭhā.—A river; see **Kakuṭṭhā**.

Kukku Jātaka (No. 396).—Contains several parables which the Bodhisatta, as counsellor to **Brahmadatta**, king of Benares, employed for the king's instruction. Like the peak of a roof which falls unless tightly held by the rafters, is a king who must be supported by his subjects who have been won over by his righteousness. As a citron must be eaten without its peel, so must taxes be gathered without violence. Like the lotus, unstained by the water in which it grows, is the virtuous man untainted by the world.

The king is identified with **Ānanda**.¹ The occasion for the story is given in the **Tesakuṇa Jātaka**.

¹ J. iii. 317 ff.

Kukku Vagga.—The first section of the *Satta Nipāta* of the *Jātaka Commentary*.¹

¹ J. iii. 317-63.

1. **Kukkuṭa**.—One of three bankers of **Kosambī**, the others being **Ghosaka** and **Pāvāriya**. Having heard from some ascetics, whom they had entertained, of the appearance of the Buddha, they went with these ascetics to **Sāvattthi**, each carrying offerings in five hundred carts. Having heard the Buddha preach, they became *sotāpunnas*. They gave alms to the Buddha for a fortnight, and then, with his permission, returned to Kosambī. They built monasteries in their gardens for the use of the Buddha and his monks, that built by Kukkuṭa being called the **Kukkuṭārāma**. The Buddha stayed one day at a time in each monastery, and on that day accepted the hospitality of its founder.¹

¹ DA. i. 318 f.; DhA. i. 203 ff.; AA. i. 234 f.; PsA. 414.

It is said² that the bankers built a monastery for each league on the road between Sāvatti and Kosambī for the use of the Buddha during his journeys.

² MA. i. 540 f.

2. **Kukkuṭa**.—A frontier town near **Himavā**; the capital of a kingdom three hundred leagues in extent, where **Mahā Kappina** once ruled. There were three rivers to cross on the way from Kukkuṭa to Sāvatti.¹ See also **Kukkuṭavati**.

¹ ThagA. i. 507 f.; Ap. ii. 469.

3. **Kukkuṭa**.—A rock near **Himavā**. Seven Pacceka Buddhas once lived there.¹

¹ ThagA. i. 216; Ap. i. 178.

1. **Kukkuṭa Jātaka** (No. 383).—The story of a cat who tried to deceive a cock—with the idea of eating him—by offering to become his wife. Her efforts failed. The cock was the Bodhisatta.

The story was told to a monk who was tempted by the sight of a woman.¹

This Jātaka is illustrated in the Bharhut Stūpa.²

¹ J. iii. 265 f.

² Cunningham: Pl. xlvii. 5.

2. **Kukkuṭa Jātaka** (No. 448).—The Bodhisatta was once the chief of a large flock of fowls. A falcon, by means of engaging speech, tried to become friendly with him in order to eat him, but his attempts failed. There could be no friendship between fowl and falcon, said the Bodhisatta. The story was related in reference to **Dedavatta's** attempts to kill the Buddha.¹ *v.l.* **Kukkuha**.

¹ J. iv. 55 ff.

Kukkuṭagiri-pariveṇa.—A row of cells built by **Kaniṭṭhatissa** after he had demolished the boundaries of the **Mahāvihāra**.¹ They were later restored by **Mahāsena**.² The place is also referred to as the **Kukkuṭārāma**.³ See also Appendix.

¹ Mhv. xxxvi. 10.

² *Ibid.*, xxxvii. 15; MT. 678.

³ *E.g.*, Mhv. xxxvii. 15.

Kukkuṭamitta.—A hunter. The daughter of a rich man in **Rājagaha** looks out of her window on the seventh storey and seeing the hunter

pass through the street, falls in love with him. Learning from her slave that he is leaving the city the next day, she leaves her home secretly, joins Kukkuṭamitta on the road and elopes with him. Seven sons are born to them who, in course of time, marry and set up households of their own. One day, perceiving that the whole family is ripe for conversion, the Buddha goes to the place where Kukkuṭamitta's nets are spread, leaves there his footprint and sits down under a tree. The hunter, having caught nothing, suspects that someone has set the animals free and on seeing the Buddha draws his bow. By the Buddha's power he is rooted to the spot, and likewise his sons who come with their wives to seek him. Kukkuṭamitta's wife also comes, and seeing what has happened exclaims in riddling phrase: "Do not kill my father." (It transpires that she had become a *sotāpanna* while yet a girl.) The family ask pardon of the Buddha, and all become *sotāpannas*. When the monks hear of this, they complain that Kukkuṭamitta's wife, though a *sotāpanna*, had all this while assisted her husband to take life. The Buddha assures them that such is not the case. A man may take poison in his hand, but if there be no wound there no harm comes to him.

In a previous existence, a county treasurer bid against a city treasurer for the principal share in the building of a shrine for the relics of **Kassapa Buddha**. When the city treasurer bid more than the county treasurer possessed, the latter offered to devote himself to the service of the shrine, together with his wife, his seven sons and their wives. Kukkuṭamitta was the county treasurer.¹

¹ DhA. iii. 24-31.

Kukkuṭaṇḍakhādikā Vatthu.—A girl eats the eggs of a hen, the hen conceives a grudge against her and is reborn as a cat, who eats the eggs of the hen, who is the girl reborn. For five hundred births they thus return hatred for hatred. Finally the girl is reborn in **Sāvatthi** as a woman, and the hen as an ogress. The ogress eats two of the woman's children, and is about to eat the third when the woman seeks refuge in the monastery. The Buddha admonished them to return good for evil and they become friends.¹

¹ DhA. iii. 449 f.; cp. the story of **Kālī** (6).

Kukkuṭavati.—According to some accounts the city, where **Mahā Kappina** ruled before he became a monk, is called, not **Kukkuṭa** (*q.v.*), but Kukkuṭavati. Perhaps the former was the name of the county and the latter that of its capital. From here to **Sāvatthi** was a distance of one hundred and twenty leagues, and there was a trade route between the two cities which merchants travelled on foot (*jaṅghavāṇijā*), and also

a route from the **Majjhimadesa**. Three rivers had to be crossed on the way: the **Aravacchā**, the **Nilavāhanā** and the **Candabhāgā**.¹

¹ DhA. ii. 116 ff.; a less detailed account is given in SA. ii. 177 f. and AA. i. 175 f.

Kukkuṭasūkara Sutta.—Few abstain from accepting fowls and swine, many do not.¹

¹ S. v. 472.

1. **Kukkuṭārāmā**.—A monastery in Kosambī, built by the seṭṭhi **Kukkuṭa** (q.v.).¹

¹ DA. i. 318, etc.

2. **Kukkuṭārāma**.—A pleasure in **Pāṭaliputta**. It was evidently the residence of monks from very early times, probably, for some time, of the Buddha himself. The *Mahāvagga*¹ mentions the names of several theras who lived there: **Nilavāsi**, **Sānavāsi**, **Gopaka**, **Bhagu**, **Phalika-sandana**. The *Saṃyutta Nikāya*² records several discussions which took place there between **Ānanda** and **Bhadda**. It may have been a favourite resort of Ānanda, for we find the householder **Dasama** of **Aṭṭhakanagara** going there to enquire as to his whereabouts.³ It was also (probably at a later date) the residence of **Nārada** who converted King **Munḍa**,⁴ and afterwards of **Soṇaka**, the *upajjhāya* of **Siggava**, and of **Caṇḍavajji**, the teacher **Mogaliputta-Tissa**.⁵ Buddhaghosa⁶ mentions that the Kukkuṭārāma was made by **Kukkuṭa Seṭṭhi**, but gives no further particulars. Here there is probably some confusion with the ārāma of the same name at **Kosambī**. Hiouen Tsang⁷ says that the Kukkuṭārāma was to the south-east of the old city of Pāṭaliputta and was built by **Asoka** when he first became a convert to the Buddha's religion. "It was a sort of first-fruit and a pattern of majestic construction." Only the foundation of the building was left at the time of Hiouen Tsang's visit. It is probable that this account refers to the **Asokārāma** which Asoka built as the first of his Buddhist structures, and that the Asokārāma was constructed on the site of the old Kukkuṭārāma. It is significant that the Pāli books, in recording Asoka's doings, make no mention of a Kukkuṭārāma existing in his time, though the Sanskrit texts, the *Divyāvadāna*,⁸ for instance, makes frequent reference to it. If the conjecture made above, namely that the Asokārāma replaced the Kukkuṭārāma, be correct, it may have been that the place was known by both names in Asoka's time.

¹ Vin. i. 300.

² S. v. 15 f.; 171 f.

³ A. v. 342; M. i. 349.

⁴ A. iii. 57 f.

⁵ Mhv. v. 122.

⁶ MA. ii. 571; AA. ii. 866.

⁷ Beal: *op. cit.* ii, 95.

⁸ *E.g.*, pp. 381 f., 430 ff.; see also Smith: Asoka, 183, 193 f.

3. **Kukkuṭārāma**.—See **Kukkuṭagiri-pariveṇa**.

Kukkuṭārāma Suttā.—Three suttas which contain discussions between **Ānanda** and **Bhadda**, at the **Kukkuṭārāma** in **Pāṭaliputta**, regarding the righteous life.¹

¹ S. v. 15 f.

Kukkuṭika.—See **Gokulika**.

Kukkuṭṭha.—See **Kakudha** (5).

Kukkuṭṭhā.—See **Kakutṭhā**.

Kukkura.—A rock near **Himavā**. The Buddha **Vipassī** once visited it, and **Pupphathūpiya** lived there in a previous birth.¹

¹ Ap. i 158.

1. **Kukkura Jātaka** (No 22).—Because his carriage straps, left in the rain, are gnawed by his own dogs, the king of Benares orders all dogs except his own to be killed indiscriminately. The Bodhisatta, who is the leader of the pack of dogs in the cemetery, visits the king, points out to him his iniquity, and reveals the truth by causing an emetic to be administered to the king's dogs. Having convinced the king, the Bodhisatta teaches him the ten stanzas of Righteousness found in the **Tesakuṇa Jātaka** (*dhammaṇ cara mahārāja*, etc.).¹ Great are the benefactions made to dogs thereafter. The Bodhisatta's teaching lasted for ten thousand years under the name of **Kukkurovāda**.

The king is identified with **Ānanda**.² The occasion for the story is given in the **Bhaddasāla Jātaka**.

¹ J. v. 123.

² J. i. 175 ff.

2. **Kukkura Jātaka**.—See **Kakkara**.

Kukkuravatika Sutta.—Preached at **Haliddavasana** to **Puṇṇa**, follower of the Bovine Vow (living like an ox), and to **Acelaka Seniya**, follower of the Canine Vow. In answer to their persistent questions, the Buddha says that the further state of both is either purgatory or rebirth as an animal (among cattle and dogs respectively). He then proceeds to describe the four kinds of actions: (1) Dark, with dark outcome; (2) bright, with bright outcome; (3) both dark and bright with similar outcome; and

(4) neither dark nor bright with corresponding outcome. Both Puṇṇa and Seniya take refuge in the Buddha, Seniya later becoming an arahant.¹

¹ M. i. 387 ff.

Kukkurovāda.—See **Kukkura Jātaka** (1).

Kukkuḷa.—One of the nirayas. King **Daṇḍaki** was born there because of his heinous crime.¹ **Sarabhaṅga** spoke of him as suffering there, sunk in a mass of glowing coals (*kukkuḷa*) one hundred leagues deep; huge glowing sparks fall on him and enter his body through nine sores.² Beside this niraya are the **Gūthaniraya** and the **Simbalivana**.³

¹ J. v. 114, 143; ItvA. 195.

² J. v. 144.

³ M. iii. 185.

Kukkuḷa Vagga.—The fourteenth chapter of the **Khandha Saṃyutta**.¹

¹ S. iii. 177-80.

Kukkuḷa Sutta.—The Ariyan disciple feels aversion from body, feeling, etc., because he knows that they are a mass of glowing embers.¹

¹ S. iii. 177.

Kukkuha.—See **Kukkuṭa** (2).

Kujjatissa Thera.—An arahant. He lived in **Maṅgana** in Ceylon, and was mentioned by the Saṅgha to King **Saddhātissa** as being worthy of his special worship. The king travelled five leagues to see him, but the therā, lest the king should invite him to the palace, lay down on a bed at the time of the king's arrival and started scratching letters on the floor. The king decided that the therā was not an arahant and went away. When he was blamed for having displeased so pious a king, the therā undertook to make amends. He requested that, after his death, he should be placed in a covered palanquin containing also a second bed. This was done and the palanquin travelled by air to **Anurādhapura**, performing many miracles, applauded by the people. In **Anurādhapura** it circled round the **Thūpārāma** and the **Silācetiya** and, when it reached the **Lohapāsāda**, the therā **Mahāvvyaggha** entered the palanquin, lay down on the spare bed and entered nibbāna. The king made offerings of flowers and perfumes to the palanquin and it descended to earth, for such had been Kujjatissa's desire. The bodies were burnt and thūpas were erected over the relics.¹

¹ AA. i. 384 f. He is probably identical with **Khuddaka-Tissa** (q.v.).

Kuñcanāga, Kuñjanāga.—Son of **Kaniṭṭhatissa** and king of Ceylon (246-8 A.C.) He slew his elder brother **Khujjanāga**. During his reign occurred the **Ekanāḷika** famine, but the king maintained his benefactions uninterrupted. He was deposed by **Sirināga**.¹

¹ Mhv. xxxvi. 19 ff.; Dpv. xxii. 33.

1. **Kuñjara.**—Devānampiyatissa's elephant, tied to the plough which marked the *śīmā* of the **Mahāvihāra**.¹

¹ Dpv. xiv. 28; Mbv. 134; see also Mhv., p. 331.

2. **Kuñjara.**—One of the chief lay patrons of **Revata Buddha**.¹

¹ Bu. vi. 23.

Kuñjarahinaka.—A monastery built by **Lañjatissa**.¹

¹ Mhv. xxxiii. 27.

Kuṭakaṇṇatissa (Kuṭikaṇṇatissa).—Second son of **Mahāeūḷi** and king of Ceylon (16-38 A.C.). He had entered the Order through fear of the infamous **Anulā**, but later he led an army against her and slew her. He founded the **Peḷagāma-vihāra**, built the **Vaṇṇaka** canal, and laid out the **Padumassara** park. He founded, for his mother, a nunnery called the **Dantageha**. He had also constructed a wall, seven cubits high, round **Anurādhapura**. **Bhātikābhaya** was his son and successor.¹ The *Dīpa-vamsa*² appears to call him **Kuṭikaṇṇa-Abhaya**, and speaks of him as a very devoted supporter of the nuns.

Kuṭakaṇṇa had a horse of the *Ājāniya* race called **Gulavanna**.³

Two theras are mentioned in the *Vibhaṅga Commentary*⁴ as having been held in special esteem by the king—**Cūlasudhamma Thera** of **Girigāmakanna** and **Tipiṭaka-Cūlanāga Thera**.

¹ Mhv. xxxiv. 28 ff.

³ SA. i. 27; MA. ii. 654.

² Dpv. xviii. 37; but see xx. 31, where he is called **Tissa** and his son **Nāga**.

⁴ VibhA. 452.

1. **Kuṭajapupphiya Thera.**—An Arahant. Ninety-two kappas ago he offered a *kuṭaja*-flower to **Phussa Buddha**. Seventeen kappas ago he was king three times under the name of **Pupphita**.¹

¹ Ap. i. 191.

2. **Kuṭajapupphiya Thera.**—Thirty-one kappas ago, while travelling through the air, he saw the Pacceka Buddha **Sudassana** at **Cāvala** near

Himavā, and offered him a kuṭaja flower.¹ He is probably identical either with **Hārīta**² or **Candana Thera**.³

¹ Ap. ii. 451.

² ThagA. i. 88.

³ *Ibid.*, i. 395 f.

Kuṭidāyaka Thera.—An arahant. Ninety-one kappas ago he made a hut for a Buddha. Thirty-eight kappas ago he was king sixteen times under the name of **Sabbattha-abhivassī**.¹

¹ Ap. i. 229.

Kuṭidūsaka Jātaka (No. 321).—A *śingila*-bird, seeing a monkey shivering in the rain, suggested to him that he should build a nest. The monkey, in envy, destroyed the bird's nest.

The story was told in reference to a novice **Uluṅkasaddaka**, who had burnt down **Mahā-Kassapa's** hut in a forest near **Rājagaha**. At that time Mahā Kassapa had two novices, one serviceable and helpful and the other ill-behaved. Whatever was done by his comrade the latter would pretend that he himself had done it. One day, in exasperation, the good novice heated water for the Elder's bath and then hid it in a back room, leaving only a little in the boiler. When the other novice saw the steam rising he informed the Elder that his bath was ready. When asked where was the water, he let a ladle down into the almost empty boiler and the ladle rattled. When the story became known he was nick-named Uluṅkasaddaka (" Rattle-ladle ").

Being found fault with on this and several other occasions, he bore the Elder a grudge, and one day, having set fire to the Elder's hut, he ran away. Later he was born first as a *peta* and then in **Avīci**. This incident was reported to the Buddha by monks who came from Rājagaha.

The monkey of the Jātaka is identified with the wicked novice.¹

¹ J. iii. 71 ff.

Kuṭidūsaka Vagga.—The third chapter of the *Catukka Nipāta* of the *Jātaka Commentary*.¹

¹ J. iii. 71-102.

Kuṭidhūpaka Thera.—An arahant. In a past birth he looked after the cell of **Siddhattha** Buddha and burnt incense in it from time to time.¹

¹ Ap. i. 223 f.

1. **Kuṭivihāri Thera**.—An arahant. He was the son of a nobleman in the **Vajji** country, and having heard the Buddha preach the **Ratana Sutta** he left the world. One day, while striving after insight, he was

caught in the rain and sought shelter in a woodman's hut. As soon as he sat down there on a mat he became an arahant. The Buddha, having heard by virtue of his divine ear the conversation between the monk and the watchman, uttered verses of approbation. The monk was so called because he obtained insight in a hut.

In the past he had given cool water to **Padumuttara Buddha**.¹

He is probably identical with **Udakapūjaka Thera** of the *Apadāna*.²

¹ Thag. v. 56; ThagA. i. 129 f.

² Ap. i. 142 f.

2. **Kuṭivihāri Thera**.—An arahant. His story is similar to the above. He pursued his meditations in a very old hut and had thoughts of building another ; but a spirit, seeking his welfare, pointed out to him in words which, though simple, carried a profound meaning, that a new hut would mean new pain. Thus urged on, Kuṭivihāri became an arahant.

In the past he gave a fan of split reeds to **Padumuttara Buddha**.¹ He is probably identical with **Naḷamāliya Thera** of the *Apadāna*.²

¹ Thag. v. 57; ThagA. i. 130 f.

² Ap. i. 143 f.

Kuṭumbariya.—A monastery in **Rohaṇa**. A novice living there was in the habit of getting two ladles of rice at the house of a **Lambakaṇṇa** in the district. It was a time of scarcity, and one day, seeing a guest in the house, he took only one ladleful. The Lambakaṇṇa was greatly pleased, and when he reported the matter to his friends and acquaintances, they gave the novice sixty meals in perpetuity.¹

¹ AA. ii. 262.

Kuṭumbiyaṅgana.—A village in Ceylon in the district of **Giri**. It was the birthplace of **Veḷusumana**.¹ *v.l.* **Kumbiyaṅgana**.

¹ Mhv. xxiii. 68.

1. **Kuṭumbiyaputta-Tissa Thera**.—He once went to **Jetavana** with twenty-nine of his friends from **Sāvatthi** to make offerings to the Buddha. Having heard the Buddha's preaching, they all became monks. After five years' residence with their teachers, they wished to retire into solitude and obtained from the Buddha topics for their meditations. While on the way to the forest, Kuṭumbiyaputta-Tissa weakened in his determination and turned back. When the rains were over, the others, having won arahantship, returned and reported their various attainments to the Buddha. Kuṭumbiyaputta heard the Buddha praise them, and made up his mind to follow their example and so to go back with them the next day to the forest. That same night, however, filled with a

yearning not to delay in beginning his austerities, he slept in an upright posture; but in the middle of the night he fell down and broke his thigh-bone. This accident delayed the departure of the other monks, and the Buddha, hearing of it, blamed Tissa for his unesasonable zeal and related the **Varaṇa Jātaka**, showing how, in the past too, he had behaved similarly.¹

The Commentaries² lead us to believe that Kuṭumbiyaputta did ultimately attain arahantship, for he is mentioned several times with **Pitīmalla** and others as an example of one who put forth great exertion while suffering severe pain, in order to win his goal.

¹ J. i. 316 f.

² *E.g.*, SA. ii. 216; AA. i. 29; see also *s.v.* **Padhānakammika-Tissa**.

2. Kuṭumbiyaputta-Tissa.—An arahant. He lived in **Piyaṅgudīpa**. **Duṭṭhagāmaṇi**, fleeing from the battle at **Cūlaṅganiyapiṭṭhi**, wished to give a share of his food to a monk before sitting down to eat. When the meal-time was announced, the therā **Gotama**, hearing it with his divine ear, sent Kuṭumbiyaputta to receive the share set apart for the brotherhood.¹ It transpired later that the food so received was divided by Kuṭumbiyaputta among twelve thousand monks in Piyangudīpa.²

¹ Mhv. xxiv. 22 ff.; xxxii. 31 f.

² *Ibid.*, xxxii. 55; Mṭ. 598.

Kuṭeṇḍu.—A vassal of the **Cātummahārājikas**, present at the preaching of the **Mahā Samaya Sutta**.¹

¹ D. ii. 258.

Kuṭelitissamahāvihāra.—A monastery in Ceylon. It was once the residence of a Sāmaṇera of great *iddhi*-power who later lost all these powers as a result of falling in love with a weaver's daughter of **Kabupelanda**.¹ It may perhaps be the same as the **Kūṭāli-vihāra** (*q.v.*).

¹ VibhA. 293; but see MA. ii. 700.

Kuṭṭapiṭi.—A large village given by **Kittisirirājasīha** for the maintenance of the sacred Footprint in **Samanakūṭa**.¹

¹ Cv. c. 225.

Kuṭṭhuka.—The general of **Sena II**. He built the *pariveṇa*, which was called **Senasenāpati**.¹ See also **Potthakuṭṭha**.

¹ Cv. li. 88.

Kuṭhārasabhā.—Some sort of council chamber, probably attached to the Court in Ceylon. **Kittisirimegha** is mentioned as employing the

services of the head of the sabhā to fetch the prince **Parakkamabāhu** from his retreat.¹

¹ Cv. lxvi. 61.

Kuṭhārivihāra.—A monastery in **Ambaṭṭhakola** used by **Moggallāna I.** as his headquarters in his campaign against **Kassapa I.**¹

¹ Cv. xxxix. 21.

Kuḍḍadhāna.—See **Kuṇḍadhāna.**

Kuṇappunallura.—A market town in South India in the district of **Viragaṅga.**¹

¹ Cv. lxxvi. 131.

1. **Kuṇāla.**—One of the seven great lakes in the region of the **Himālaya.** The Buddha once visited it with a large concourse of Sākyan youths who had joined the Order, and on that occasion he preached the **Kuṇāla Jātaka** (*q.v.*).¹ The sun's rays never reached the waters of the lake, which were therefore never warm.² According to Buddhaghosa,³ the **Kuṇāla Jātaka** was actually preached on the banks of the **Kuṇāladaha.**

¹ J. v. 415; MA. ii. 692, 1021; AA. ii. 759, etc.

² SnA. ii. 407.

³ *Ibid.*, i. 358; DA. ii. 675.

2. **Kuṇāla.**—The Bodhisatta, born as the king of the **Citrakokilas.** He lived in a beautiful forest in the **Himālaya**, attended by three thousand five hundred hen birds. He was carried about on a stick by two birds while in front, behind, above and below flew his vast retinue, guarding him from all harm and providing for all his needs. He distrusted and despised all womankind, and his stories of their wiles, as related by him to his friend **Puṇṇamukha**, are given in the **Kuṇāla Jātaka** (*q.v.*).

Kuṇāla Jātaka (No. 536). **Kuṇāla**, king of the **Citrakokilas**, though well served by his hen birds, always despised them and found fault with them. The king of the **Phussakokilas**, **Puṇṇamukha**, on the other hand, always sang the praises of his escort. One day the two kings met, and **Puṇṇamukha** asked **Kuṇāla** why he was not more gracious to his ladies. "Because I know too much about women," was the answer; but **Puṇṇamukha** was not in a mood to discuss the matter any more. Later, **Puṇṇamukha** fell ill, and his hen birds deserted him and came to **Kuṇāla.** He drove them away, ministered to **Puṇṇamukha**, and cheered him. Some time after, **Kuṇāla**, seated on the **Manosilātala** in **Himavā**,¹ started to tell

¹ According to Buddhaghosa (D. ii. 675), this was on the banks of the **Kuṇāladaha** (*q.v.*).

his friend of the wickedness of women. Hearing of this, many inhabitants of numerous worlds came to listen to him, among them **Ānanda**, king of the vultures, and the ascetic **Nārada**. Many were the instances given by Kuṇāla to illustrate the deceitfulness, ingratitude and immorality of women—among them the stories of **Kaṇhā**, **Saccatapāvi**, **Kākātī**, **Kuraṅgavī**, Brahmadatta's mother who sinned with **Pañcālacaṇḍa**, the queen **Kiṇṇarā**, **Pañcapāpā** and **Piṅgiyānī**. Kuṇāla's diatribe was followed by Ānanda's, and his by Nārada's, each claiming to speak from facts within their knowledge. In the stories related by Kuṇāla, the bird-king is identified with one of the characters concerned in each story, so that he was able to speak with authority. Thus he was **Ajjuna**, one of Kaṇha's husbands; the goldsmith in the story of Saccatapāvi; the Garuḍa in Kākātī's tale; **Chalaṅgakumāra**, who miscondacted himself with Kuraṅgavī; Pañcālacaṇḍa, lover of Brahmadatta's mother; the chaplain, also called Pañcālacaṇḍa, who saved Kiṇṇarā from her husband's wrath; **Baka**, one time husband of Pañcapāpā; and Brahmadatta, husband of Piṅgiyānī.

Puṇṇamukha is identified with **Udāyī**, the vulture-king with **Ānanda** and Nārada with **Sāriputta**.

The preaching of the Kuṇāla Jātaka was followed by that of the **Mahāsamaya Sutta**.

This Jātaka was related in order to destroy the discontent that rose in the hearts of the Sākyan youths, kinsmen of the Buddha, who, having entered the Order, were troubled by the thought of the wives they had left behind. The Buddha therefore took them to the Himālaya, showed them the magnificent beauty of the region, particularly the miraculous splendours of the Kuṇāladaha, and there preached to them. At the end of the Jātaka they all became arahants. We are told² that that very day they became arahants. See also the **Cūḷa Kuṇāla Jātaka**.

² J. v. 412-56; also DA. ii. 674 ff.; AA. i. 173. For particulars of the names mentioned in this article see *s.v.*

Kuṇālā.—The name of a river (*mahānadī*) which flows out of the Kuṇāladaha. It dries up when, at the end of the kappa, the fourth sun rises.¹

¹ A. iv. 101.

Kuṇhāna.—See **Kuṇḍadhāna**.

Kuṇḍa.—A yakkha who once inhabited a forest, called **Kuṇḍadhāna**¹ after him.

¹ UdA. 122.

Kuṇḍakakucchisindhava Jātaka (No. 254).—A householder was lodging in a poor old woman's house on the road from Benares to **Uttarāpatha**. During his stay there his thoroughbred mare foaled, and the foal was given to the woman at her request, in part payment of her charges. She brought up the foal as though he were her own child. Some time after, the Bodhisatta, who was then a householder, happened to pass the same way and discovered the thoroughbred's presence by the behaviour of his own horses. The woman agreed to part with the foal to him for a large price on condition that he should be provided with all manner of luxuries. The Bodhisatta kept his word, and when the king came to inspect his horses, made the foal, who knew his own worth, exhibit his marvellous powers. The king installed him as his state horse, and thereafter the lordship of all India passed into the king's hands.

The story was told in reference to **Sāriputta**. Once, when the Buddha was returning to **Sāvatthi** after a tour, the citizens decided to celebrate his arrival by each one taking on himself the task of feeding a certain number of monks in the Buddha's retinue. A poor old woman wished to feed a monk, but all the monks were already allotted, only Sāriputta remaining. She invited him to her house, and he accepted her invitation. When it became known that Sāriputta was to feed with her, the king and all the rich citizens of Sāvatthi sent her food and garments and money to help in her entertainment of the Elder. As a result, through the kindness of Sāriputta, she became rich in a single day.

Sāriputta is identified with the thoroughbred of the Jātaka.¹

This is evidently the same story as that which, in the *Dhammapada Commentary*,² is called the **Kuṇḍakasindhavapotaka Jātaka**. But there the story is related, not in reference to Sāriputta, but to the Buddha himself, because he accepted a cake of rice-husks from the slave-woman **Puṇṇā** (*q.v.*). This is probably due to some confusion with two or more stories of similar import. See also **Kuṇḍakapūva Jātaka**.

¹ J. ii. 286 ff.

² iii. 325.

Kuṇḍaka-kumāra.—The lay name of the ascetic **Khantivādi** (*q.v.*).¹

¹ J. iii. 39.

Kuṇḍakapūva Jātaka (No. 109).—The Bodhisatta was once a tree-sprite in a castor-oil tree and received worship and offerings from many people. Among them was a very poor man who, having nothing else to offer at the tree, took a cake made of husk powder. But when he saw the other rich offerings, he felt that the sprite would never accept so humble a gift and wished to eat the cake himself. The tree-sprite appeared, took the

offering, and revealed to the man that heaps of treasure lay buried under the tree. The man informed the king of this, and the king, in return, appointed him royal treasurer.

The story was told in reference to a poor man of **Sāvatthi**. Once the people of a whole street in that town pooled their resources in order to entertain the Buddha and his monks to a meal of rice-gruel and cakes. The poor man, unable to afford anything else, made a bran-cake and by sheer determination put it in the alms-bowl of the Buddha himself. When it became known that the Buddha had accepted it, people of all classes crowded round the man offering him wealth if he would share with them the merit he had gained. After consulting with the Buddha, the man accepted the offers, and the gifts he received amounted to nine crores. That same evening the king appointed him treasurer.¹

¹ J. i. 422 f.

Kuṇḍakasindhavapotaka Jātaka.—See **Kuṇḍakakucchisindhava Jātaka**.

Kuṇḍadhāna Thera.—An arahant. He was proclaimed the first among those who received food tickets (*salāka*).¹ He came of a brahmin family of **Sāvatthi** and his name was **Dhāna**. He knew the Vedas by heart, and when advanced in years, heard the Buddha preach and joined the Order. From that day, however, in all his movements the form of a young woman followed him wherever he went, though he himself could not see the figure. This caused great merriment and evoked many sarcastic remarks, which he could not understand. When he went for alms women would put into his bowl two portions of food, saying, “One is for your Reverence and the other for your friend, the young lady, your companion.” In the monastery the novices and young monks would point at him and say: “Look, our venerable one has become a *koṇḍa*” (gallant?). From this he became known as **Koṇḍa** or **Kuṇḍadhāna**. Driven to distraction by this teasing, he became abusive and was reported to the Buddha, who bade him be patient as he was only being pursued by the remnant of an evil kamma. **Pasenadi**, king of Kosala, hearing of Kuṇḍadhāna, was interested, and being satisfied by personal investigation that the Elder was blameless, provided him with all necessities, so that he need no longer go round for alms. This enabled him to concentrate his mind, and he became an arahant. Thereupon the figure of the woman disappeared.

Kuṇḍadhāna’s claim to be the first among receivers of *salāka* was due

¹ A. i. 24.

to the fact that he it was who received the first food-ticket when the Buddha visited **Mahā-Subhaddā** at **Uggaṇagara**, **Culla-Subhaddā** at **Sāketa**, and also the **Sunāparanta-janapada**.² Only khīṇāsavas were allowed to accompany the Buddha on these visits.

Kuṇḍadhāna's determination to attain this special eminence was formed in the time of **Padumuttara** Buddha. Once he gave Padumuttara a well-ripened "comb" of bananas when the Buddha arose from a long trance. As a result he became king of the devas eleven times and king of men twenty-four times.

He was an earthbound sprite in the time of **Kassapa** Buddha. Seeing two monks, firm friends, on their way to the uposatha held by the Buddha, he had a mischievous desire to test their friendship, and when one of the monks retired into the forest leaving the other on the road, he followed the former, unseen by him, assuming the form of a woman arranging her hair, adjusting her garments, and so on. The second monk, seeing his friend return and shocked by his apparent misde-meanour, left him in disgust, refusing to perform the uposatha with him. Realising the effect of his practical joke, the sprite did all he could to make amends, but the friendship of the two monks was for ever spoilt. The sprite suffered the fears of hell for a whole Buddha-era, and even in his last birth as Kuṇḍadhāna his evil kamma pursued him, as seen above.³

Kuṇḍadhāna was among those to whom the Buddha preached the **Naḷakapāṇa Sutta**, and was therefore probably a friend of **Anuruddha** and the other Sākyan nobles present on that occasion.⁴ *v.l.* **Koṇḍa-dhāna**, **Koṇṭhadhāna**, **Kuḍḍadhāna**.

² For details of these visits see *s.v.*

in DhA. iii. 52 f. differs very slightly in certain details.

³ AA. i. 146 ff.; Thag. A. i. 62 ff.; also Ap. i. 81 f.; Thag. 15. The version given

⁴ M. i. 462.

Kuṇḍadhānavana.—A forest near the Koliyan village of **Kuṇḍiya**.¹ It was once the residence of the yakkha **Kuṇḍa**, who favoured offerings made to him with *kuṇḍa-dhāna* (vessels containing rice-powder?). A woman, who was the head of a village (*gāmapatikā*), formed a settlement on a spot indicated by the yakkha and was guarded by him. She thus came to be known as **Kuṇḍiyā**, and when, later, the Koliyan nobles built a city on the same spot, the city was known as Kuṇḍiya. In the forest tract the Koliyan nobles built a monastery for the Buddha and his monks. It was while the Buddha was dwelling in this monastery that **Suppavāsā** gave birth to **Sivalī**, after prolonged labour pains, which

¹ DhA. (iv. 192) calls it **Kuṇḍikoliya** (*v.l.* **Kuṇḍikeliya**).

only ceased after she received the Buddha's blessing.² *v.l.* **Kuṇḍiṭṭhāna**, **Kuṇḍikāna**, **Kuṇhāna**.

² Ud. ii. 8; UdA. 122; DhA. iv. 192 f.; J. i. 407.

Kuṇḍayaṅkoṭṭa(?). A locality in South India, where **Laṅkāpura** once pitched his camp.¹

¹ Cv. lxxvi. 176.

Kuṇḍayamutta.—A **Damiḷa** chief, ally of **Kulasekhara**. He was defeated in battle by **Laṅkāpura**.¹

¹ Cv. lxxvi. 94, 177.

Kuṇḍarāyana.—See **Kaṇḍarāyana**.

Kuṇḍala (*v.l.* **Kuḷakuṇḍala**) **Thera**.—An arahant. He came of a brahmin family of **Sāvatthi** and entered the Order, but from want of mental balance he could not concentrate his thoughts. Then, one day, while begging for alms, he saw how men conducted water whither they wished by digging channels, how the fletcher fixed the arrow shaft in his lathe surveying it from the corner of his eye, how the chariot-makers planed axle and tire and hub. Dwelling on these things, he soon attained arahantship.

In the past he was a park-keeper, and gave a coconut to the Buddha **Vipassī**, which the Buddha accepted while travelling through the air.¹ Perhaps he is to be identified with **Nāḷikeradāyaka** Thera of the *Apadāna*.² The same *Apadāna*-verses, however, are also ascribed to **Khitaka** Thera.³ The verse attributed to Kuṇḍala in the *Theragāthā*⁴ occurs twice in the *Dhammapada*, and is in the *Dhammapada Commentary* mentioned as having been preached once in reference to **Paṇḍita-Sāmaṇera**,⁵ and once in reference to **Sukha-Sāmaṇera**.⁶

¹ ThagA. i. 71 f.

⁴ Thag. 19.

² ii. 447 f.

⁵ DhA. ii. 147.

³ ThagA. i. 315 f.

⁶ *Ibid.*, iii. 99.

Kuṇḍalakesā, **Kuṇḍalakesī**.—See **Bhaddā Kuṇḍalakesī**.

Kuṇḍalakesittheri Vatthu.—The story of **Bhaddā Kuṇḍalakesī**¹ (*q.v.*).

¹ DhA. ii. 217 ff.

Kuṇḍalinī.—The name given to the offspring of the *sārikā*(myna)-bird in the **Tesakuṇa Jātaka** (*q.v.*). She is identified with **Uppalavaṇṇā**.¹

¹ J. v. 125.

Kuṇḍalinī-pañha.—The questions asked by the king and the answers given by **Kuṇḍalinī**, as stated in the **Tesakuna Jātaka**.¹

¹ J. v. 120.

Kuṇḍaliya.—A Paribbājaka who visits the Buddha at the **Añjanavana** in **Sāketa**. He asks the Buddha what profit comes from the Buddha's way of living. The conversation leads to a discussion of the *bojjhaṅgas*, the *satipatthānas* and virtuous ways of behaviour. At the end of the discussion Kuṇḍaliya becomes the Buddha's follower.¹

¹ S. v. 73 ff.

1. **Kuṇḍali.**—The *sārikā*-bird of the **Mahāummagga Jātaka** is identified with **Kuṇḍali**.¹ The reference is probably to **Bhaddā Kuṇḍalakesī**.

¹ J. vi. 478.

2. **Kuṇḍali.**—The name of the she-ass in the **Vātaggasindhava Jātaka**¹ (*q.v.*).

¹ J. ii. 338 f.

3. **Kuṇḍali.**—The name of a *vimāna* in **Tāvatisa**. In this *vimāna* was born a man who once tended **Sāriputta** and **Moggallāna** and looked after them when they stayed in a vihāra in **Kāsi**.¹

¹ Vv. vi. 8; VvA. 295 f.

4. **Kuṇḍali.**—A brahmin, importer of foreign goods. He was a friend of **Dighābhaya** and lived in **Dvāramaṇḍala**.¹

¹ Mhv. xxiii. 24.

Kuṇḍali Sutta.—Records the visit of **Kuṇḍaliya** to the Buddha.¹

¹ S. v. 73 ff.

Kuṇḍavana.—See **Gundāvana**.

Kuṇḍasālā.—A suburb of **Sirivaḍḍhanapura** (Kandy), on the banks of the **Mahāvāluka-gaṅgā**. It was laid out by King **Narindasiha**, who made it his favourite residence.¹ **Kittisirirājasiha** planned its garden and erected a vihāra.²

¹ Cv. xevii. 34.

² *Ibid.*, c. 216 f.

1. **Kuṇḍi, Kuṇḍiya.**—A village of the **Kurus**. Near the village was a forest where lived **Aṅganika-Bhāradvāja**. Close by was the **Uggārāma**.¹
v.l. **Kuṇḍikola**.

¹ ThagA. i. 339.

2. **Kuṇḍi**.—A village of the **Koliyans**, near which was the **Kuṇḍadhāna-vana** (*q.v.*). It was the birthplace of **Kuṇḍanagariya** (**Poṭṭhapāda**) Thera. Near it was the **Sānavāsipabbata** where once **Ananda** stayed.¹

¹ PvA. 178.

Kuṇḍitthāna.—See **Kuṇḍadhāna**.

Kundinagariya Thera.—The name given to **Poṭṭhapāda** because he was born and brought up in **Kuṇḍi**. He lived in the **Sānavāsipabbata** near by.¹

¹ Pv. iii. 2; PvA. 177 ff.

Kuṇḍiyā.—See **Kuṇḍadhānavana**.

Kutūhalasālā Sutta.—**Vacchagotta** asks the Buddha how his teaching on the subject of rebirth differs from that of other teachers; for example, of **Pūraṇa Kassapa**. The Buddha explains that, according to his own teaching, rebirth comes only to a being who has fuel, the fuel being craving.¹

The discussion arises out of a conversation which, according to **Vacchagotta**, took place among paribbājakas in the **Kutūhalasālā**.²

¹ S. iv. 398 f.

² Buddhaghosa says (DA. ii. 369; MA. ii. 694) that there was no special place

of that name; any place where discussions were held could be so called. See also D. i. 179.

Kuttāṇḍāra.—A **Damīla** chieftain, ally of **Kulasekhara**, defeated by **Laṅkāpura**.¹

¹ Cv. lxxvi. 182, 190.

Kuddāla Jātaka (No. 70).—The Bodhisatta was once a gardener in Benares, and because his only possession was a spade (*kuddāla*) he was known as **Kuddāla Paṇḍita**. Later he became a recluse, but six times thoughts of his spade drew him back to the world. The seventh time he threw the spade into the river and shouted for joy, winning insight. The king of Benares heard his shouts, and on knowing the reason for them, resolved to join Kuddāla as an anchorite. When the news spread, the people from twelve leagues round accompanied them, and **Sakka** sent **Vissakamma** to erect monasteries for them in the **Himālaya**.

The story was told in reference to **Citta-Hatthisāriputta** (*q.v.*).¹ The names of some of those who accompanied Kuddāla in his renunciation are mentioned at the end of the **Hatthipāla**² and the **Mūgapakkha**³ Jātakas.

¹ J. i. 311 ff.

² J. iv. 490.

³ J. vi. 30.

The same story is given in different words in the *Dammaṇḍa Commentary*.⁴

⁴ DhA. i. 311 f.

Kuddāla (Kuddālaka)-paṇḍita.—See **Kuddāla Jātaka**.

He is mentioned in a list of six famous teachers of the past, who were well known for their pious and holy lives. They had numerous followers and, after death, were born in the Brahma-world.¹

The Kuddāla-birth was one in which the perfection of *paññā* was developed.²

¹ A. iii. 371, 373; iv. 135.

² J. i. 46.

Kuddālamaṇḍala.—A village in **Rohaṇa**. Here a battle took place between the forces of **Parakkamabāhu I.** and his enemies.¹

¹ Cv. lxxv. 16.

Kunta.—A throne (for an image) which was originally in the **Pācīna-vihāra** of the **Theravādins**, and was later set up beside the Bodhi-tree of the **Abhayagiri-vihāra** by **Silākāla**.¹

¹ Cv. xli. 31.

Kuntani Jātaka (No. 343).—In the court of the king of Benares was a heron who carried messages. Once, when she was away, the boys of the palace killed her two young ones. In revenge she persuaded a tiger to eat the boys, and told the king what she had done. She then flew away to the **Himālaya** because, she said, there could be no friendship between the wrong-doer and the wronged one.

The story was told in reference to a heron of the Kosala king, who acted in a similar way.¹

¹ J. iii. 311 f.

Kuntamālaka.—A locality near **Anurādhapura** through which passed the boundary of the **Mahāvihāra**. It was the point from which the king started to mark the *sīmā*.¹ *v.l.* **Koṭṭhamālaka**.

¹ Mhv., p. 331; Mbv. 134; Dpv. xiv. 28, 33.

Kuntavarā.—The soldiers of a district in South India who fought against the Sinhalese force that invaded their territory.¹ They were subdued by the **Kesadhātu Kittī**.²

¹ Cv. lxxvi. 246.

² *Ibid.*, 259.

Kuntī.—A kinnarī, mother of the theras **Tissa** and **Sumitta**. Their father was a former inhabitant of **Pāṭaliputta**.¹

¹ Mhv. v. 212.

Kundukāla.—A locality in South India on the tongue of land which juts out from the continent to the island of **Rāmissara**. Kundukāla is about eight miles from Rāmissāra.¹ **Laṅkāpura** built there a strong camp called **Parakkamapura**, where he had his headquarters.²

¹ Cv. lxxvi. 101.

² *Ibid.*, 121.

Kupikkala.—The birthplace of the Elder **Mahā-Tissa**.¹ *v.l.* **Kuvikkala**, **Kubbikāla**, **Kuṭṭhikula**.

¹ Mhv. xxxiii. 49.

Kupuveṇa.—A village and a monastery. The story of a sāmaṇera of the monastery, as given in the *Majjhima Commentary*,¹ is similar, except in regard to the names, to the story given under **Kabupelanda** (*q.v.*).

¹ MA. ii. 700.

Kuppa Sutta.—The monk who has the four *paṭisambhidā* and has an emancipated mind realises that which is unshakable (*akuppa*).¹

¹ A. iii. 119 f.

Kubukandanadī.—A river in Ceylon. On its banks was the **Samudda-vihāra**.¹

¹ Mhv. xxxiv. 90.

Kubūlagalla.—A locality in **Rohaṇa**. It was one of the strongholds captured by **Vijayabāhu I**.¹

¹ Cv. lviii. 36.

Kubera.—See **Kuvera**.

Kubbikāla.—See **Kupikala**.

Kubbugāma.—See **Kumbugāma**.

Kumā.—Wife of a householder in **Velukaṇḍa** in the **Avanti** country. She was the mother of **Nanda Thera**, also called **Kumāputta**.¹

¹ ThagA. i. 100.

Kumāputta.—See **Nanda Kumāputta**.

1. **Kumāra**.—Father of **Bharaṇa**. He lived in **Kappakandara**.¹

¹ Mhv. xxiii. 64.

2. **Kumāra**.—Name of the god Skanda. He rode on a peacock. It is said that Kumāra gave a boon to **Mānavamma**.¹

¹ Cv. lvii. 7, 10; see also Hopkins: *Epic Mythology*, p. 227.

Kumāra Sutta. The Licchavi **Mahānāma** sees a number of **Licchavi** youths sitting by the Buddha, at the foot of a tree in the **Mahāvana** at **Vesālī**; he expresses his joy at the sight for, he says, the Licchavis are usually so mischievous. The Buddha thereupon tells Mahānāma of five things the practice of which will tend to progress: the tending of father and mother, the support of wife and children with well-gotten wealth, devotion to one's own business, honouring one's own ancestral gods, showing respect to good and holy men.¹

¹ A. iii. 75 ff.

1. **Kumāra-Kassapa Thera**.—He was foremost among those who had the gift of varied and versatile discourse (*cittakathikānaṃ*).¹ His mother was the daughter of a banker of **Rājagaha**, and she, having failed to obtain her parent's consent to become a nun, married and, with her husband's consent, joined the Order, not knowing that she was with child. When her condition was discovered her colleagues consulted **Devadatta**, who declared that she was no true nun. The Buddha, on being consulted, entrusted the matter to **Upālī**, who had it fully investigated by **Visākhā** and other residents of **Sāvattī**, and he gave his finding in the assembly, in the presence of the king, that the nun was innocent.² When the boy was born the king reared him, and the boy was ordained at the age of seven. The boy came to be called Kumāra, because he joined the Order so young and was of royal upbringing, and also because the Buddha, when sending him little delicacies such as fruit, referred to him as Kumāra Kassapa. Once when Kumāra Kassapa was meditating in **Andhavana**, an *anāgāmi* Brahṃā, who had been his companion in the time of **Kassapa Buddha**, appeared before him, and asked him fifteen questions which only the Buddha could answer. This led to the preaching of the **Vammika Sutta**,³ and after dwelling on its teachings Kassapa became an arahant.⁴ His mother, too, developed insight and attained to arahantship. It is said that she wept for twelve years because she

¹ A. i. 24.

² For details see J. i. 148; Upālī's handling of the case won the Buddha's special commendation (see, e.g., AA. i. 172).

³ M. i. 143 ff.

⁴ For Kumāra-Kassapa's story see J. i. 147 ff.; AA. i. 158 f.; ThagA. i. 322 f.; MA. i. 335 f.

could not be with Kassapa, and one day, seeing him in the street, as she ran towards him and fell, milk flowed from her breasts and wet her robe. Kassapa, realising that her great love was standing in the way of her attainments, spoke harshly to her that she might love him the less. The ruse succeeded and she became an arahant that very day.⁵

In the time of **Padumuttara** Buddha Kassapa was a learned brahmin, and having heard a monk ranked foremost in eloquence, he wished for a similar distinction and did many acts of piety towards that end. When the teachings of Kassapa Buddha were being forgotten, he, together with six others, entered the Order and lived a life of rigorous asceticism on the summit of a mountain.⁶

Two verses of deep significance ascribed to Kumāra-Kassapa are found in the *Theragāthā*.⁷ Although it is said that he was a very eloquent speaker, the examples given of his preaching are extremely scanty. The *Āṅguttara Commentary*⁸ states that the Buddha gave him his title from the skilful way in which he argued with **Pāyāsi**, as related in the **Pāyāsi Sutta** (*q.v.*); but this cannot be correct for, according to **Dhammapāla**,⁹ the events of the Pāyāsi Sutta took place after the Buddha's death. The Sutta, however, does justify Kassapa's reputation.¹⁰

Kassapa's *upasampadā* took place in his twentieth year. A doubt arose as to whether this was valid because, according to the rule, twenty years must be completed for *upasampadā*. The Buddha held that in reckoning the age the time spent in the mother's womb could also be included.¹¹

⁵ DhA. iii. 147.

⁷ vv. 201. 202.

⁶ Ap. ii. 473 f.; the details of this story are given in DhA. ii. 210-12; among Kassapa's companions were also **Pukku-sāti**, **Dāruciya**, **Dabba Mallaputta** and **Sabhiya**; see also UdA. 80 f.

⁸ i. 159.

⁹ VvA. 297.

¹⁰ For his praises see also MA. i. 500 f.

¹¹ Vin. i. 93; Sp. iv. 867.

2. **Kumāra-Kassapa**.—A therā in Ceylon, at whose request was written the **Dhammapadaṭṭhakathā**.¹

¹ DhA. i. 1; Gv. 68.

Kumāra-Kassapa-thera Vatthu.—The story of **Kumāra-Kassapa** (*q.v.*) and his mother.¹

¹ DhA. iii. 144 ff.

Kumāradhātusena (Kumāradāsa).—Son of **Moggallāna I.** and king of Ceylon (513-522 A.C.). His son was **Kittisena**.¹ Tradition tells of his

¹ Cv. xli. 1 f.

friendship with a poet **Kālidāsa**. The authorship of the *Jānakīharaṇa* is generally ascribed to him.²

² *Cv. Trs.* i. 51, n. 1.

Kumārapañha.—The fourth chapter of the **Khuddakapāṭha**.¹ It consists of ten questions which, according to the Commentaries,² the Buddha asked the young **Sopāka**, then an arahant though only seven years old, with the idea of giving him the *upasampadā*-ordination. The boy-arahant answered the questions and this conversation formed his ordination.³ These questions were elaborated by the nun of **Kajāṅgalā**⁴ (*q.v.*). The *Majjhima Commentary*⁵ on the **Ambalaṭṭhika-Rāhulovāda Sutta** seems to indicate a set of questions called Kumārapañha in connection with **Rāhula** when he was seven years old.

¹ Khp. 2.

² KhpA. 76; ThagA. i. 479.

³ See also Thag, v. 485; Ap. i. 64 f. |

⁴ See A. v. 54 ff.

⁵ MA. ii. 636.

Kumārapabba.—The section of the **Vessantara Jātaka** which deals with the giving away of **Vessantara's** children to **Jūjaka**.¹

¹ J. vi. 555.

1. **Kumārapeta Vatthu**.—A man of **Sāvatti** abused those who gave alms to the Buddha and his monks, but his mother made him retract his words and give alms for seven days. He was born later as the son of a courtesan who left him in a graveyard. The Buddha went there and proclaimed that the boy had a great future before him. The boy was adopted by a rich man and spent his wealth in deeds of piety. After death he was born as **Sakka's** son.¹

¹ Pv. iii. 5; PvA. 194 ff.

2. **Kumārapeta Vatthu**.—Two sons of the Kosala king committed adultery and were born as *petas*. One night they uttered loud lamentations and the inhabitants of **Sāvatti** sought the Buddha's protection. The Buddha explained things to them, and the people gave alms and made over their merit so gained to the *petas*.¹

¹ Pv. iv. 6; PvA. 261 f.

Kumārasīha.—Son of **Vimaladhammasūriya**; he was adopted by King **Senāratana** and given the province of Uva. He died young.¹

¹ *Cv.* xcv. 22; also *Cv. Trs.* ii. 233, n. 3.

Kumārasena.—Brother of **Dhātusena**. He helped Dhātusena to crush the Damiḷas, and was amply rewarded for his services.¹

¹ Cv. xxxviii. 35, 53.

Kumāripāṇhā.—Evidently the name given to the questions asked of the Buddha by Māra's daughters, **Taṇhā**, **Arati** and **Ragā**—when they visited him in order to tempt him—and the Buddha's answers. These questions and answers form the **Dhītarō Sutta** of the *Samyutta Nikāya*,¹ but a quotation from them given in the *Aṅguttara*² is mentioned as having been taken from the *Kumāripāṇhā*. The Commentary³ mentions them as being the questions of Māra's daughters (*kumārīnaṃ Māradhītānaṃ pucchā*).

¹ S. i. 124 f.

² A. v. 46 f.

³ AA. ii. 828.

Kumāribhūta Vagga.—The eighth section of the *Bhikkhunī Pācittiya*.¹

¹ Vin. iv. 327-37.

Kumāriya Sutta.—Few abstain from accepting women or girls, many do not.¹

¹ S. v. 471.

1. **Kumuda.**—A niraya—strictly speaking, a period of suffering. It is equal to twelve **Padumas**.

The **Kokālika** monk was born in Kumuda-niraya.¹

¹ S. i. 152 f.; see also SN., p. 126; SNA. ii. 476.

2. **Kumuda.**—One of the three palaces of **Sobhita** Buddha in his last lay life.¹

¹ Bu. vii. 17.

3. **Kumuda.**—A city. There an enemy of **Piyadassī** Buddha, **Soṇa** by name, made an unsuccessful attempt to kill him by means of the elephant **Doṇamukha**.¹

¹ Bu. xiv. 6; BuA. 174.

Kumudadāyaka Thera.—An arahant. In **Padumuttara's** time he was a bird named **Kakudha** in a lake in Himavā and offered the Buddha a lotus-flower. Sixteen hundred kappas ago he became king eight times under the name of **Varuṇa**.¹ He is probably identical with **Malita-vambha**.²

¹ Ap. i. 180.

² ThagA. i. 211 f.

1. **Kumudamāliya Thera.**—An arahant. In the time of **Atthadassi** he was a rakkhasa in a lake near Himavā and gave the Buddha a garland of flowers. Fifteen kappas ago he was king seven times under the name of **Sahassaratha**.¹

¹ Ap. i. 186 f.

2. **Kumudamāliya Thera.**—An arahant. In the past he saw **Vipassi** Buddha walking in the street and gave him a garland of *kumuda*-flowers.¹

¹ Ap. i. 257 f.

Kumba.—See **Kumbagāma**.

Kumbagāma.—A Damila stronghold near **Anurādhapura**, which was captured by **Duṭṭhagāmaṇi**. It was commanded by **Kumba**.¹

¹ Mhv. xxv. 14.

Kumbalavāta.—A locality near **Anurādhapura**; through it passed the boundary of the **Mahāvihāra**.¹

¹ Mhv. p. 332; Mbv. 134; Dpv. xiv. 38.

Kumbālaka.—One of the tanks built by **Mahāsenā**.¹

¹ Mhv. xxxvii. 48.

Kumbiyaṅgana.—See **Kuṭumbiyaṅgana**.

Kumbugāma (*v.l.* **Kubbugāma**).—A village in **Rohaṇa**. It is mentioned in the campaigns of **Damiḷādhakārī Rakkha**.¹

¹ Cv. lxxv. 149, 167, 172.

Kumbha Jātaka (No. 512).—The story of how a forester, **Sura**, accidentally discovered strong drink, and how, with the help of his accomplice, the ascetic **Varuṇa**, he spread abroad the discovery, thus leading to the destruction of all **Jambudīpa**, had Sakka not appeared on earth and by his exposition of the evils of drink induced **Sabbamitta**, king of **Sāvatthi**, to abstain from its use.

The story was told in answer to a question by **Visākhā** as to the origin of drink. Once during a drinking festival at **Sāvatthi** five hundred women, friends of **Visākhā**, visited **Jetavana** in her company. On the way they became drunk, which led to their behaving improperly in the

monastery. The Buddha frightened them by his *iddhi*-power and restored them to their senses.¹

The story of the past is also given in the *Jātakamālā* (No. 17).

¹ J. v. 11 ff.; the DhA. (iii. 100 ff.) gives a slightly different version of the doings of Visākha's friends.

Kumbha Vagga.—The fifth chapter of the *Tīkā Nipāta* of the *Jātaka Commentary*.¹

¹ J. ii. 431-51.

1. **Kumbha Sutta.**—A pot without support is easily upset, so is it with the mind. Support for the mind is the Noble Eightfold Path.¹

¹ S. v. 20 f.

2. **Kumbha Sutta.**—A pot, if overset, empties out its water and cannot take it in again. A monk, cultivating the Eightfold Path, empties out Ill and cannot take it in again.¹

¹ S. v. 48.

Kumbhakappa.—A powerful Yakkha whom **Sumedha** Buddha brought under his power. His story is similar to that of **Ālavaka**. The people brought the Yakkha a prince as sacrifice, and the Yakkha handed him over to the Buddha. Ninety crores of people realised the Truth on the occasion.¹

¹ Bu. xii. 5; BuA. 164 f.

Kumbhakāra Jātaka (No. 408).—The Bodhisatta was a potter in Benares, and to his house came four Pacceka Buddhas—**Karaṇḍu**, **Naggaji**, **Nimi** and **Dummukha**—from **Nandamūla-pabbhāra**. He welcomed them and asked them the stories of their renunciation. Having heard them, both he and his wife wished to leave the world, but his wife, deceiving him, went before him, leaving him to look after their son and daughter. When the children were old enough he, too, became an ascetic, and though he met his wife later he refused to have anything to do with her.

The son was **Rāhula** and the daughter **Uppalavaṇṇā**, the wife being **Rāhulamātā**.

The story was related to five hundred monks who had lustful thoughts at midnight. The Buddha read their thoughts and visited them with **Ānanda**.¹ See also the **Pāṇiya Jātaka**.

¹ J. iii. 375 ff.

Kumbhaghosaka.—Son of the chief treasurer of **Rājagaha**. Plague breaks out in the city and attacks the chief treasurer and his wife. When about to die they bid farewell to Kumbhaghosaka, directing him to flee for his life and return later to dig up their treasure. He spends twelve years in a jungle and returns to find the treasure undisturbed; but reflecting that since he is unknown in the city he may be subjected to annoyance if he is seen digging up the treasure and spending it, he decides to earn his own living and obtains a position as foreman. One day the king, hearing his voice, exclaims: "That is the voice of some rich man." Several times this happens, and then a female servant, overhearing the king's words, offers for a consideration to make him master of the man's wealth. She obtains lodgings for herself and her daughter in Kumbhaghosaka's house and contrives to make him seduce her daughter. A marriage is arranged, and Kumbhaghosaka is obliged to dig up some of the wealth in order to defray the various expenses proclaimed by the king's orders. When the plot is complete, Kumbhaghosaka is summoned before the king, who, having heard his story, confirms him in his inheritance and gives him his own daughter as wife.

The king tells the story to the Buddha, who praises Kumbhaghosaka.¹

¹ DhA. i. 321 ff.

1. **Kumbhaṇḍa.**—A Nigaṇṭha for whom **Paṇḍukābhaya** built a hermitage, named after him, near the **Gāmaṇi** Tank.¹

¹ Mhv. x. 99.

2. **Kumbhaṇḍa.**—A class of spirits mentioned with Yakkhas, Asuras and Nāgas. They live in the South and **Virūḷha** is their king.¹ In the **Vidhurapaṇḍita Jātaka**,² **Kumbhira** (*q.v.*) is mentioned as one of their chiefs. They had huge stomachs, and their genital organs were as big as pots, hence their name.³

¹ D. ii. 257; D. iii. 198.

² J. vi. 272.

³ DA. iii. 964.

Kumbhapura.—The residence of **Kisavaccha**¹; it is evidently another name for **Kumbhavatī** (*q.v.*).

¹ MA. ii. 599.

Kumbhavatī.—A city in the kingdom of King **Daṇḍaki**. **Kisavaccha** lived in the park near there.¹

¹ J. iii. 463; v. 29, 134.

Kumbhigallaka.—A monastery in Ceylon. **Vasabha** built an uposatha-house there.¹

¹ Mhv. xxxv. 86.

Kumbhira.—A Yakkha who lived in the **Vepulla** mountain outside **Rājagaha**. He was present at the preaching of the **Mahāsamaya Sutta** with a train of over one hundred thousand.¹ He is called **Rājagahika** because he was born in **Rājagaha**.² Sometimes³ he is spoken of as chief of the **Kumbhaṇḍas**. When **Bimbisāra** wished to visit the courtesan **Padumavatī** at **Ujjeni**, the chaplain enlisted Kumbhira's assistance in transporting the king thither.⁴

¹ D. ii. 257.² DA. ii. 686.³ *E.g.*, J. vi. 272.⁴ ThigA. 39.

Kumbhila Jātaka (No. 206).—Evidently another version of the **Vānarinda Jātaka**, though the scholiast refers to another **Kumbhila** (thus in all MSS.) **Jātaka** for particulars.¹

¹ J. ii. 206.

Kumbhilavānaka.—A river in Ceylon which joins the **San̥khavaḍḍhamānaka**.¹

¹ Cv. lxviii. 32; see also Cv. *Trs.* i. 279, n. 4.

Kumbhilasobbha.—A tank restored by **Vijayabāhu I.**,¹ and later by **Parakkamabāhu I.**²

¹ Cv. lx. 50.² *Ibid.*, lxxix. 33.

1. **Kumma Sutta.**—A monk should be like the tortoise, inwardly withdrawing.¹ *v.l.* **Dukkara Sutta.**

¹ S. i. 7.

2. **Kumma Sutta.**—Gains, favours and flattery—these are the snares of **Māra**, resembling the corded harpoon with which a tortoise all unwittingly was caught of old.¹

¹ S. ii. 226.

3. **Kumma Sutta.**—Like the tortoise who withdrew all his limbs into his shell lest the jackal should catch him, so let the monk ceaselessly guard all his senses from **Māra**.¹

¹ S. iv. 177.

Kummāsādāyaka Thera.—An arahant. Ninety-one kappas ago, having nothing else to give, he put sour gruel into the bowl of **Vipassī Buddha**.¹ He is evidently identical with **Sivaka Thera**.²

¹ Ap. ii. 415.² ThagA. i. 307.

Kummāsapiṇḍa Jātaka (No. 415).—Once the Bodhisatta was servant to a rich man in Benares, and having received four portions of sour gruel for wages, gave them to four Pacceka Buddhas. After death he was born as heir to the king of Benares, and made the daughter of the Kosala king his chief queen. Remembering his previous life, he composed a song about it; the song became very popular, though no one understood its import. The queen, having been promised a boon, chose to know the meaning of the song, and the king, having summoned the people from twelve leagues round, explained the allusions. The queen, too, revealed how she had once been a slave in the court of **Ambaṭṭha** and had given alms to a holy monk. She is identified with **Rāhulamātā**.

The story was told in reference to Queen **Mallikā**; she was a garland-maker's daughter, and one day gave three portions of sour gruel to the Buddha. That same day she became the chief queen of **Pasenadi**.¹

¹ J. iii. 405 ff. Cp. the third story of the *Jātakamālā*, also *Divyāvadāna*, p. 88, and *Kathāsaritsāgara* xxvii. 79 ff.

Kuraṅgavī.—Daughter of the king of Benares. She fell in love with **Eḷakamāra** (*q.v.*) and was ultimately married to him. She miscondacted herself with **Chalaṅgakumāra** and his attendant **Dhanantevāsī**.¹

The story of Kuraṅgavī forms one of the tales related by **Kuṇāla**.

¹ J. v. 429 f.

Kuraṇḍaka.—A cave, probably in Ceylon. It contained beautiful paintings of the renunciation of seven Buddhas, but the Elder **Cittagutta** (*q.v.*), who lived in the cave for a long time, never saw them because he had never lifted his eyes. There was a great ironwood (*nāga*) tree at the entrance to the cave. The Elder, at the request of the king, once went to visit him, but after seven days, not being happy in the palace, he returned to Kuraṇḍaka.¹

¹ Vsm. i. 38 f.

Kuraya.—See **Kuruya**.

Kuraraghara.—A town in **Avanti**. It was the residence of **Kātiyāni**, **Kālī**, **Soṇa Kuṭikaṇṇa**, among others. Near it was the **Papāta-pabbata**.¹ **Mahā Kaccāna** also lived there. *v.l.* **Kulaghara**.

¹ SA. ii. 188; UdA. 307; DhA. iv. 101; AA. i. 246, etc.

Kuraraghara-Papāta-pabbata.—See **Papāta-pabbata**.

Kuraragharikā.—See **Kālī** (2).

Kuraraghariya-Soṇa.—The name by which **Soṇa Kuṭikaṇṇa** is sometimes referred to.¹

¹ *E.g.*, J. vi. 15.

Kuravakagalla.—A place in **Rohaṇa** where **Damiḷādhikārī Rakkha** defeated his enemies.¹

¹ Cv. lxxv. 137.

Kuru.—A country, one of the sixteen **Mahājanapadas**.¹ Frequent references to it are found in the Pāli Canon. It is said that Kuru was originally the name of the chieftains (*rājakumārā*) of the country and that their territory was later named after them. Buddhaghosa² records a tradition which states that, when **Mandhātā** returned to **Jambudīpa** from his sojourn in the four **Mahādīpas** and in the *devalokas*, there were in his retinue a large number of the people of **Uttarakuru**. They settled down in **Jambudīpa**, and their settlement was known as **Kururaṭṭha**. It had many towns and villages.

The country seems to have had very little political influence in the Buddha's time, though, in the past, **Pañcāla**, **Kuru** and **Kekaka** were evidently three of the most powerful kingdoms.³ According to the *Jātakas*,⁴ the kingdom of Kuru was three hundred leagues in extent and its capital, **Indapatta**, seven leagues in circumference. The ruling dynasty at **Indapatta** belonged to the **Yudhiṭṭhila-gotta**.⁵ Among the kings of the past, **Dhanañjaya Koravya** is mentioned several times⁶ and reference is also made to a king called **Koravya**⁷ whose son was the Bodhisatta **Sutasoma**. During the Buddha's time, also, the chieftain of Kuru was called **Koravya**, and his discussion with the Elder **Raṭṭhapāla**, who was himself the scion of a noble family of the Kurus, is recounted in the **Raṭṭhapāla Sutta**.⁸ Perhaps at one time the Kuru kingdom extended as far as **Uttarapañcāla**, for in the **Somanassa Jātaka**,⁹ **Uttarapañcāla** is mentioned as a town in the **Kururaṭṭha**, with **Reṇu** as its king.

Koravya had a park called **Migācīra** where **Raṭṭhapāla** took up his residence when he visited his parents.¹⁰ The people of Kuru had a reputation for deep wisdom and good health, and this reputation is mentioned¹¹ as the reason for the Buddha having delivered some of his most profound discourses to the Kurus, for example, the **Mahānidāna**, and

¹ D. ii. 200; A. i. 213 etc.

² DA. ii. 481 f.; MA. i. 184 etc.

³ See, e.g., J. ii. 214.

⁴ *E.g.*, J. v. 57, 484; vi. 255. Also Mtu. i. 34; ii. 419.

⁵ J. iii. 400; iv. 361.

⁶ J. ii. 366; iii. 400; iv. 450; vi. 260 etc.

⁷ J. iv. 361; v. 457.

⁸ M. ii. 65 ff.

⁹ J. iv. 444.

¹⁰ MA. ii. 725.

¹¹ *Ibid.*, i. 184 f.; AA. ii. 820; they were also probably reputed to be virtuous; see the **Kurudhamma Jātaka**.

the **Mahāsatiṭṭhāna Suttas**. Among other discourses delivered in the Kuru country are the **Māgandiya Sutta**, the **Ānañjasappāya Sutta**, the **Sammosa Sutta** and the **Ariyavasā Sutta**. All these were preached at **Kammāssadhamma**, which is described as a *nigama* of the Kurūs, where the Buddha resided from time to time. Another town of the Kurūs, which we find mentioned, is **Thullakoṭṭhika**, the birthplace of Raṭṭhapāla, and here the Buddha stayed during a tour.¹² **Udena's** queen, **Māgandiyā**, came from Kuru,¹³ and **Aggidatta**, chaplain to the Kosala king, lived on the boundary between Kuru and **Ariga** and **Magadha**, honoured by the inhabitants of all three kingdoms.¹⁴

The Kuru country is generally identified as the district around Thānesar, with its capital Indapatta, near the modern Delhi.¹⁵ See also **Uttarakuru**.

¹² M. ii. 54; ThagA. ii. 30.

¹⁴ *Ibid.*, iii. 242.

¹³ DhA. i. 199.

¹⁵ CAGI. 379 f.

Kurukaccha.—Probably a wrong reading for **Bhārukaccha** (*q.v.*).

Kurukhetta.—Another name for the country of the Kurūs.¹

¹ J. vi. 291.

1. **Kuruṅgamiga Jātaka** (No. 21).—Once the Bodhisatta was an antelope who used to eat the fruit of a *sepaṇṇi*-tree. One day a huntsman discovered him and lay in wait to kill him, but the Bodhisatta suspected his presence and so escaped death.

The story was told in reference to **Devadatta's** plots to kill the Buddha, the huntsman being identified with Devadatta.¹

¹ J. i. 173 f.

2. **Kuruṅgamiga Jātaka** (No. 206).—In a forest lived three friends: an antelope, a woodpecker and a tortoise. One night the antelope was caught in a huntsman's noose, and the tortoise set about biting through the thongs of the noose while the woodpecker, uttering cries of ill-omen, kept the huntsman in his hut. The antelope escaped, but the tortoise, exhausted by his labours, was caught by the huntsman. The antelope thereupon enticed the hunter into the forest and, eluding him, released the tortoise. The antelope was the Bodhisatta, **Sāriputta** the woodpecker, **Moggallāna** the tortoise and **Devadatta** the hunter.

The story was told in reference to Devadatta's wickedness.¹

This *Jātaka* is figured on the Bharhut Stupa.²

¹ J. ii. 152 ff.; DhA. iii. 152 f.

² Cunningham: p. 67 and Pl. xxvii. 9.

Kuruṅgamiga Vagga.—The third section of the *Eka Nipāta* of the *Jātaka Commentary*.¹

¹ J. i. 173-98.

Kurudhamma Jātaka (No. 276).—The Bodhisatta was once born as the son of **Dhanañjaya**, king of the **Kurūs**, and, after his father's death, reigned in **Indapatta**. He observed the *Kurudhamma*—that is to say, the *pañcasīla*—as did the queen-mother, his queen-consort, the viceroy, the chaplain, the king's driver, his charioteer, the treasurer, the keeper of the royal granaries, the palace porter and the courtesan of the city. The country thus became very prosperous and its people happy. In the kingdom of **Kaliṅga** there was a drought and consequent scarcity of food. The king, acting on the advice of his ministers, sent brahmins to beg from the Bodhisatta the loan of his state elephant, **Añjanavasabha**, who was reported to bring rain. The elephant was lent willingly but no rain fell. It was thereupon decided that the prosperity of the Kurus was due to the *Kurudhamma* observed by the king and the others, and messengers were despatched to find out which these *Kurudhammas* were. From the king down to the courtesan, all had rigorously kept them, but each had unwittingly done something which he or she considered a violation of the dhamma. The messengers, therefore, had to visit each one and take down a list of the dhamma. The incidents related by each to the messengers, explaining wherein they had transgressed the dhammas, only served to emphasise how scrupulously they had conducted themselves.

The **Kaliṅga** king practised the *Kurudhamma* and rain fell in his country.

The story was told in reference to a monk who had killed a wild goose. Two monks bathed in **Aciravatī**, and while standing on the bank, drying, they saw two geese appear. The monks took a bet as to which should hit the goose in the eye, and one of them threw a stone which pierced one eye and came out of the other. The monk was reported to the Buddha.¹

¹ J. ii. 365 ff; DhA. iv. 86 ff; cp. *Cariyāpiṭaka* i. 3. With the introductory story compare that of the **Sālitaka Jātaka** (J. i. 418).

Kurundaṅkuṇḍiya.—A locality in South India.¹

¹ Cv. lxxvi. 236, 266.

Kurundacullaka.—A pariveṇa in the **Jetavana-vihāra** in Ceylon, the residence of **Dāṭhāvedhaka**.¹

¹ Mṭ. 176.

Kurundapillaka.—A monastery in Ceylon. **Poṭṭhakuṭṭha** erected a *pāsāda* there.¹

¹ Cv. xlv. 21.

Kurundavāpi.—A tank built by **Aggabodhi I.**¹

¹ Cv. xlii. 15; Cv. *Trs.* i. 66, n. 6.

Kurundavāsoka-Vihāra.—A monastery built by **Khallāṭanāga.**¹

¹ Mhv. xxxiii. 32.

Kurunda-Vihāra.—A monastery built by **Aggabodhi I.** and dedicated to all three fraternities.¹

¹ Cv. xlii. 15.

Kurundavelu.—A vihāra in Ceylon, where was compiled the **Kurundī-aṭṭhakathā** (*q.v.*).

Kurundiya-Vihāra.—A monastery repaired by **Vijayabāhu I.**¹; probably identical with **Kurunda-Vihāra.**

¹ Cv. lx. 60.

Kurundī.—A village in Ceylon.¹

¹ Cv. lxxxiii. 16; lxxxviii. 64; Cv. *Trs.* ii. 149, n. 9.

Kurundī-Aṭṭhakathā.—One of the great collections of commentaries on the Tipiṭaka used by Buddhaghosa in the compilation of his works. Tradition says¹ that it was written in Sinhalese, and was so called because it was compiled in the **Kurundavelu-Vihāra** in Ceylon. It seems to have been chiefly concerned with Vinaya rules, for we find frequent references to it, particularly in the *Samantapāsādikā*.² It is also called **Kurundī-gandha**.³ In many cases its explanations appear to have been different from those of other commentaries.

¹ See, *e.g.*, Saddhamma-Saṅgaha, p. 55.

² *E.g.*, Sp. i. 281; ii. 319; iii. 537, 544, 545, 570, 573, 583, 597, 616, 620, 626,

627, 660, 664, 668, 688, 722, 726; iv. 745, 758, 778, 783, 789, 813, 818, 861, 920, etc.

³ Gv. 59.

Kurundiraṭṭha.—See **Kurundī.**

Kurumba.—A Damīla chief, subdued by **Laṅkāpura.**¹

¹ Cv. lxxvii. 14 f.

Kurumbāṇḍanakali.—A locality in South India, where a great battle was fought between **Laṅkāpura** and **Kulasekhara**.¹

¹ Cv. lxxvi. 157.

Kuruvaka-tittha.—A secluded bathing-place in a large pond near the **Cittalapabbata-vihāra**.¹

¹ MA. ii. 1025.

Kureñjiyaphaladāyaka (Kuruñjiya°) Thera.—An arahant. Thirty-one kappas ago he was a hunter, and having seen the Buddha **Sikhī** in the forest, he gave him a *kureñjiya*-fruit.¹

He is evidently identical with **Soṇa-Setṭhiputta Thera**.²

¹ Ap. ii. 448 f.

² ThagA. i. 316 f.

1. **Kula Sutta.**—Families consisting of many women and few men are molested by robbers; likewise a monk who has not developed emancipation of mind through love is easily molested by non-humans.¹

¹ S. ii. 263.

2. **Kula Sutta.**—**Asibandhakaputta** visits the Buddha at the **Pāvārika-ambavana** in **Nālandā** at **Nigaṇṭha Nātaputta's** request, and tells the Buddha that he does wrong in obtaining alms from famine-stricken **Nālandā**. The Buddha replies that his begging does not come within the eight causes of injury to families: viz., the actions of kings and robbers, fire, water, loss of savings, slothfulness, wastrels and impermanence.

Asibandhakaputta becomes the Buddha's follower.¹

¹ S. iv. 322 f.

3. **Kula Sutta.**—The five advantages which accrue to families visited by holy men: they cleanse their hearts and attain to heaven; they greet the monks respectfully and are born noble; they conquer greed and gain power; give alms and obtain wealth; ask questions and become wise.¹

¹ A. iii. 244 f.

4. **Kula Sutta.**—Seven reasons for which a family is not worth visiting: they neither greet one nor show courtesy; provide no seats; hide what they have; having much, give little; what they do give they give carelessly and half-heartedly.¹

¹ A. iv. 10.

5. **Kula Sutta**.—Similar to 4. Nine reasons are given, the additional ones being: they show no desire to hear the doctrine and take no interest when it is preached to them.¹

¹ A. iv. 387.

Kulaghara.—See **Kuraraghara**.

Kulagharaṇi Sutta.—See **Ogāḷha Sutta**.

Kulanta-vāpi (Kulattha-vāpi).—A tank to the south of **Anurādhapura**. In the battle between the forces of **Dutthagāmaṇi** and **Eḷāra** the water in the tank was dyed red with blood of the slain, hence the name.¹

¹ Mhv. xxv. 66.

Kulaputta Sutta.—Clansmen who go forth into homelessness do so in order to gain full comprehension of the Four Noble Truths. This is true for all time.¹

¹ S. v. 415.

“**Kulaputtana-dukkhā**” **Suttā**.—Three suttas. A clansman who goes forth should live (1) in aversion from body etc., or (2) seeing impermanence in them, or (3) seeing no soul in them.¹

¹ S. iii. 179.

Kulavaddhaka.—Given as a name used ironically to insult another.¹

¹ Vin. iv. 8.

Kulavaddhana.—A rich merchant of **Sudassana** (Benares) who tried to stop his king, **Sutasoma**, from renouncing the world by offering him all his wealth. He is identified with (**Mahā** ?) **Kassapa**.¹

¹ J. v. 185, 192.

1. **Kulasekhara**.—A Cholian king of South India. He besieged the Paṇḍyan king, **Parakkama** of **Madhurā**, and the latter sent for help to **Parakkamabāhu I.** of Ceylon. Parakkamabāhu sent an expeditionary force to South India under **Laṅkāpura**, but in the meantime the Paṇḍyan king had been slain and his capital taken. The Sinhalese force, however, landed and carried on a prolonged campaign against Kulasekhara and his allies, who seem to have been numerous and powerful. Kulasekhara was defeated, and the Paṇḍyan king's son, **Vira Paṇḍu**, was installed in Madhurā. The Chola prisoners taken in

the war were brought to Ceylon and employed in the reconstruction of the **Mahā Thūpa** in **Anurādhapura**.¹

¹ For details of this war see Cv. lxxvi, and lxxvii. For Kulasekhara's later history see Cv. *Trs.* ii. 100, n. 1.

2. **Kulasekhara**.—A Paṇḍu king. His general **Āriyacakkavatti** invaded Ceylon in the reign of **Bhuvanekabāhu I.** and carried off the Tooth Relic and other treasures. Later **Parakkamabāhu III.** visited Kulasekhara and retrieved the Tooth Relic.¹

¹ Cv. xc. 47; 53 f.

Kulāvaka Jātaka (No. 31).—The Bodhisatta was born in **Macala** under the name of **Magha**. He spent his time with the heads of the other twenty-nine families in the village, engaged in various forms of social service. The headman, finding his gains diminish, made a false report to the king, who ordered Magha and his friends to be trampled by elephants; but by virtue of their *mettā* they could not be killed, and thereupon the king showed them great favour. After death they were all born in **Tāvatiṃsa**, with Magha as **Sakka**. Three of Magha's wives—**Sudhammā**, **Cittā** and **Nandā**—who had persuaded him to let them share in his good work, were born as Sakka's handmaidens. But **Sujātā**, who had taken no part in their activities, received no such honour.¹ At that time the **Asuras** shared Tāvatiṃsa with the **Devas**, but one day they got drunk and were hurled down to the foot of **Sineru**. They therefore declared war on the Devas, and during one of their fierce battles Sakka was defeated and fled over the sea in his chariot **Vejayanta**. When he came to **Simbalivana**, the chariot felled down the trees there, and the young **Garuḷas** were hurled into the sea. Hearing their cries of agony, Sakka made his driver, **Mātali**, turn the chariot and go back. The Asuras, seeing him return, thought it was another Sakka coming with reinforcements, and fled in terror. The **Vejayanta-pāsāda** rose from the earth, and Sakka lived in it, having fortified his city with a fivefold guard.

The story was told in reference to a monk who had drunk water without first straining it, because his friend, with whom he was travelling and with whom he had fallen out, had the only strainer available. Mātali is identified with **Ānanda**.²

In the version given in the *Dhammapada Commentary*,³ the story of

¹ For the story of these women see | under their names.

² J. i. 198 ff.; with the introductory story cp. Vin. ii. 118.

³ i. 263 ff.; see also SA. i. 260 f.; DA. iii. 710 ff.; and SNA. ii. 484 f. According to these accounts Sakka was helped by not 29 but 33 others.

Magha is related in response to a question asked of the Buddha by the **Licchavi Mahāli**. The reason given for Sakka's flight in the *VeJayanta-ratha* also differs. According to this account, when Sujātā (*q.v.*) was reborn as the daughter of **Vepacitti** and the time came for her to choose a husband, Sakka went to the assembly in the guise of an aged Asura and was chosen by Sujātā. Sakka thereupon revealed himself and fled with his bride in the chariot, the Asuras in full chase.

See also **Kulāvaka Sutta**.

Kulāvaka Vagga.—The fourth chapter of the *Eka Nipāta* of the *Jātaka Commentary*.¹

¹ J. i. 198-234.

Kulāvaka Sutta.—The story of **Sakka's** flight from the **Asuras**. When he saw the **Garuḷas** crushed under his chariot wheels, he asked his driver, **Mātali**, to turn back and risk death at the hands of the Asuras. But the Asuras fled.¹ *cp.* **Kulāvaka Jātaka**.

¹ S. i. 224.

Kulālitissa.—A monastery in Ceylon. Over the *thūpa* in the monastery King **Vohārika-Tissa** erected a parasol.¹

¹ Mhv. xxxvi. 33.

Kulīṅga.—The name of a clan, probably Sinhalese. **Mahinda VI**. belonged to this clan.¹ The Kulīṅgas were among the tribes sent to Ceylon by **Asoka** with the Bodhi-tree.²

¹ Cv. lxxx. 15.

² Mhv. xix. 2; see also Mhv. *Trs.* 128, n. 2, and Cv. *Trs.* i. 29, n. 2, and ii. 126, n. 5.

1. **Kulupaka Sutta**.—Five qualities which make a monk disagreeable to the families he visits: he is intimate on slight acquaintance (*asanthava-vissāsi*); takes privileges without justification (*anissaravikappi*); tries to bring together estranged families (*viyatthūpasevī*); is a gossip (*upakaṇ-ṇakajappi*); and is importunate (*atīyācanako*).¹

¹ A. iii. 136 f.

2. **Kulupaka Sutta**.—The five evil results of visiting families: sitting together in secret, and in concealed places, tendency to go uninvited, talking about women, and being filled with lustful thoughts.¹

¹ A. iii. 258 f.

3. **Kulupaka Sutta.**—Five evil results of visiting families too often—frequent sight of women and consequent danger to celibacy in varying degrees.¹

¹ A. iii. 259.

4. **Kulupaka Sutta.**—The Buddha says that **Mahā Kassapa** has the qualities requisite to becoming a monk worthy of visiting families. He is not vexed even if they give scantily, tardily or disrespectfully.¹

¹ S. ii. 200.

Kulumba Sutta.—A discourse, evidently well known, but not included in the Three Rescensions (*tisso saṅgīti*).¹ The *Atthasālinī*² gives an extract from it and refers “to an infanticide of Kulumba.” The quotation is to show that a bodily action may arise also in the mind-door.

¹ Sp. iv. 742, 743.

² DhSA. 91.

Kulla Thera.—An arahant. He was a landowner in **Sāvatti** and joined the Order after hearing the Buddha preach. But he was often seized by fits of lustful passion, and even when, following the Buddha’s instructions, he meditated in the charnel field, he could not control the tendency. The Buddha himself went with him and bade him mark the putrefaction and dissolution of dead bodies around him. He attained first *jhāna*, developing which he won arahantship.¹ The *Theragāthā* verses² ascribed to him are a record of this experience.

¹ ThagA. i. 444 f.

² 393-8.

Kuḷa Thera.—See **Kuṇḍala**.

Kuḷumbāri-kaṇṇikā.—A district in Ceylon; the birthplace of **Mahā-Soṇa**.¹ According to the *Mahavaṃsa Commentary* it was in **Rohaṇa**.²

¹ Mhv. xxiii. 45.

² MT. 45.

Kuvaṇṇā.—A Yakkha maiden, whom **Vijaya** married on his arrival in Ceylon. With her assistance he killed the Yakkhas at their feast in **Sirisivatthu**. Later Vijaya discarded her in favour of a royal maiden from **Madhurā**, and she left, with her two children **Jivahattha** and **Dipellā**, for **Laṅkāpura**, where she was slain as a spy. Her children fled to **Malaya** and their descendants became the **Pulindas**.¹

Kuvaṇṇā had as companion a slave called **Sisapātī** (**Sisapātikā**).² *v.l.* **Kuveṇi**.

¹ Mhv. vii. 9-68.

² MT. 255.

Kuvera (Kubera).—King of **Uttarakuru**. His royal residence is **Ālakamandā** and his citadel **Visāṇa**. His messengers are **Tatolā**, **Tattolā**, **Tatotalā**, **Ojasi**, **Tejasi**, **Tatojasi**, **Sūra**, **Rāja**, **Ariṭṭha** and **Nemi**. His lotus-lake is called **Dharaṇī**. His sons are all called **Inda**.¹ He rules over the northern clime and is lord of the **Yakkhas**, with a splendid retinue.² He is a follower of the Buddha.³ See **Vessavaṇa**.

He was once a brahmin called Kuvera and owned a sugar-cane farm, where he worked seven mills. The produce of one mill he gave in charity, and when his profits increased he gave alms for twenty thousand years. After death he was born as one of the **Cātummakārājika-devas**.⁴

In literature the name Kuvera signifies the god of wealth, and his city, **Ālakamandā**, is said to embody all prosperity.⁵ He had nine treasures.⁶ The Yakkha **Puṇṇaka** calls himself the minister of Kuvera.⁷ Kuvera is mentioned in a list of those who reached heaven through generosity.⁸

¹ D. iii. 201 f.

⁵ *E.g.*, Cv. xxxvii. 106; xxxix. 5; lxxx. 5.

² D. ii. 257.

⁶ *Ibid.*, lxxxvii. 31; see Hopkins' Epic

³ SN. v. 379.

Mythology, 142 f.

⁴ DA. iii. 966; SNA. i. 369 f.

⁷ J. vi. 307, 325.

⁸ *Ibid.*, 201.

Kuveradvāra.—One of the fourteen gates of **Pulatthipura**, erected by **Parakkamabāhu I**.¹

¹ Cv. lxxiii. 161.

Kuvera-nāliṇī.—A name given to **Dharaṇī**¹ (*q.v.*).

¹ D. iii. 202; DA. iii. 968.

Kusa.—The Bodhisatta, son of **Okkāka**, king of **Kusāvati** and of his queen **Silavatī**. Okkāka has no heir, in spite of performing various rites. But at length, by the favour of **Sakka**, Silavatī miraculously gives birth to two sons. The elder, though ill-favoured, is supernaturally wise and is called Kusa. The younger, very handsome, is called **Jayam-pati**. Kusa consents to marry only on condition that a princess can be obtained exactly like an image which he himself has fashioned. **Pabhāva-tī**, daughter of King **Madda** of **Sāgala**, is found to fulfil this condition, and is married to Kusa. The bride is not to look upon her husband's face until she has conceived, but Kusa plays various pranks upon her and she accidentally discovers how ugly he is. She leaves him immediately and returns to her father's court. Thither Kusa follows her, and under a variety of menial disguises, including that of a cook, tries, but in vain, to win her affection. At length Sakka intervenes. He sends letters, purporting to come from King Madda, to seven kings, offering Pabhāvati to each of them. They arrive in Sāgala simultaneously and threaten

to destroy the city. Madda decides to cut Pabhāvatī into seven pieces, and she is only saved from immediate death by the despised husband. At his appearance the kings flee, for wherever he looks the earth trembles. Kusa returns with his wife to Kusāvati and they live there happily.

Pleased at Kusa's victory, Sakka gives him a jewel called the **Verocaṇa-maṇi**. It was octagonal, and was evidently handed down in the succession of kings, for we are told that one of the tests, set by **Videha**, king of **Mithilā**, to discover the proficiency of **Mahosadha**, was for him to break the old thread in this gem, remove it, and insert a new one.¹ Reference is made elsewhere² to a *tālavanṭa* (fan ?) possessed by Kusa, in which could be seen the forms of all things in the world. He also possessed the **Kokanadavinā** (*q.v.*) given by Sakka to Silavatī. Kusa is called **Sīhassara**, and his shout, when he appeared before the seven kings, announcing his name, was one of the four shouts heard throughout Jambudīpa.³ The *Dīpavaṃsa*⁴ speaks of Kusa and **Mahākusa**, both descended from **Mahāsammata**.

¹ J. vi. 340; according to SA. i. 115 and DA. iii. 266, the jewel was also in the possession of **Pasenadi**; but see the **Mahāsāra Jātaka**, where no mention is made of Kusa.

² *E.g.*, MT. 552.

³ SNA. i. 223; SA. i. 248.

⁴ iii. 40.

Kusa Jātaka (No. 531).—The story of Kusa (*q.v.*). It was told in reference to a backsliding monk who fell in love with a woman in **Sāvattthi**, neglected all his duties and refused food. He was taken to the Buddha, who related this story to show how even mighty men may lose their power and come to misery through love of a woman.¹

The story bears much resemblance to that of **Anitthigandha** (*q.v.*). See also *s.v.* **Sammillabhāsini**.

¹ J. v. 278 ff.; the story is also given in Mtu. iii. 1 ff.; ii. 441 f.; the details differ, as do some of the names, from the Pāli version.

Kusaghara.—A city (?). The Buddha's lower robe (*nivāsana*) was deposited there after his death.¹

¹ Bu. xxviii. 8.

Kusaṭṭhakadāyaka Thera.—An arahant. In the time of **Kassapa** Buddha he was a brahmin and gave the Buddha *kusaṭṭhaka* (eight handfuls of *kusa*-grass ?).¹ He is evidently to be identified with **Miga-sira Thera**.²

¹ Ap. ii. 416.

² ThagA. i. 306.

Kusanāḷi Jātaka (No. 121).—The Bodhisatta was born as a sprite, in a clump of *kusa*-grass. Hard by was a *mukkhaka*-tree in which lived a Tree-sprite. One day the king's carpenter, looking for a suitable pillar for the king's one-pillared palace, reluctantly decided to fell the *mukkhaka*. Learning of the Tree-sprite's imminent danger, the Bodhisatta assumed the shape of a chameleon and deceived the carpenter in such a way that he saw the *mukkhaka* as all rotten and of no use for his purpose.

The story was told in reference to one of **Anāthapiṇḍika's** friends. He was of low rank and poor, and Anāthapiṇḍika's other friends protested against such intimacy. But one day the poor friend saved Anāthapiṇḍika's house from being burgled. The Buddha related the story to show how each, according to his strength, could help a friend in need.¹

Ananda was the Tree-sprite. The story is often quoted² to show the value of a good friend.

¹ J. i. 441 ff.

² *E.g.*, J. iv. 77.

Kusanāḷi Vagga.—The thirteenth chapter of the *Eka Nipāta* of the *Jātaka Commentary*.¹

¹ J. i. 441-65.

Kusamāli.—One of the seas through which the mariner **Suppāraka** (*q.v.*) piloted his ship. It was full of emeralds and looked like an expanse of dark *kusa*-grass. Its full name was **Nilavaṇṇa Kusamāla**.¹

¹ J. iv. 140.

Kusamba (Kusumba).—A sage (*isī*), on the site of whose hermitage was built the city which came, for that reason, to be called **Kosambī**.¹

¹ SNA. i. 300; MA. ii. 539; UdA. 248; PsA. 413; see also Rāmāyana i. 34.

1. **Kusalarāsi Sutta**.—The five hindrances (*nīvaraṇa*) could rightly be called a heap of demerit and the five *satipaṭṭhānas* a heap of merit.¹

¹ S. v. 145.

2. **Kusalarāsi Sutta**.—The four *satipaṭṭhānas* could rightly be called a heap of merit.¹

¹ S. v. 186.

1. **Kusalā Sutta**.—Conditions which are on the side of goodness have their root in earnestness (*appamāda*); the earnest monk cultivates the seven *bojjhaṅgas*.¹

¹ S. v. 91.

2. **Kusalā Sutta.** Similar to No. 1. The conditions have their root in *yonisomanasikāra*.¹

¹ S. v. 92.

Kusāvātī.—A city in the kingdom of the **Mallas**. In the present age it was called **Kusinārā**. Once it was the royal city of **Mahā-Sudassana** and was twelve leagues in length and twelve in breadth, prosperous and full of people, like **Ālakamandā**.¹ It was then at the head of eighty-four towns.² The **Mahā-Sudassana Sutta**³ contains a long description of the city. It was the capital of several kings of the **Mahāsammata** dynasty,⁴ including **Okkāka**, father of **Kusa**.⁵

In the time of the Buddha **Metteya**, Kusāvātī will be known as **Ketumatī**.⁶

¹ D. ii. 146 f.; J. i. 392; Cyp. i. 4; Dvy. 227.

² S. iii. 144.

³ D. ii. 170 f.

⁴ Mhv. ii. 7; Dpv. iii. 9.

⁵ J. v. 278 ff.

⁶ *Anāgat.* v. 18.

Kusināṭā.—One of the cities of **Uttarakuru**.¹

¹ D. iii. 200.

Kusinārā.—The capital of the **Mallas** and the scene of the Buddha's death. At that time it was a small city, "a branch-township with wattle-and-daub houses in the midst of the jungle," and **Ananda** was, at first, disappointed that the Buddha should have chosen it for his *Parinibbāna*. But the Buddha, by preaching the **Mahā-Sudassana Sutta**, pointed out to him that in ancient times it had been **Kusāvātī**, the royal city of **Mahā-Sudassana**.¹ Between Kusinārā and **Pāvā**, three *gāvutas* away²—from where the Buddha came to Kusinārā on his last journey from **Rājāgaha**, stopping at various places—lay the stream of **Kakuṭṭha** on the banks of which was the **Ambavana**; beyond that was the **Hiraññavatī** river, and near the city, in a south-westerly direction, lay the **Upavattana**, the *Sāla*-grove of the **Mallas**, which the Buddha made his last resting-place.³

After the Buddha's death his body was carried into the city by the northern gate and out of the city by the eastern gate; to the east of the city was **Makuṭabandhana**, the shrine of the **Mallas**, and there the body was cremated. For seven days those assembled at the ceremony held a festival in honour of the relics.⁴

It is said that the Buddha had three reasons for coming to Kusinārā to die: (1) Because it was the proper venue for the preaching of the **Mahā-Sudassana Sutta**; (2) because **Subhadda** would visit him there and, after listening to his sermon, would develop meditation and become an arahant while the Buddha was still alive; and (3) because the brahman

¹ D. ii. 146.

² DA. ii. 573.

³ UdA. 238; DA. ii. 572 f.

⁴ D. ii. 160 f.

Doṇa would be there, after the Buddha's death, to solve the problem of the distribution of his relics.⁵ As the scene of his death, Kusinārā became one of the four holy places declared by the Buddha to be fit places of pilgrimage for the pious, the other three being **Kapilavatthu**, **Buddhagayā** and **Isipatana**.⁶ Mention is made of other visits paid to Kusinārā by the Buddha, prior to that when his death took place. Thus, once he went there from **Āpaṇa** and having spent some time at Kusinārā, proceeded to **Ātumā**. The Mallas of Kusinārā were always great admirers of the Buddha, even though not all of them were his followers, and on the occasion of this visit they decided that any inhabitant of Kusinārā who failed to go and meet the Buddha and escort him to the city, would be fined five hundred. It was on this occasion that **Roja** the Mallan was converted and gave to the Buddha and the monks a supply of green vegetables and pastries.⁷ During some of these visits the Buddha stayed in a wood called **Baliharāṇa**, and there he preached two of the **Kusinārā Suttas**⁸ and the "**Kinti**" **Sutta**.⁹ A third **Kusinārā Sutta** he preached while staying at Upavattana.¹⁰

Kusinārā was the birthplace of **Bandhula** and his wife **Mallikā**.¹¹ It was twenty-five yojanas from Rājagaha¹² and lay on the high road from **Aḷaka** to Rājagaha, the road taken by **Bāvari's** disciples.¹³

This was evidently the road taken also by **Maha Kassapa** from Pāvā, when he came to pay his last respects to the Buddha.¹⁴

According to a late tradition, one-eighth of the Buddha's relics were deposited in a cairn in Kusinārā and honoured by the Mallas.¹⁵

In ancient times Kusinārā was the capital of King **Tālissara** and twelve of his descendants.¹⁶ It was also the scene of the death of **Phussa** Buddha at the **Setārāma** (*v.l.* **Soṇārāma**).¹⁷

In Hiouen Tshang's day there still existed towers and Saṅghārāmas erected to mark the spots connected with the Buddha's last days and obsequies at Kusinārā. According to his account¹⁸ Kusinārā was nineteen yojanas from **Vesālī**.

To the northern Buddhists the place was also known as Kuśīgrāma (**Kuśīgrāmaka**) and Kuśīnagarī.¹⁹

Kusinārā is identified with the village of Kasia at the junction of the

⁵ UdA. 402 f.; DA. ii. 573 f.

⁶ D. ii. 140.

⁷ Vin. i. 247 f.

⁸ A. i. 274 f.; v. 79 f.

⁹ M. ii. 238 f.

¹⁰ A. ii. 79; for another discourse to some noisy monks at Upavattana, see Ud. iv. 2.

¹¹ DhA. i. 338, 349.

¹² DA. ii. 609; acc. to Fa Hsien (p. 40) it was twenty-four yojanas from Kapilavatthu.

¹³ SN. v. 1012. ¹⁴ Vin. ii. 284.

¹⁵ D. ii. 167; Bu. xxviii. 3.

¹⁶ Dpv. iii. 32.

¹⁷ BuA. 195; Bu. xix. 25.

¹⁸ Beal: *op. cit.* li. lii. n.

¹⁹ *E.g.*, Dvy. 152 f., 208.

river Rapti and the smaller Gondak and in the east of the Gorakhpur district.²⁰ A copper plate belonging to the thūpa erected at the site of the Buddha's death has recently been discovered.²¹

The people of Kusinārā are called Kosinārakā.²²

²⁰ CAGI. i. 493.

²¹ *Ibid.*, 714.

²² *E.g.*, D. ii. 167.

Kusinārā Vagga.—The thirteenth chapter of the *Ṭīkā Nipāta* of the *Āṅuttara Nikāya*.¹

¹ A. i. 274-84; for a summary of its contents see A. v. 381.

1. **Kusinārā Sutta.**—Preached at **Baliharāṇa** in **Kusinārā**. Offerings, made to a monk by the pious, bring him no real advantage if he is slothful; he should be strenuous and vigilant.¹

¹ A. i. 274 f.

2. **Kusinārā Sutta.**—Also preached at **Baliharāṇa**. A monk wishing to rebuke another monk, should consider five things with regard to himself—whether he is of blameless conduct in body and speech; whether he really wishes well for his colleague and is not influenced by envy; whether he is learned in the doctrine; whether his *pāṭimokkhas* are perfect. He should also consider whether his rebuke is seasonable, justified by facts, administered gently, for the other's benefit and out of compassion for him.¹

¹ A. v. 79 f.

3. **Kusinārā Sutta.**—Preached at **Upavattana** in **Kusinārā**, in the *Sāla*-grove of the **Mallas**. The Buddha, just before his death, invites the monks to question him with regard to any doubts or misgivings they may have. They remain silent.¹ The sutta occurs also as part of the **Mahāparinibbāna Sutta**.²

¹ A. ii. 79 f.

² D. ii. 137, 154.

Kusinārā Vihāra.—A monastery built by **Parakkamabāhu I.** in a suburb of **Pulatthipura**, called **Sihapura**. It consisted of three image houses, each containing three storeys, six *pāsādas*, etc.¹

¹ Cv. lxxiii. 152; lxxviii. 84; also Cv. *Tss.* ii. 18, n. 3.

1. **Kusīta Sutta.**—A woman who is faithless, shameless, unscrupulous, indolent and of weak wisdom is reborn in purgatory.¹

¹ S. iv. 242.

2. **Kuṣiṭṭa Sutta**.—Eight occasions on which a monk is apt to become indolent.¹

¹ A. iv. 332 f.

Kuṣima.—See **Kuṣumī**.

Kuṣumanagara.—The Pāli name for the city now known as Bassein, in Burma.¹

Near the city was the birthplace of **Chapaṭa**.²

¹ Bode, *op. cit.*, 24.

² Sās. 74; see also pp. 41, 43, 147; Ind. Ant. 1893, xxi. 17.

Kuṣumapura.—See **Pāṭaliputta**.

Kuṣumamūlagāma.—A village near **Padumanagara**, residence of the Thera **Dhammadhara**.¹

¹ Sās. 163.

Kuṣumārāma.—Another name for **Pupphārāma**.¹

¹ Cv. ci. 7.

Kuṣumāsaniya Thera.—An arahant. Ninety-one kappas ago he was a learned brahman in the time of **Vipassī** Buddha, and while he was making preparations for a sacrifice, the Buddha passed his way. He spread for the Buddha a seat of flowers and offered him food. One kappa ago he was a king named **Varadassana**.¹ He is evidently identical with **Suyāma Thera**.²

¹ Ap. i. 160.

² ThagA. i. 165.

Kuṣumī.—A seaport in **Rāmañña** where a part of the Sinhalese expeditionary force sent by Pasakkamabāhu I. landed in five ships.¹ It is probably the same as **Kuṣumatittha** mentioned in the *Sāsanavaṃsa* as a seaport.² *v.l.* **Kuṣima**.

¹ Cv. lxxvi. 59.

² *E.g.*, pp. 66, 90.

Kuha Sutta.—Monks who are cheats, stubborn and uncontrolled, are no followers of the Buddha.¹

¹ A. ii. 26; found also in It. 113, *cf.* Thag. 959.

Kuhaka Jātaka (No. 89).—Once a country squire, having great faith in the holiness of a matted-haired ascetic, buried some of his wealth in the hermitage he himself had provided for the ascetic. The latter, coveting

the gold, hid it elsewhere, and took leave of the squire as though he were going to some other part of the country. The squire, after pressing him in vain to stay, accompanied him part of the way. Suddenly the ascetic stopped and said he had found a straw from the roof of the hermitage sticking to his hair and wished to restore it as it did not belong to him. The squire was greatly impressed by this show of non-covetousness, but another ascetic, who was the Bodhisatta, observing what happened and guessing the reason, communicated his suspicions to the squire. When they searched for the gold it could not be found, but the ascetic confessed his guilt after a sound thrashing.¹

The occasion for the telling of the story is given in the **Uddāla Jātaka**.

¹ J. i. 375 ff.

Kuhaka Sutta.—Five qualities, such as deceitfulness, which make a monk disagreeable to his fellow monks.¹

¹ A. iii. 111 f.

Kuhakābrāhmaṇa Vatthu.—A certain brahmin would climb a tree, grasp a branch with his feet and, swinging head downwards like a bat, demand pennies, etc., from passers by, threatening to kill himself and destroy the city if his request were refused. The Buddha hearing of this related a Jātaka story in which a false ascetic, having received some lizard meat, liked it and wished for more. He lay in wait for the king of the lizards when the latter came to pay his respects to him in order to kill him, but the lizard-king, suspecting him, escaped, reproaching him for his hypocrisy.¹

¹ DhA. iv. 153 ff.; cp. the **Godha Jātaka**; also J. i. 480 f. and ii. 382 f.

1. **Kūṭa Sutta.**—In a peaked house (*kūṭāgāra*) all the rafters converge towards the peak; so are all wrong states fixed together in ignorance.¹

¹ S. ii. 262.

2. **Kūṭa Sutta.**—Similar to the above; all profitable conditions have earnestness as their peak.¹

¹ S. v. 43.

3. **Kūṭa Sutta.**—Just as all the rafters slope to the peak, so do the seven *bojjhaṅgas* tend towards *nibbāna*.¹

¹ S. v. 75.

4. **Kūṭa Sutta.**—Two discourses of similar import, preached to **Anātha-piṇḍika**. When a peaked house is unthatched, the peak, the roof-beams

and the walls are all unprotected. When thought is unguarded all actions also are unguarded.¹

¹ A. i. 261 f.

6. **Kūṭa Sutta.**—Of the five powers (*saddhā, hiri, ottappa, viriya, paññā*) the last is the peak.¹

¹ A. iii. 10.

6. **Kūṭa Sutta.**—Of the five powers, (*saddhā, viriya, sati, samādhi, paññā*) the last is the peak.¹

¹ A. iii. 12.

Kūṭatissa Vihāra.—A monastery in Ceylon. **Sena II.** gave to it a maintenance village.¹

¹ Cv. li. 74. In the pillar inscription mentioned as the *Kuṭutisa-rad-maha-veher* of Mahinda IV. in Polonnaruva it is (Ep. Zey. ii. 50).

Kūṭadanta.—A very learned brahmin of **Khānumata**, which village had been given to him by King **Bimbisāra** as a *brahmadeyya*. The Buddha arrived at **Khānumata** when Kūṭadanta was making preparations for a great sacrifice and, wishing this sacrifice to be successful, he consulted the Buddha on the holding of sacrifices. The Buddha preached to him the **Kūṭadanta Sutta**. At the end of the discourse he became a *sotāpanna*.¹ The conversion of Kūṭadanta is considered one of the great spiritual victories won by the Buddha.² As a disputant, Kūṭadanta is classed with **Ambaṭṭhaka, Soṇadaṇḍa** and **Saccaka**.³

¹ D. i. 127 ff.

² E.g., J. vi. 329.

³ E.g., MA. ii. 697.

Kūṭadanta Sutta.—Preached at **Khānumata**. **Kūṭadanta** consults the Buddha on the best way of making a sacrifice efficacious, and the Buddha tells him of a sacrifice held in days of yore by King **Mahā Vijitāvi**, under the guidance of his enlightened purohita. The sacrifice is undertaken with the co-operation of the four divisions of the king's subjects. The king has eight personal qualifications, as has his chaplain. No living thing is injured; all the labour is voluntary and the sacrifice is offered, not only on behalf of the king, but of all the good. No regrets are felt at any stage of the sacrifice.

The Buddha then proceeds to tell Kūṭadanta of other forms of "sacrifice" more potent than the gift of material things, and ends the sutta with a description of arahantship.

At the conclusion of the discourse Kūṭadanta declares himself to be a follower of the Buddha.¹

¹ D. i. 127 ff.

1. **Kūṭavāṇija Jātaka** (No. 98).—The Bodhisatta was once a merchant named **Paṇḍita** and entered into partnership with a dishonest man, **Atipaṇḍita**. When the time came for dividing the profits the latter claimed a larger share, for he, as his name showed, was the “brains” of the business. To settle the dispute he hid his father in a hollow tree, and feigning to consult a Tree-sprite, referred the matter to the Tree. Paṇḍita suspecting the ruse, lighted a fire at the foot of the tree and thus exposed the cheat.

The story was related in reference to a cheating merchant of **Sāvatti**, who is identified with Atipaṇḍita. He tried to rob his honest partner, always putting off his claims, in the hope that he would die from the hardships suffered in a long journey they had undertaken for trade.¹

¹ J. i. 404 f.

2. **Kūṭavāṇija Jātaka** (No. 218).—A villager once deposited five hundred ploughshares with a friend in the town, but when he came to claim them, he was told that they had been eaten by mice, and was shown the dung the mice had left behind. Some time later the villager took his friend's son to bathe, hid him in a house, and reported to the townsman that the boy had been carried off by a hawk. When he was taken before the judge, who was the Bodhisatta, he protested that in a place where mice ate ploughshares a hawk could easily carry off a boy. The Bodhisatta settled their dispute.¹

The introductory story is similar to that of No. 1 above.

¹ J. ii. 181 ff.

Kūṭaviniechayaka-peta.—One of **Bimbisāra's** judges, who was a cheat, a slanderer, and a taker of bribes, once observed the fast for half a day through a friend's persuasion. He died that night and was born as a *Vemānika-peta*. He enjoyed divine pleasures, but was condemned to eat the flesh off his own back in expiation of his evil deeds.

Nārada saw this peta and reported his story to the Buddha.¹

¹ Pv. iii. 9; PvA. 209 f.

Kūṭāgārasālā.—A hall in the **Mahāvana** near **Vesālī**. The Buddha stayed there on several occasions, and in the books are found records of various eminent persons who visited him there and of his conversations with them. Among such visitors are mentioned several Licchavi chiefs, **Mahāli Oṭṭhatthaddha**,¹ **Nandaka**,² **Sunakkhatta**,³ **Bhaddiya**,⁴ **Sālha** and

¹ D. i. 150 ff.; S. i. 230 f.; iii. 68 f.; A. v. 86 f.; several visits of Mahāli are mentioned; for details see s.v. **Mahāli**. BuA. (p. 3) mentions that the Buddha

spent his sixth rainy season in the Kūṭāgārasālā.

² S. v. 389.

³ M. ii. 252.

⁴ A. ii. 190 f.

Abhaya,⁵ all attended by numerous retinues; their senāpati, **Sīha**, who went with five hundred chariots, having only decided after much hesitation to see the Buddha⁶; the Jaina **Saccaka**, whom the Buddha won only after much argumentation, as described in the **Cūla-** and the **Mahā-Saccaka Suttas**⁷; the householder **Ugga** of Vesālī, acclaimed by the Buddha for the possession of eight eminent qualities⁸; the upāsaka **Vāseṭṭha**,⁹ the two goddesses, daughters of **Pajjunna**, both known as **Kokanadā**¹⁰; and the brahmin **Pinḡiyāni**.¹¹

The Licchavis waited on the Buddha and ministered to him during his stay in the Kūṭāgārasālā, and it is said that they were of various hues: some blue, others yellow, etc. And Pinḡiyāni, seeing the Buddha shining in their midst, surpassing them all, once uttered the Buddha's praises in verse, winning, as reward from the Licchavis, five hundred upper garments, all of which, he, in turn, presented to the Buddha.¹² On one occasion, when the Buddha was preaching to the monks regarding the six spheres of sense contact, **Māra** arranged an earthquake to break the monks' concentration, but failed to achieve his object.¹³ Several **Jātakas** were related by the Buddha in the Kūṭāgārasālā: the **Sigāla**,¹⁴ the **Telovāda**,¹⁵ the **Bāhiya**,¹⁶ and the **Ekapanna**.¹⁷ It was here that the Buddha finally agreed to grant the request of the five hundred Sākyan women, led by **Pajāpati Gotamī**, that they might be ordained as nuns. They had followed the Buddha hither from **Kapilavatthu**.¹⁸ The Buddha gave Pajāpati Gotamī, at her special request, a summary of his doctrine.¹⁹ It was also at the Kūṭāgārasālā that the Buddha uttered his prophecy as to the ultimate downfall of the Licchavis.²⁰

It was customary for the Buddha, when staying at the Kūṭāgārasālā, to spend the noonday siesta in the woods outside the **Mahāvana**, at the foot of a tree; visitors coming at that time would, if their desire to see him was insistent,²¹ seek him there or be conducted to him. Sometimes he would express his desire to see no one during such a retreat, except the monk who brought him his food.

On one occasion the retreat lasted a fortnight, and on his return he found that a large number of monks had committed suicide as a result

⁵ *Ibid.*, 200.

⁶ A iii. 38 f.; iv. 79, 179 ff.

⁷ M. i. 227 ff.; 237 ff.; the Licchavi **Dummukha** is also mentioned (M. i. 234) as having been present when Saccaka argued with the Buddha.

⁸ A. iii. 49; iv. 208 f.; S. iv. 109.

⁹ A. iv. 258 f.

¹⁰ S. i. 29 f.

¹¹ A. iii. 237 f.

¹² A. iii. 239 f.

¹³ S. i. 112.

¹⁴ J. ii. 5.

¹⁵ *Ibid.*, 262.

¹⁶ J. i. 420.

¹⁷ *Ibid.*, 504.

¹⁸ A. iv. 274 f.; Vin. ii. 253 f.; J. ii. 392.

¹⁹ A. iv. 280.

²⁰ S. ii. 267 f.

²¹ See, e.g., D. i. 151; A. iii. 75.

of a sermon he had preached to them before his retreat on the unloveliness of the body. He then caused the monks to be assembled, and asked them to concentrate on breathing.²² Sometimes the Buddha would walk from the Kūṭāgārasālā to places of interest in the neighbourhood—e.g., the **Sārandada-cetiya**²³ and the **Cāpāla-cetiya**.²⁴ It was from the Cāpāla-cetiya, during one of these walks, that he gazed for the last time on Vesāli. He then returned to the Kūṭāgārasālā, where he announced that his death would take place within three months.²⁵

According to Buddhaghosa,²⁶ there was a monastery (*saṅghārāma*) built for the monks in the Mahāvana. Part of it consisted of a storeyed house, with a hall below surrounded only by pillars. These pillars held the gabled room which formed the main part of the Buddha's Gandhakuṭi there. The hall lay from north to south and faced east,²⁷ and from this hall the whole monastery came to be known as the Kūṭāgārasālā. There was a sick ward attached to the monastery, where the Buddha would often visit the patients and talk with them.²⁸

The books also contain the names of others who stayed at the Kūṭāgārasālā when the Buddha was in residence—e.g., **Ānanda**, who was visited there by the Licchavis **Abhaya** and **Paṇḍitakumāra**²⁹; **Anuruddha**, who lived there in a forest hut³⁰; **Nāgita**, the Buddha's former attendant, and Nāgita's nephew the novice **Sīha**³¹; also **Cāla**, **Upacāla**, **Kakkaṭa**, **Kalimbha**, **Nikaṭa**, and **Kaṭissaha**, all of whom left the Kūṭāgārasālā and retired to the **Gosiṅgasālavana**, when the visits of the Licchavis to the Buddha became disturbing to their solitude.³²

In later times **Yasa Kākaṇḍakaputta** is mentioned as having stayed there.³³

Eighteen thousand monks under **Mahā-Buddharakkhita** went from the monastery in Mahāvana in Vesāli to the foundation ceremony of the Mahā Thupa.³⁴

According to the Northern books,³⁵ the Kūṭāgārasālā was on the banks of the lake Markaṭā (Markaṭahradatīre).

²² S. v. 320 f.

²³ A. iii. 167.

²⁴ S. v. 258; A. iv. 308 f.

²⁵ D. ii. 119 f.; S. v. 258 ff.

²⁶ DA. i. 310; MA. i. 450.

²⁷ DA. i. 311.

²⁸ E.g., S. iv. 210 f.; A. iii. 142.

²⁹ A. i. 220.

³⁰ S. iii. 116; iv. 380.

³¹ D. i. 151.

³² A. v. 133 f.

³³ Sp. i. 34; Mhv. iv. 12; Dpv. v. 29.

³⁴ Mhv. xxix. 33.

³⁵ Dvy. 136, 200; AvŚ. 8; Mtu. i. 300.

Kūṭāli Vihāra.—A monastery in **Rohaṇa**, founded by **Kākavaṇṇatissa**.¹ There **Malaya-Deva Thera** once preached the **Cha-Cakka Sutta**, and sixty

¹ Mhv. xxii. 23.

monks who listened to him became arahants.² This may be identical with the **Kuṭṭelitissa Vihāra** (*q.v.*).

² MA. ii. 1024.

Keka.—A kingdom in **Mahimsakaraṭṭha**. **Ajjuna Sahassabāhu** once ruled there. *v.l.* **Kekaya**.¹

¹ J. v. 145.

Kekaka.—A city, regarded in ancient times as one of the three chief cities of Jambudīpa, the others being **Uttarapañcāla** and **Indapatta**. *v.l.* **Kekaya**.¹

¹ J. ii. 213.

Kekakā.—The people of **Kekaka**.¹

¹ J. ii. 214; v. 267, 273; vi. 280, 281.

Kekaya.—Another name for **Keka** and **Kekaka**.¹

¹ J. ii. 214.

Kekarājā.—The king of **Kekaka**.¹

¹ J. vi. 280, 281.

Kekkhārupupphiya.—See **Kakkāru**.

Keṇiya.—See **Keniya**.

Ketakapupphiya Thera.—An arahant. Ninety-one kappas ago he saw the Buddha **Vipassī** (?) on the banks of the **Vinatā** and gave him a *ketaka*-flower.¹ His stanzas are given in the *Theragāthā Commentary* under two names: **Abhaya** and **Kappaṭakura**.

¹ Ap. ii. 449 f.

Ketakavana.—A forest near **Naḷakapāna** in **Kosala**. There the Buddha preached the **Naḷapāna Jātaka**.¹

¹ J. i. 170.

1. **Ketumatī**.—The future name of **Bārāṇasī**. It will be at the head of eighty-four thousand towns, the capital of the Cakkavatti **Saṅkha** and the birthplace of the Buddha **Metteyya**.¹

¹ D. iii. 75 f.; J. vi. 594; *Anāgāt.*, vv. 8, 30; according to v. 8 it is the same as **Kusāvati**.

2. **Ketumatī**.—A river in the Himālaya region. **Vessantara**, with his wife and children, had a meal on its banks, bathed and drank in the river, and from there went to **Nālīka**.¹

¹ J. vi. 518 f.

3. **Ketumatī**.—The palace of the deva **Mahāsena** (a previous birth of **Nāgasena**).¹

¹ Mil., p. 6.

4. **Ketumatī**.—The Pāli name for the Burmese city of Taungu.¹

Ketumatī is in **Jeyyavaḍḍhanaraṭṭha**. It was once the capital of King Mahāsiriḍḍhasūra who possessed a famous elephant, called Devanāga. Buddhism was established in Ketumatī by a monk from Ceylon who was named Mahāparakkama. It later became the residence of famous monks.²

¹ Bode: *op. cit.*, 45.

² Sās., pp. 80, 81; see also 101, 118, 162.

Ketumā.—A Pacceka Buddha, mentioned in a list of their names.¹

¹ M. iii. 70; ApA. i. 107.

Ketumbarāga.—The name of a Pacceka Buddha.¹

¹ M. iii. 70; Ap. i. 107.

1. **Keniya** (*v.l.* **Keniya**).—A Jaṭila. He lived in **Āpaṇa**, and when the Buddha once stayed there with one thousand three hundred and fifty monks, Keniya visited the Buddha, bringing various kinds of drinks, which he gave to him and to the monks. The following day he invited the whole company to a meal and showed great hospitality. It was as a result of the drinks offered by Keniya that the Buddha laid down a rule as to which drinks were permissible for monks and which were not.¹

According to the *Sutta Nipāta*,² it was owing to the elaborate preparations made by Keniya for the meal to the Buddha and the Saṅgha that the brahmin **Sela**, friend and counsellor of Keniya, came to discover the Buddha's presence in Āpaṇa. The result was the conversion and ordination of Sela and his three hundred pupils.

Buddhaghosa says³ that Keniya was a *mahāsāla*-brahmin, and that he became a Jaṭila with the object of protecting his wealth. He bought some land from the king and built his hermitage there, and became the protector (*nissaya*) of one thousand families. In his hermitage was a

¹ Vin. i. 245 f.

² p. 104; M. ii. 146 f.; see also ThagA. ii. 47.

³ SNA. ii. 440; MA. ii. 779; Ap. i. 318.

palm tree which yielded a golden nut each day. Keniya was a yellow-robed ascetic by day; by night he enjoyed the pleasures of the senses. On his first visit to the Buddha he took five hundred pingo-loads of *badarapāna*⁴ (? grape juice).

Keniya is mentioned⁵ as an example of one of the eight classes of ascetics—those who maintain wife and children (*sa-puttabhariya*).

⁴ SNA. ii. 446.

⁵ *E.g.*, DA. i. 270; see also DhA. i. 323; UdA. 241.

2. **Keniya**.—In the *Apadāna*¹ **Mahā Kappina** is mentioned as having belonged to the **Keniya-jāti**. Perhaps this is a wrong reading; the corresponding verse in *ThagA.* (i. 510) gives **Koliya**.

¹ ii. 469, v. 16.

Kebukā.—A river. It had to be crossed in order to reach the territory of the **Garuḍa** king who carried away the queen **Kākātī**.¹

The scholiast says it was beyond the **Jambudīpasamudda**. Elsewhere, in the *Jātaka Commentary*,² *Kekuba* is a name for water.

¹ J. iii. 91, 92.

² J. vi. 42.

Keraḷa.—A country in South India, along the Malabar coast. See **Keraḷā**.

Keraḷasihamuttara.—A *Damiḷa* chief, an ally of **Kulasekhara**.¹ He later formed a friendship with **Laṅkāpura**.²

¹ Cv. lxxvi. 141.

² *Ibid.*, lxxvii. 7.

Keraḷā.—The people of **Keraḷa**. The *Keraḷas* served as mercenary soldiers to the kings of Ceylon. They rebelled against **Mahinda V.** and governed certain parts of the country.¹ They fought in the army of **Parakkamabāhu I.** against **Gajabāhu**.² Later, when *Parakkamabāhu's* forces were employed in **Rohaṇa**, the *Keraḷa* mercenaries in **Koṭṭhasāra** conspired with others to capture **Rājaraṭṭha**, but their attempt was foiled.³ The *Keraḷas* formed the largest part of **Māgha's** army which devastated Ceylon, and **Māgha** gave over to them, for their use, whatever they coveted in the conquered territory. They overran the country, carrying destruction wherever they went.⁴ Later, however, they suffered severe defeat at the hands of **Parakkamabāhu II.**⁵ Once a **Paṇḍu** king fled from the **Coḷa** king and took refuge among the *Keraḷas*.⁶

¹ Cv. lv. 5, 12.

² Cv. lxix. 18; lxx. 230.

³ Cv. lxxiv. 44 f.

⁴ Cv. lxxx. 61, 76; lxxi. 4.

⁵ Cv. lxxxiii. 20.

⁶ Cv. liii. 9; Cv. *Tres.* i. 172, n. 3.

Kelavāhā.—See **Telavāhā**.

1. **Kelāsa.**—A mountain range in **Himavā**. It is one of the five ranges which stand round **Anotatta** and is of silver colour, two hundred leagues high, bent inwards “like a crow’s beak.”¹ It is sixty leagues in breadth, and **Ālavaka**, on his way to his house, having heard to his great anger that the Buddha was there, placed his left foot on **Manosilātala** and his right on **Kelāsakūṭa**. The touch of his foot sent pieces of the rock flying, and his shout “I am Ālavaka” was heard throughout Jambudīpa.²

Kelāsa is often used in similes to describe an object that is perfectly white,³ very stately,⁴ or difficult to destroy.⁵

In the *Mahāvastu*,⁶ Kailāsa is mentioned as the abode of the Kinnaras.

In Sanskrit mythology, Kailāsa is given as the abode of the gods, chiefly Śiva and Kubera.⁷

¹ SNA. ii. 437 f.; MA. ii. 585; UdA. 300; AA. ii. 759.

² SNA. i. 223; SA. i. 248.

³ *E.g.*, J. iv. 232; vi. 490, 515; the horse Kanthaka (Mbv. 26); DhA. i. 192; Cv. lxxiii. 114.

⁴ *E.g.*, an elephant’s head or a big building (J. i. 321; v. 52, 53); Cv. lxxviii. 77.

⁵ *E.g.*, J. v. 39.

⁶ ii. 97, 109; see also iii. 309, 438.

⁷ See, *e.g.*, *Epic Mythology passim* and *Ved. Ind. s.v.* The mountain range has been identified as belonging to the trans-Himālayan system and consisting of a group of mountains over twenty thousand feet in height (see Cv. *Trs.* i. 280, n. 4).

2. **Kelāsa.**—A vihāra in Ceylon, probably in the district of **Maṅgana**. At one time sixty thousand monks dwelt there with **Khuddatissa** at their head.¹ This is probably not the Kelāsa vihāra (in Jambudīpa ?) whence, we are told, **Suriyagotta** came with ninety thousand monks to the foundation of the **Mahā Thūpa**.²

¹ M. xxxii. 53.

² *Ibid.*, xxix. 43.

Keṭṭivāta.—A district or village in Ceylon. **Aggabodhi I.** built there the **Sumanapabbata-vihāra**.¹

¹ Cv. xlii. 19.

Keṭṭisīla Jātaka (No. 202).—**Brahmadatta**, king of Benares, could not look upon anyone old or decrepit without playing jokes on them. He made old men roll about on the ground and played practical jokes on old women. His friends behaved likewise. All old people left his country; no parents or aged persons remained to be tended by the young, and newcomers among the gods were few in number. **Sakka** (the Bodhisatta),

wishing to teach the king a lesson, once appeared before him in the guise of an old man, with two jars of butter milk in a crazy old cart, having willed that only the king should be able to see him. The king was riding his state elephant, and when he asked the old carter to move the latter dashed the two jars on the king's head and the onlookers laughed to see the milk dripping down his face. Resuming Sakka's form, the Bodhi-satta admonished the king.

The story was related to account for **Lakuṇṭaka Bhaddiya's** deformity.¹

¹ J. ii. 142-4.

1. **Kevaṭṭa** (*v.l.* **Kevaddha**).—A householder of **Nālandā**. Once when the Buddha was staying in the **Pāvārika-ambavana** at Nālandā, Kevaṭṭa visited him. The interview is recorded in the **Kevaṭṭa Sutta**.¹

Buddhaghosa² speaks of him as a young householder, distinguished and wealthy, belonging to the *gahapati-mahā-sāla-kula*, with forty crores of wealth. He was possessed of very great piety, and it was his extreme devotion to the Buddha which led him to make the request contained in the Kevaṭṭa Sutta.

¹ D. i. 211 ff.

² DA. i. 388.

2. **Kevaṭṭa**.—Chaplain of **Cūlani-Brahmadatta**, king of **Uttarapañcāla**. He was wise and learned and clever in device; the king followed his counsel and conquered all the territories of India except that of King **Videha** in **Mithilā**.¹ When at last Brahmadatta laid siege to Mithilā, Kevaṭṭa was responsible for the details of the siege, but his plans were upset by **Mahosadha**, who, though his junior in age, was far wiser. At one stage of the struggle Kevaṭṭa suggested that a trial of intellect be arranged between him and Mahosadha, the result of the conquest to decide the victory of Brahmadatta or Videha. The challenge was accepted, but Mahosadha, by a ruse, made Kevaṭṭa appear as though paying obeisance to him and rubbed Kevaṭṭa's head in the dust, bruising it. After the return, in disgrace, of Brahmadatta to Uttarapañcāla, Kevaṭṭa meditated revenge through the instrumentality of **Pañcālacaṇḍī**. Kevaṭṭa visited Mithilā with a proposal that Videha should go to Uttarapañcāla and marry Pañcālacaṇḍī. During this visit, Kevaṭṭa went to visit Mahosadha, but the latter, guessing that the whole thing was a plot to kill Videha, refused to see Kevaṭṭa and caused him to be ill-treated.² Kevaṭṭa was everywhere defeated in his schemes by Mahosadha.³

¹ J. vi. 391-5.

² *Ibid.*, 400-19.

³ *Ibid.*, 424, 438, 461; for details see the **Mahā Umagga Jātaka**.

Kevaṭṭa is identified with **Devadatta**.⁴ He is mentioned as having belonged to the **Kosiyagotta** and is addressed as **Kosiya**.⁵

⁴ J. vi. 478.

⁵ *Ibid.*, 418, 419.

Kevaṭṭa (*v.l.* **Kevaḍḍha**) **Sutta**.—Preached in the **Pārāvārika-ambavana** in **Nālandā**. **Kevaṭṭa** (1) visits the Buddha and asks him to order a monk to perform some mystic wonder in order to increase the faith of the Buddha's followers. The Buddha expresses his hatred of miracles and tells Kevaṭṭa that a greater and better wonder than any or all of them is education in the system of self-training which culminates in Arahantship. In illustration of this, he relates a legend: A monk, seeking the answer to the question "Where do the elements pass away?" goes up and up, by the power of his *iddhi*, from world to world, asking the gods for an answer. In each heaven he is referred to those who are higher up, until he comes at last to the Great **Brahmā** himself, who takes him aside and tells him that he does not know the answer. The monk seeks the Buddha, who explains to him that the question is wrongly put; it should be, "Where do the elements find no foothold; where do *nāma* and *rūpa* pass away?" And the answer is, "In the mind of the arahant, when intellect (*viññāṇa*) ceases, then *nāma* and *rūpa* cease."¹

¹ D. i. 211 ff.; *cp.* Ud. i. 10.

Kevaṭṭagambhira.—A village in **Rohaṇa**, given by **Dappula** to the **Nāga-vihara**.¹

¹ Cv. xlv. 58.

Kevaṭṭadvāra.—One of the gates of Benares. The village near it bore the same name and was the residence of **Lakhumā**.¹

¹ VvA. 97 f.

Kesa.—See **Kesi**.

Kesakambala.—See **Ajita Kesakambala**.

Kesakambala Sutta.—Just as the hair blanket is reckoned the meanest and lowest of all woven garments, even so, of all theories advanced by recluses, that of **Makkhali** is the meanest. Makkhali proclaims that there is no doing of a deed, there is nothing done and no energy to do.¹

¹ A. i. 286 f.

Kesakāri.—A brahmin maiden of **Bārāṇasī**. Having seen a young monk begging alms, she asked her mother why men in the prime of life

should renounce the world. Her mother told her of the appearance of the Buddha in the world. An upāsaka who heard the conversation told her more of the Buddha and taught her the *saraṇas* and the *sīlas*. Later he told her of the nature of the body, and she, reflecting thereon, became a *sotāpanna*. After death she became one of **Sakka's** women-attendants, and her story was related to **Moggallāna** by Sakka.¹

¹ Vv. i. 17; VvA. 86 f.

Kesadhātu.—A very high rank bestowed by the Sinhalese kings. It appears to have corresponded to the modern Orders. It may have originated in the members of the Order being entrusted with the care of the Hair Relic (*Kesadhātu*), which was brought to Ceylon in the reign of **Moggallāna I.**¹ This duty afterwards evidently became a mere formality. The word Kesadhātu may be an abbreviation of the fuller Kesadhātunāyaka.

We first come across the term in the time of **Vijayabāhu I.**, when a Kesadhātu, **Kassapa** by name, became governor of **Rohaṇa.**² **Parakkamabāhu I.** conferred the title on his general, the **Daṇḍādhināyaka Rakkha.**³

¹ Cv. xxxix. 49.

² *Ibid.*, lvii. 65 f.

³ *Ibid.*, lxx. 19.

Kesadhātuvaṃsa.—A book containing the history of the Buddha's Hair Relic. The Relic was brought to Ceylon from India by **Silākāla** in the reign of **Moggallāna I.** The king placed it in a crystal casket in a beautiful building with a picture of **Dipaṅkara's** city (?) and established a festival in its honour. Silākāla was appointed custodian of the Relic.¹

The Kesadhātuvaṃsa is not now available. It was evidently easily obtainable at the time of the writing of the first part of the *Cūlavāṃsa*.² It seems to have been quite distinct from the **Chakesadhātuvaṃsa** (*q.v.*).

¹ Cv. xxxix. 49 ff.

² See, *e.g.*, Cv. xxxix. 56.

Kesaputta.—A township of the **Kosalans** and the residence of the **Kālāmas**. The Buddha once stayed there, on which occasion he preached the **Kesaputtiya Suttas.**¹

¹ A. i. 188.

Kesaputtiya Suttā.—A group of suttas preached to the **Kālāmas** of **Kesaputta**. There need be no official tradition, no authority, no subtle reasoning or the like, in order to ascertain the true doctrine and distinguish it from the false. The noble disciple whose mind is pure has four consolations. He knows that whether there be a next world or not his happiness is secure.¹

¹ A. i. 188 f.

Kesaputtiyā.—The people of **Kesaputta**—the **Kālāmas**.¹ It is suggested that they may be identical with the Kesins of the *Śatapatha Brāhmaṇa*.²

¹ A. i. 188.² Law: *Geog.* p. 30 n.; PHAI. 118.

Kesarapupphiya Thera.—An arahant. Ninety-one kappas ago he was a *viññādhara* in Himavā, and having seen the Buddha **Vessabhū**, gave him three *kesara*-flowers.¹

¹ Ap. i. 187.

1. **Kesava.**—An ascetic in Himavā. His story is given in the **Kesava Jātaka**. He is identified with **Baka Brahmā**.¹ He is sometimes addressed as **Kesi**.²

¹ J. iii. 145; S. i. 144; SA. i. 165; MA. i. 555.² *E.g.*, J. iii. 144, 362.

2. **Kesava.**—An Ascetic, also called **Nārada**. He saw the Buddha **Atthadassī** and paid him homage. He was a previous birth of **Paviṭṭha Thera**, who is evidently identical with **Ekadamsaniya**.¹

¹ Ap. i. 168; ThagA. i. 185.

3. **Kesava.**—Another name for **Vāsudeva** (*q.v.*). It is said that he was so called on account of his beautiful hair (*kesasobhanatāya*).¹

¹ J. iv. 84; PvA. 94.

Kesava Jātaka (No. 346).—The ascetic **Kesava** lived in Himavā with five hundred pupils. The Bodhisatta, having been born as **Kappa**, a brahmin of **Kāśī**, joined him and became his senior pupil. When the ascetics went to Benares for salt and vinegar, the king lodged them in his park and fed them, and when they returned to Himavā, persuaded Kesava to stay behind. Kesava fell ill of loneliness, and the five physicians of the king could not cure him. At his own request he was taken to the Himālaya by the king's minister, **Nārada**, and there, on seeing again his familiar haunts and his pupil Kappa, he immediately recovered, though his medicine was but the broth of wild rice.

The king of the Jātaka is **Ānanda**, Nārada is **Sāriputta**, and Kesava, **Baka Brahmā**.

The story was related to **Pasenadi**. Having discovered that **Anātha-piṇḍika** daily fed five hundred monks in his house, the king gave orders that the same should be done in his palace. One day he discovered that the monks would take the food from the palace, but would eat that which was given to them elsewhere by those who served them because they

loved them. When the king reported this to the Buddha, the Buddha pointed out to him that the best food was that which was given in love; love was the best flavouring for food.¹

According to the *Dhammapada Commentary*,² the king personally looked after the monks for seven days, after which he forgot about them and they were uncared for. Thereupon they omitted to go to the palace.

The story of the past as given in this Commentary differs considerably from the *Jātaka*-version. Here Kesava is described as a king who had left the world and become an ascetic. The ascetics left the royal park, disliking the noise there, but they left Kappa with Kesava. Soon after, Kappa went away, and it was then that Kesava fell ill.

Kesava is identified with the Bodhisatta, Kappa with Ānanda, the king of Benares with Moggallāna, and Nārada with Sāriputta.

It was this reluctance of the Sākyan monks to accept Pasenadi's hospitality which led him to seek marriage with a Sākyan maiden; but the Sākyans gave him **Vāsabhakhattiya** (*q.v.*).

¹ J. iii. 142-5; iii. 362; S. i. 144; SA. i. 165.

² DhA. i. 342 ff.

Kesārāma.—A park in the city of **Silavatī**. The Buddha **Dhamma-dassi** died there.¹

¹ Bu. xvi. 25; BuA. 185.

1. **Kesi**.—A horse-trainer. He came to see the Buddha and became his follower as a result of the interview.¹ For details see **Kesi Sutta**.

¹ A. ii. 112 f.

2. **Kesi**.—**Buddhaghosa's** father. He lived in **Ghosagāma**.¹ *v.l.* **Kesa**.

¹ Gv. 66; *Buddhaghosupatti*, p. 38; Sās. 29.

3. **Kesi**.—A noble steed belonging to **Ekarāja**.¹

¹ J. vi. 135.

4. **Kesi**.—See **Kesava**.

Kesi Vagga.—The twelfth chapter of the *Catukka Nipāta* of the *Āṅguttara Nikāya*.¹ The first sutta is that of **Kesi**, the horse-trainer, and most of the suttas deal with the idea of "training." The Commentary calls it **Kosiya Vagga**.

¹ A. ii. 112-21.

Kesi Sutta.—The horse-trainer **Kesi** visits the Buddha, and in answer to a question says that he trains some horses by mildness, some by harshness, and others by both; those which do not submit to his training he destroys. The Buddha says that just so does he deal with men. Some he tames by mildness—telling them what is good and showing them the way to heaven; others by harshness—condemning the evils in them; yet others by both. Those who do not submit to this discipline he destroys, by refusing to admonish them.¹

Buddhaghosa says² that the Kesi Sutta should be one of those used to explain the term *purisadamma-sārathī* in reference to the Buddha.

¹ A. ii. 112 f.

² Sp. i. 120.

1. **Kesinī.**—One of the wives of **Ekarāja**.¹

¹ J. vi. 134.

2. **Kesinī.**—Mother of **Buddhaghosa**.¹ The *Sāsanavaṃsa*² calls her **Kesī**.

¹ *Buddhaghosupatti*, p. 38.

² p. 29.

Kesi.—See **Kesinī**.

Kehāla.—See **Kohāla**.

Keheta.—A village in Ceylon, given by **Jetṭhatissa III.** for the maintenance of the **Gaṅgāmāti-vihāra**.¹

¹ Cv. xlv. 99.

Kehella.—A village in Ceylon, the revenue from which **Aggabodhi III.** gave to the *padhānaghara* called **Mahallarāja**.¹

¹ Cv. xlv. 120.

Koka.—A hunter. While on his way to the forest with his dogs he meets a monk. He bags no game that day and blames the monk, whom he again meets on his way home. Koka sets his dogs on the monk, and when the latter climbs a tree, pierces the soles of his feet with arrows. The monk's cloak falls upon the hunter, completely covering him. The dogs, thinking that the monk has fallen from the tree, devour their own master. The monk, fearing that he is to blame, seeks the Buddha, who reassures him and relates the story of a wicked physician who cajoled a boy into catching a snake, pretending that it was a bird. When the

boy discovered that it was a snake, he threw it on the physician's head, who died from its bite.

The physician is identified with Koka.¹

¹ DhA. iii. 31 f. The story of the past is evidently derived from the **Sāliya Jātaka**, which, however, according to the *Jātaka Commentary*, was related in reference, not to Koka, but to **Devadatta** (J. iii. 202 f.).

1. **Kokanada**.—The palace of **Bodhirājakumāra** (*q.v.*), to which he invited the Buddha and the monks to a meal when the Buddha was staying at **Bhesakalāvana**; the palace was just completed.¹ The artisan who built it was blinded, in case he should build another like it.² According to Buddhaghosa,³ the palace was called Kokanada (lotus), because it was built in the form of a hanging lotus.

¹ Vin. ii. 127; iii. 199; M. ii. 91.

² J. iii. 157; but see DhA. iii. 134 f., where it is said that, warned by Bodhi's

friend, **Sanjikāputta**, the builder escaped on a magic bird.

³ MA. ii. 739.

2. **Kokanada**.—A lute (*vinā*) given by **Sakka** to **Sīlavatī**, **Kusa's** mother, and afterwards used by **Kusa** to win back **Pabhāvatī**.¹ It was so called either from the country of its origin or from its colour.²

¹ J. v. 281, 290.

² See *Jāt. Trs.* v. 143 n.

3. **Kokanada**.—See **Kokanuda**.

1. **Kokanadā**.—Two daughters of **Pajjunna**, both called **Kokanadā**, though the younger was sometimes called **Cūla-Kokanadā**. They visited the Buddha at the **Kūṭāgārasālā** and spoke verses in praise of the Buddha, the Dhamma and the Saṅgha.¹

¹ S. i. 29 f.

2. **Kokanadā**.—One of the palaces of **Siddhattha Buddha** in his last lay life.¹

¹ Bu. xvii. 14; BuA. (185) calls it **Padumā**.

Kokanuda (Kokanada).—A Paribbājaka. He meets **Ānanda** on the banks of the **Tapodā**, where they are both bathing, and enters into conversation with him. Kokanuda asks **Ānanda** a series of questions, such as whether the world is eternal, whether the Tathāgata lives after death, etc., all of which, **Ānanda** says, are impossible to answer, not because he himself does not know these things, but because he does know them. Finally, Kokanuda asks **Ānanda** who he is, and, on learning his identity, asks his pardon for his questions which he had asked in all ignorance.¹

¹ A. v. 196 f.

Kokanuda Sutta.—The conversation between **Ananda** and **Kokanuda** (*q.v.*).

Kokavāta.—A district in Ceylon. **Mahāsena** built there a great vihāra and constructed a tank.¹

¹ Mhv. xxxvii. 42, 47.

Kokā.—A palace occupied by **Siddattha** Buddha in his last lay-life.¹

¹ Bu. xvii. 14.

Kokāli.—The name of a country, a town and a *seṭṭhi*, all connected with **Kokālika**.¹ See **Kokālika** 2.

¹ SNA. 473; J. iv. 242.

1. **Kokālika (Kokāliya).**—A monk, one of the chief partisans of **Devadatta**. Knowing the Buddha's might, he was, at first, reluctant to join in Devadatta's plot against him, but later allowed himself to be persuaded on hearing the scheme explained.¹ When the monks blamed Devadatta for his misdeeds, Kokālika was always ready to defend him.² When Devadatta's gains diminished, Kokālika went about praising him, his birth, accomplishments and holiness, and many believed him.³ He was a great friend of **Thullanandā**.⁴ We are told that once he expressed resentment because he had never been asked to recite the texts; so one day the monks gave him his chance. He ate his favourite soup, and at sundown, wearing a blue lower robe and an outer robe of white and carrying an elegantly carved fan, he appeared in the assembly. But when he tried to recite sweat poured from his body and he was utterly confused. Henceforth the monks knew that his claim to learning was but pretence.⁵ Several *Jātakas* are related showing how, in previous births also, Kokālika had come to grief because of his fondness for talk and how he had been the accomplice of Devadatta. He is identified with the jackal in the **Daddara Jātaka** (ii. 65 ff.) and the **Sihakotthuka Jātaka** (ii. 108); the ass in the lion's skin in the **Sihacamma** (ii. 110); the talkative tortoise in the **Kaccchapa** (ii. 175); the crow who praised the jackal (Devadatta) in the **Jambukhādaka** (ii. 438); the young cuckoo who lost his life because he sang, in the **Kokālika** (iii. 102); the tawny-brown brahmin in the **Takkāriya** (iv. 242; but see **Kokālika** 2); and the wicked deity in the **Samuddavāṇija** (iv. 166).

Buddhaghosa⁶ says that this Kokālika was a brahmin and a pupil of Devadatta, and that he was called Mahā Kokālika to distinguish him

¹ Vin. ii. 196; iii. 171.

² Vin. iii. 174.

³ J. ii. 438 f.

⁴ Vin. iv. 335.

⁵ J. ii. 65 f.

⁶ SNA. ii. 473; AA. ii. 850; SA. i. 167.

from another **Kokālika** who was similarly called **Cūla Kokālika** (see **Kokālika** 2). There seems to be great confusions in the stories of these two men—if they were really two. In the *Jātaka Commentary*, for instance, the introductory stories of several of the *Jātakas*⁷ refer to the *Takkāriya Jātaka* for details of **Kokālika**, obviously having in mind *Devadatta's* partisan; but the introductory story of the *Takkāriya Jātaka* is identical with that related elsewhere of **Cūla Kokālika**.

In the **Vyaggha Jātaka**⁸ **Kokālika** is mentioned as having tried to persuade **Sāriputta** and **Moggallāna** to go with him to his own country and as having been very angry when they refused. Possibly this story also refers to **Cūla Kokālika**. See also *s.v.* **Devadatta**.

⁷ See also DhA. iv. 91 f., where the story of the talkative tortoise is related to **Kokālika** of the *Kokālika Sutta* (*q.v.*) | which, according to Buddhaghosa (SNA. ii. 473) refers to **Cūla Kokālika**.
⁸ J. ii. 356.

2. **Kokālika** (**Kokāliya**).—A monk, also called **Cūla Kokālika** to distinguish him from **Kokālika** (1). He was the son of **Kokāli-seṭṭhi** of **Kokāli** and lived in the monastery erected by his father in **Kokāli**. Once the two Chief Disciples, desiring quiet, spent the rainy season with him, he promising to tell nobody of their presence. After the rains, as the Elders were about to return, **Kokālika** informed the inhabitants of their stay and blamed them for not showing them hospitality. The townspeople hurried to the Elders with various offerings; these were, however, refused, and **Kokālika**, who had expected that the gifts would be given to him, was disappointed. The Elders promised the townsmen to visit them again, and on their return were accompanied by a large following of monks to whom the townsmen showed all honour. The gifts were divided among the monks, **Kokālika** not receiving a share. He thereupon became abusive, and the Chief Disciples left the place. The people were annoyed, and insisted that **Kokālika** should either bring them back or depart himself. The Elders refused to return, and **Kokālika**, in great anger, sought the Buddha at **Sāvatthi**, and in spite of his injunctions spoke ill of the Chief Disciples. Having three times accused the Elders of sinful desires, he left *Jetavana*, but boils immediately came out on his body, swelling and bursting. Groaning with pain, he fell down at the gate of **Jetavana**. His spiritual teacher, the *anāgāmi* **Brahmā**, **Tudu**, hearing his cries, came to him and begged him to seek forgiveness from the Elders. But he cursed the **Brahmā** and refused to listen to him. **Kokālika** died and was born in **Paduma-niraya**.¹

¹ S. i. 149 ff.; A. v. 171 f.; SN. 123 f.; SNA. ii. 473 f.; J. iv. 242 f.; AA. ii. 850; SA. i. 167 f.; DhA. iv. 91 f. The | different sources vary in a few minor details; the *Jātaka* version is the fullest.

It was in reference to this incident that the **Takkāriya Jātaka** was preached.

The Brahṃā **Sahampati** informed the Buddha of Kokālika's birth in the Paduma-niraya.²

The Kokālika Sutta was preached in reference to this Kokālika. See also Kokālika (1).

Kokālika is mentioned as an example of a person guilty of mis-demeanour regarding the Buddha's disciples (*Tathāgatasāvake micchā-paṭipanno*).³

² S. i. 151; SN. p. 125.

³ AA. i. 335, 466.

Kokālika Jātaka (No. 331).—King **Brahmadatta** was very talkative, and his minister, the Bodhisatta, sought an opportunity of admonishing him. This opportunity occurred while they were watching a crow's nest in which a cuckoo had laid an egg. The crow watched over it and fed the young cuckoo after its birth. One day the cuckoo cried before it was grown up, and the crow killed it and threw it away. The king inquired of the Bodhisatta the reason for this, and he explained that the garrulous who talk in and out of season meet with a similar fate. The king was cured of his evil habit.

The story was told in reference to **Kokālika**, who is identified with the young cuckoo.¹

¹ J. iii. 102 f.

1. **Kokālika (Kokāliya)¹ Sutta**.—The story of Kokālika—according to Buddhaghosa (SnA. ii. 473), to be distinguished as **Cūḷa Kokālika**. It contains the verses preached by the Buddha to Kokālika. The verses describe the evil of back-biting and the terrors that await the back-biter after death. The *Sutta Nipāta* contains twenty-two verses (657-78). The *Sutta Nipāta Commentary* says² that the last two stanzas are not explained in the *Mahā Aṭṭhakathā*, and that therefore they did not belong to the original sutta. Of the remaining twenty the last fourteen (663-76) are called by Buddhaghosa the **Turitavattugāthā**, and he says that they were uttered by **Moggallāna** as Kokālika lay dying, by way of admonition, and that, according to others, **Mahā Brahma** was the speaker. The first three stanzas (658-60) are, in the *Samyutta Nikāya*,³ attributed to **Tudu**. In the *Aṅguttara Nikāya*,⁴ also, Tudu speaks them; but according to this version the Buddha repeats them.

¹ See **Kokālika** (2).

² p. 477 f.

³ i. 149.

⁴ v. 171-4; the verses are also found in A. ii. 3 and in S. i. 149 ff.; Netti. 132.

2. **Kokālika Sutta**.—Gives the story of **Kokālika** (2) speaking ill of **Sāriputta** and **Moggallāna** before the Buddha, of **Kokālika**'s illness and death, of his admonition by **Tudu**, and of the announcement of his death and subsequent birth in the **Padumaniraya** by **Sahampatī** to the Buddha. A monk questions the Buddha on the duration of suffering in the **Padumaniraya**, and the Buddha proceeds to instruct him by means of various illustrations. The sutta ends with the repetition by the Buddha of **Tudu**'s verses.¹

¹ A. v. 171-4; also S. i. 149 ff.

3. **Kokālika Sutta**.—**Subrahmā** visits the Buddha at **Sāvatti** and utters verses in reference to **Kokālika**. The man who tries to limit the illimitable becomes confused.¹

¹ S. i. 148.

Kokila Vagga.—The fourth section of the *Catukka Nipāta* of the *Jātaka Commentary*.¹

¹ J. iii. 102-32.

Kokilā.—Daughter of **Ekarāja** and sister of **Candakumāra**.¹

¹ J. vi. 134.

Koṅgamaṅgala.—A **Damīḷa** chief, ally of **Kulasekhara**.¹

¹ Cv. lxxvii. 80.

Koṅgu.—The name of two districts in South India.¹ Elsewhere² they are spoken of as **Teṅkoṅgu** and **Vaḍakoṅgu**.

¹ Cv. lxxvi. 173.

² *Ibid.*, 288.

Koccha.—See **Piṅgalakoccha**.

Kocchagalla.—A **Sāmaṇera** who went from Ceylon to **Amarapura** in 1662 of the **Kaliyuga** era.¹

¹ Sās. 135.

1. **Koñca**.—See **Kañcana** (1).

2. **Koñca**.—One of the three palaces of **Vidhura-paṇḍita**.¹

¹ J. vi. 289.

3. **Koñca**.—King of **Mantāvati**, and father of **Sumedhā**.¹

¹ Thig. 448; ThigA. 272 f., 281.

Koñcā.—One of the palaces occupied by **Dipaṅkara** Buddha in his last lay life.¹

¹ Bu. ii. 208.

Koṭa.—A Tamil general in charge of the fortification at **Koṭanagara**, which was captured by **Duṭṭhagāmaṇi** in his campaign against the Tamils.¹

¹ Mhv. xxv. 13.

Koṭagerukapāsāda.—A building attached to the **Cittalapabbata-vihāra**. **Bhāgiṇeyya-Saṅgharakkhita** once lived there, and, during his illness, eight thousand arahants and **Sakka**, with the devas of the two deva-worlds, waited on him.¹

¹ MṬ. 552.

Koṭapabbata (Koṭipabbata).—A mountain in **Rohaṇa**; near it was the village of **Kitti**.¹ There was a monastery on Koṭapabbatta called the **Koṭapabbata-vihāra**. This was the residence of the **Sāmaṇera** who was afterwards born as **Duṭṭhagāmaṇi**²; also of **Mahā-Summa** Thera,³ of **Asubhakammika-Tissa** and of his teacher **Mahā-Tissa**.⁴ The Vihāra was near **Mahāgāma**.⁵

The *Visuddhimagga*⁶ mentions an Elder, **Tissa**, of Koṭa (Koṭi) pabbata, who, having attained arahantship through meditation on breathing, was able to limit the term of his life. According to the *Dhammapada Commentary*,⁷ an Elder named **Anula** lived in the monastery during the time of Duṭṭhagāmaṇi, and the village **Bhokkanta**, residence of **Sumanā**, wife of **Lakuṇṭaka Atimbara**, was in its vicinity. It was probably the same as **Goṭapabbata**⁸ (*q.v.*). The **Nāgaleṇa** was in the Koṭapabbata-vihāra.⁹

¹ Mhv. xxiii. 55.

² *Ibid.*, xxii. 25.

³ *Ibid.*, xxiii. 61.

⁴ MṬ. 553.

⁵ *Ibid.*

⁶ p. 292.

⁷ iv. 50.

⁸ See Mhv. xxxv. 124; MṬ. 657.

⁹ DA. ii. 695.

Koṭamalaya (? more probably **Koṭṭhamalaya**).—A mountainous region in South Ceylon, whither **Duṭṭhagāmaṇi** fled from his father's wrath, and where he lived while making preparations for his campaign.¹ *v.l.* **Koṭṭamalaya**, **Koṭṭhamalaya**, **Koḷambamalaya**.

¹ Mhv. xxiv. 7; xxxii. 29; MṬ. 332, 430.

Koṭalla.—Evidently the Pāli equivalent of **Kauṭilya**. He is mentioned in the *Cūlavamsa* as the author of a work on politics¹ and also of a work on methods of warfare.²

¹ Cv. lxiv. 3.

² *Ibid.*, lxx. 56; see also Cv. *Trs.* i. 243 n. 1 and 291, n. 3.

Koṭigāma.—A village in the vicinity of **Bhaddiyanagara**. The village was one *gāvuta* distant from the Ganges.¹ The Buddha went there from Bhaddiyanagara. **Bhaddaji** preceded the Buddha to Koṭigāma and awaited his arrival there. The people, led by **Nanduttara**, made ready a meal and provided boats in which the Buddha and the monks might cross the river. In the middle of the river, submerged in the water, stood the palace once occupied by **Mahāpanāda**.² During his last tour the Buddha crossed the river at **Pāṭaligāma**, went on to Koṭigāma, and remained in that village preaching to the monks. Hearing that the Buddha was there, **Ambapāli** and hosts of **Licchavis** came from **Vesāli** to visit him, and Ambapāli gave him a meal. From Koṭigāma the Buddha went to **Nādikā**.³

Buddhaghosa says⁴ that the village was so called because it was built near the dome (*koṭi* or *thūpikā*) of Mahāpanāda's palace.

According to the *Samyutta Nikāya*,⁵ Koṭigāma was a village of the **Vajjians**.

¹ MT. 560.

² J. ii. 332 f.; ThagA. i. 287 f.;
Mhv. xxxi. 5 f.

³ Vin. i. 230 f.; D. ii. 90 f.

⁴ DA. ii. 542; iii. 856.

⁵ v. 431.

Koṭigāma Vagga.—The third chapter of the *Sacca Samyutta* of the *Samyutta Nikāya*.¹ The first sutta was preached at **Koṭigāma**.

¹ S. v. 431-7.

Koṭipabbata.—See **Koṭapabbata**.

Koṭipassāva.—A monastery built by **Dhātusena**.¹ If it be identical with **Koṭipassāvana** (*q.v.*), it was merely restored by Dhātusena.

¹ Cv. xxxviii. 46.

Koṭipassāvana.—A monastery erected by **Mahānāma**.¹ It is probably the same as **Koṭipassāva**.

¹ Cv. xxxvii. 212.

Koṭisanthāra.—In the *Jātakas* mention is made¹ of the Buddha when he wished to address the monks of Jetavana, asking **Ananda** to summon them to the Koṭisanthāra and ordering that a seat be prepared for him at the entrance to the **Gandhakuṭi**. Koṭisanthāra was probably the name given to that part of the Jetavana grounds just outside the Buddha's own apartments. It may have been so called in reference to the fact that **Anāthapiṇḍika** bought the land by spreading on it a crore of *kahā-*

¹ E.g., J. iii. 18; 375, 397; J. iv. 113.

paṇas (*kahāpaṇa-koṭi-santhārena*²). Or the name may have been restricted to the part actually covered by the pieces of money, for we are told³ that the money was not sufficient to cover the whole of the ground. There were buildings in the Koṭisanthāra, the monks living in these buildings being referred to as “*Antokoṭisanthāre vasantā*.”⁴ Koṭisanthāra is generally translated as The Golden Pavement,⁵ which seems to be a wrong rendering.

² J. i. 94.⁴ *E.g.*, J. iv. 113.³ Vin. ii. 159.⁵ *E.g.*, Jāt. *Trs.* iii. 12; iv. 71.

Koṭisimbali Jātaka (No. 412).—A Garuḍa-king seized a Nāga-king, and when the Nāga coiled himself round a banyan-tree the Garuḍa uprooted the banyan and took it with him. He ate the Nāga's fat seated on a *koṭisimbali*-tree, and threw away the banyan and the Nāga's carcass. A bird who was in the banyan-tree left it and took up his abode in the *simbali*. The Bodhisatta, who was a tree-sprite in the *simbali*, trembled at the sight of the tiny bird, because the sprite knew that from the bird's droppings huge trees would spring up and kill the *simbali*. The Garuḍa, seeing the sprite trembling, asked the reason, and on learning it frightened the bird away. It is right to distrust where distrust is proper.

The story was related to five hundred monks who were in danger of being overcome by sinful desires.¹ Cf. the **Pālāsa Jātaka**.

¹ J. iii. 397 ff.

Koṭisimbali-Niraya.—A Niraya where those guilty of misdemeanours, such as adultery, are born.¹

¹ J. v. 275.

Koṭumbara.—A country celebrated for the excellence of its cloth.¹ *v.l.* **Kodumbara**.

¹ J. vi. 51 (also 47), 500, 501; Mil. 2, 331.

Koṭumbariya Thera.—An arahant. Thirty-one kappas ago he gave to Sikkhī Buddha seven flowers wrapped in *koṭumbara*-cloth. Twenty kappas ago he was a king named **Mahānela**.¹ *v.l.* **Koṭumbariya**.

¹ Ap. i. 192.

Koṭṭanāga-pabbata (*v.l.* for **Tobbalanāga-pabbata**¹).

¹ MT. 657.

Koṭṭamālaka.—See **Kuntamālaka**.

Koṭṭha.—The drum of **Narasīha** (*q.v.*), which he gave to **Mānavamma** in order that the latter might induce the people to accompany him in the ships. When they heard the drum they thought it was beaten by **Narasīha** and forthwith went on board.¹

¹ Cv. xlvii. 51.

Koṭṭhabhadda.—A great causeway on the river **Jaggarā**. It was restored by **Parakkamabāhu I.**¹ It was so called because the land on either side of it became, as a result of its construction, studded with granaries full of untrussed rice (*abaddhavīhi*).²

¹ Cv. lxviii. 16.

² *Ibid.*, 31.

Koṭṭhamalaya.—See **Koṭamalaya**.

Koṭṭha(Koṭṭhi)-vāta.—A district in Ceylon in which were the villages of **Piyaṅgalla**¹ and **Devatissa**.²

¹ Mhv. xxx. 29.

² Cv. xlviii. 2.

Koṭṭhasāra.—A village to the east of **Pulattthipura**. It was once the refuge of **Vikkamabāhu II.**¹ and, again, of **Gajabāhu**.² After **Gajabāhu**'s death his ministers took his body to **Koṭṭhasāra**, and the village became the headquarters of **Mānābharana**.³ There was in the village a garrison for mercenary soldiers, specially occupied by the **Keraḷas**, and this garrison once revolted against **Parakkamabāhu I.**⁴

Later, the **Damiḷas**, **Māgha** and **Jayabāhu**, set up a fortification there.⁵ It was evidently a point of strategic importance.

¹ Cv. lxi. 43.

² *Ibid.*, lxx. 355.

³ *Ibid.*, lxxi. 6, 11.

⁴ *Ibid.*, lxxiv. 44.

⁵ *Ibid.*, lxxxiii. 15; see also Cv. *Trs.* i. 229, n. 1.

Koṭṭhāgāma.—A wealthy village given by **Udaya I.** (?) to the temple of the **Vaḍḍhamāna Bodhi**-tree.¹

¹ Cv. xlix. 16.

Koṭṭhita (Koṭṭhika).—See **Mahā Koṭṭhita**.

1. **Koṭṭhita Sutta.**—A conversation between **Mahā Koṭṭhita** and **Sāriputta** as to whether or not anything exists after the passionless ending, without remainder, of the six spheres of contact (*phassāyatanānaṃ asesavirāgaṇirodhā*). The conversation is repeated between **Mahā Koṭṭhita** and **Ānanda**.¹

¹ A. ii. 161 f.

2. **Koṭṭhita Sutta.**—**Mahā Koṭṭhita** asks **Sāriputta** a series of questions as to why the holy life (*brahmacariyā*) is lived by the Blessed One, to all of which **Sāriputta** answers “No.” He then goes on to explain that the purpose of the holy life is the realisation of the four Ariyan truths.¹

¹ A. iv. 382 f.

3. **Koṭṭhita Sutta.**—Three suttas. **Mahā Koṭṭhita** visits the Buddha and asks for a brief statement of the Dhamma. The Buddha answers that desire should be put away for that which is (1) impermanent, (2) Ill, (3) without a self.¹

¹ S. iv. 145 f.

4. **Koṭṭhita Sutta.**—**Koṭṭhita** visits **Sāriputta** at **Isipatana** and asks him which is true: to say that the eye is the bond of objects or that objects are the bond of the eye? **Sāriputta** replies that neither is true: the bond consists in the desire and lust arising from their contact. If two men be yoked one to the other, the bond consists not in either of the men but in the yoke-tie which binds them. If this were not so, the religious life would be purposeless.¹

¹ S. iv. 162 f.

5. **Koṭṭhita Sutta.**—A group of three suttas containing conversations between **Mahā Koṭṭhita** and **Sāriputta** on what constitutes ignorance.¹

¹ S. iii. 175.

Koṇāgamana (Konāgamana).—The twenty-third in the list of the twenty-four Buddhas and the second Buddha to be born in the **Bhaddakappa**. He was born in the **Subhagavatī** Park in **Sobhavatī**, the capital of King **Sobha**, his father being the brahmin **Yaññadatta** and his mother **Uttarā**. He lived in the household for three thousand years, in three palaces, **Tusita**, **Santusita** and **Santuṭṭha**; his chief wife was **Rucigattā** and their son was **Satthavāha**. **Koṇāgamana** left the world on an elephant and practised austerities only for six months, at the end of which time he was given milk-rice by the daughter of the brahmin **Aggisoma** and grass for his seat by the yavapālaka **Tinduka**. His bodhi was an *Udumbara* tree. His first sermon was preached in the Migadāya near **Sudassana-nagara**, at the foot of a *Mahā-sāla* tree. He held only one assembly of his disciples, who numbered thirty thousand. His body was thirty cubits in height. He died in the **Pabbatārāma** at the age of thirty thousand. His relics were scattered. His chief disciples were

Bhīyya and **Uttara** among monks, and **Samuddā** and **Uttarā** among nuns, his constant attendant being **Sotthiya**. His chief patrons were **Ugga** and **Somadeva** among laymen, and **Sīvalā** and **Sāmā** among laywomen. The Bodhisatta was a khattiya named **Pabbata** of **Mithilā**. He held an almsgiving, heard the Buddha preach and joined the Order.¹ The banker **Ugga** built for the Buddha a Saṅghārāma half a league in extent.²

On the day of the Buddha's birth a shower of gold fell all over Jambudīpa, hence he was called **Kaṇakāgamana**, Koṇāgamana being a corrupt form of that word.³

According to the Ceylon Chronicles,⁴ Koṇāgamana visited their Island (then known as **Varadīpa**), with thirty thousand disciples, accepted the **Mahānoma** garden at **Vaḍḍhamāna**, given by King **Samiddha**, and preached the doctrine. At the conclusion of his sermon, thirty thousand people realised the Truth. At the Buddha's wish, the nun **Kantakā-nandā** (*v.l.* **Kanakadattā**) brought to Ceylon a branch of the Bodhi-tree. The Buddha also preached at the **Ratanamāla**, the **Sudassanamāla** and the **Nāgamālaka** and gave his girdle for the people's worship. He left **Mahāsumba** and **Kantakānandā** to look after the new converts.

In Koṇāgamana's time Mount **Vepulla** was known as **Vaṅkaka**, and the people living on the mountain were called **Rohitassā**, their term of life being thirty thousand years.⁵ Koṇāgamana held the *uposatha* once a year.⁶

In the Northern books⁷ Koṇāgamana is called **Kaṇakamuni**, **Koṇākamuni**, and **Kaṇakaparvata**. A **Thūpa**, erected on the spot where Koṇāgamana was born, is thought to have existed down to the time of **Asoka**, who rebuilt it to double its original size and worshipped it in his twentieth year.⁸ Hiouen T'sang⁹ says he saw **thūpas** at Koṇāgamana's birthplace and also at the spot where he met his father after the Enlightenment. Fa Hien¹⁰ saw **thūpas** at the latter place and also at the place of the Buddha's death.

¹ D. i. 7; Bu. xxiv; BuA. 213 ff.; J. i. 42 f. (according to the Jātaka his body was twenty cubits high); Sp. i. 190.

² J. i. 94.

³ BuA. 213-14.

⁴ Dpv. ii. 67; xv. 25, 44, 48; xvii. 9, 17, 73; Mhv. xv. 91-124.

⁵ S. ii. 191.

⁶ DhA. ii. 236.

⁷ *E.g.*, Dvy. 333; Mtu. i. 114; ii. 265 f., 300, 302, 304, 430; iii. 240-7, 330.

⁸ Hultsch: *Inscr. p. of Asoka*, p. 165.

⁹ Beal, *op. cit.*, ii. 19.

¹⁰ *Travels*, p. 36.

Koṇāgamana Sutta.—The thoughts that came to **Koṇāgamana** before his Enlightenment, regarding birth, decay and death.¹

¹ S. ii. 9.

1. **Koṇḍañña**.—The second of the twenty-four Buddhas. After sixteen *asaṅkheyya* and one hundred thousand kappas of *pāramī*, he was born in **Rammavatī**, his father being King **Sunanda** and his mother **Sujātā**. He belonged to the **Koṇḍaññagotta** and his body was twenty-eight cubits in height. For ten thousand years he lived as a layman in three palaces—**Ruci**, **Suruci** and **Subha**¹; his chief wife was **Rucidevī** and his son **Vijitasena**. He left home in a chariot, practised austerities for ten months and was given a meal of milk-rice by **Yasodharā**, daughter of a merchant in **Sunanda**, and grass for his seat by the Ājīvaka **Sunanda**. His bodhi was a *Sālakalyāṇi* tree, and his first sermon was preached to ten crores of monks in the **Devavana** near **Amaravatī**. He held three assemblies of his disciples, the first led by **Subhadda**, the second by **Vijitasena** and the third by **Udena**, all of whom had become arahants. He died at the age of one hundred thousand at **Candārāmā**, and the thūpa erected over his relics was seven leagues in height. His chief disciples were **Bhadda** and **Subhadda** among monks, and **Tissā** and **Upatissā** among nuns, his constant attendant being **Anuruddha**. His chief patrons were **Soṇa** and **Upasoṇa** among laymen and **Nandā** and **Sirimā** among laywomen.

The Bodhisatta was a king, **Vijitāvī** of **Candavatī**. He left his kingdom, joined the Order and was later reborn in the Brahma-world.²

¹ **Rāma**, **Surāmā** and **Subha**, according to BuA.

² Bu. iii.; BuA. 107 ff.; J. i. 30.

2. **Koṇḍañña**.—The name of a *gotta*. It was evidently common to both brahmans and khattiyas, for we find the brahman **Aññāta-Koṇḍañña** (*q.v.*) belonging to it, and elsewhere¹ it is mentioned as a *khattiya-gotta*. Among those mentioned as belonging to the **Koṇḍañña-gotta** are the Buddha **Koṇḍañña** (*q.v.*) (brahmin), **Candakumāra**² (khattiya), **Sarabhaṅga**³ (brahmin), and the three Buddhas **Vipassī**, **Sikhī** and **Vessabhū**, all khattiyas.⁴ In the **Kaccchapa Jātaka**⁵ it is said that tortoises are of the **Kassapa-gotta** and monkeys of the **Koṇḍañña-gotta**, and that between these two classes there is intermarriage.

¹ *E.g.*, VibhA. 464.

² J. vi. 137, 138.

³ J. v. 140, 141, 142.

⁴ D. ii. 3 ff. (see table in Dial. ii. 6),

⁵ J. ii. 360 f.

3. **Koṇḍañña**.—The name of the apprentice in the **Vāruṇī Jātaka** (*q.v.*).

4. **Koṇḍañña**.—See also **Aññāta-Koṇḍañña**, **Vimala-Koṇḍañña** and **Khānu-Koṇḍañña**.

Koṇḍañña Sutta.—**Aññāta-Koṇḍañña** visits the Buddha at **Veḷuvana** after a very long interval (twelve years, says the Commentary),¹ and falling down on the ground kisses the Buddha's feet, uttering his own name, "I am Koṇḍañña, O Blessed One." **Vaṅḡsa**, who is present, having obtained the Buddha's permission, utters verses in praise of Koṇḍañña.²

¹ SA. i. 216.² S. i. 193.

Koṇḍadhāna.—See **Kuṇḍadhāna**.

Koṇḍā.—See **Goṇḍā**.

Koṇḍivāsa.—A district in Ceylon.¹

¹ Cv. i. 30.

Kotalavāpigāma.—A village in Ceylon. A story is told of how the wife of the chief householder in the village was put in bonds by the king's tax-gatherers, under the impression that she was a serving-woman.¹ *v.l.* **Kālavāpigāma**.

¹ VibhA. 441.

Kotumbariya.—See **Koṭumbariya**.

Kotūhalaka.—A poor man of **Addilaraṭṭha**, a previous birth of **Ghosa-kaseṭṭhi** (*q.v.*). His wife was **Kālī** and his son **Kāpi**.¹

¹ DA. i. 317; MA. ii. 539; DhA. i. 169; the DhA. says he was of **Ajitaratṭha**.

Kotthumala.—A hill in the **Māyāratṭha** in Ceylon. The Almsbowl and the Tooth Relic of the Buddha were once buried there by **Vācissara** as a protection from enemies. Later, **Vijayabāhu III**, had them removed to **Jambuddoṇi**.¹

¹ Cv. lxxxi. 18 ff.; see also Cv. *Trs.* ii. 137, n. 1.

Kodhaṅgulikedāra.—A place near **Nālanda** in Ceylon, mentioned in the account of **Parakkamabāhu I's** campaigns against **Gajabāhu**.¹

¹ Cv. lxx. 221.

1. **Kodha Vagga.**—The sixteenth section of the *Duka Nipāta* of the *Āṅuttara Nikāya*.¹

¹ A. i. 95-8.

2. **Kodha Vagga.**—The seventeenth section of the *Dhammapada*.

1. **Kodha Suttā.**—Two suttas on four persons showing regard to wrath, hypocrisy, gain and honour, and on the effect of these four qualities.¹

¹ A. ii. 46.

2. **Kodha Sutta.**—A man who is given to wrath, hypocrisy, gain, and regard for honours, goes to purgatory.¹

¹ A. ii. 84.

1. **Kodhana Sutta.**—A woman who is wrathful is reborn in purgatory.¹

¹ S. iv. 240.

2. **Kodhana Sutta.**—Seven evil things which rivals wish for each other: ugliness, discomfort, failure in enterprises, poverty, disrepute, loss of friends, and inauspicious rebirth.¹

¹ A. iv. 94 f.

Kontadisāvijaya.—A general of **Manābharapa**¹ (*q.v.* 2).

¹ Cv. lxx. 293; see Cv. *Trs.* i. 311, n. 1.

Kontiputta.—See **Tissa-kontiputta.**

Kontimārā.—A river which flowed from the hill **Ārañjara**. Alongside this river ran the road taken by men who were banished by the people of **Sibi**; the road was also taken by **Vessantara** on his way to exile.¹ The river is five leagues from **Suvannagiritāla** and five from **Ārañjara**.²

¹ J. vi. 493.

² *Ibid.*, 514.

Konduruva.—A locality in Ceylon, where **Mānābharapa** (2) once took refuge.¹

¹ Cv. lxxii. 231; see Cv. *Trs.* i. 340, n. 5.

Komāyaputta.—A brahmin; see **Komāyaputta Jātaka.**

Komāyaputta Jātaka (No. 299).—Some ascetics in Himavā failed to take their duties seriously and spent their time in eating and making merry. They had a monkey who provided them with amusement. One day when the ascetics went to the plains for salt and condiments, the Bodhisatta, who had been born as a brahmin ascetic named **Komāyaputta**, occupied their lodging; when the monkey started to play his pranks for him, the Bodhisatta snapped his fingers at him and told him to behave properly, because he lived with ascetics. The monkey there-

upon became virtuous and refused to return to his evil ways, even after the arrival of his former friends.

The story was told at the **Pubbārāma**, in reference to some monks who lived there in the apartments below those of the Buddha, and who were quarrelsome and abusive. At the Buddha's request, **Moggallāna** made their house shake in order to frighten them.¹

¹ J. ii. 447 f.

Komārabhacca (**Komārabhaṇḍa**).—See **Jivaka**.

Komudī.—The full-moon day of the fourth month, **Kattika**, usually found in the phrase *Komudī Catumāsini*.¹ The *Commentary*² says it was so called because then the white water-lily flowered luxuriantly (*kumudāni supupphitāni honti*).

¹ Vin. i. 155, 176 f.; D. i. 47; M. iii. 79, 80; DhA. iii. 461; J. v. 262, etc.

² DA. i. 139.

Komba.—Chief of the umbrella-bearers of **Gajabāhu**. He had a fortress in **Mallavālāna** from which he was dislodged by the Malayarāyara of **Vālikākhetta**. Later he fought a naval battle in **Muttākara**.¹

¹ Cv. lxx. 60 f.

Korakalamba (**Korakalambaka**).—Younger brother of **Kapila**, the chaplain of **Apacara**.¹ See **Kapila** (3).

¹ J. iii. 454 f.

Korakkhatta (**Korakkhattiya**).—A naked ascetic in **Uttarakā**. He bellowed like a dog, walked on all fours, and licked up food with his mouth only. **Sunakkhatta** saw him and greatly admired him, but the Buddha prophesied that Korakkhatta would, in seven days, die of epilepsy and be born among the **Kālakañjakas**. The prophecy proved true, and Sunakkhatta learnt the truth from Korakkhatta's corpse.¹

Buddhaghosa says² that Korakkhattiya was so called because his feet turned inwards (*anto vaṅkapādo*).

¹ D. iii. 6 ff.; J; i. 389 f.

² DA. iii. 819.

Koraṇḍaka Vihāra.—A monastery in Ceylon. The *Visuddhimagga*¹ contains the story of a young monk, nephew of the Elder of the Vihāra, who went to **Rohaṇa** for study; he later returned to the Vihāra, and for

¹ p. 91.

three months was waited on by his parents, but he did not reveal his identity, fearing that his parents would prove an impediment to him.

This monastery was once the residence of an Elder named **Mahā Saṅgharakkhita**.² *v.l.* **Corakaṇḍaka**.

² MT. 606.

1. **Koraṇḍapupphiya Thera**.—An arahant. Ninety-one kappas ago he saw the footprint of the Buddha **Vipassī** and offered to it a *koraṇḍa*-plant in bloom. Fifty-seven kappas ago he was a king named **Vitamala**.¹ He is probably to be identified with **Ramaṇiyavihāri**.²

¹ Ap. i. 206.

² ThagA. i. 116.

2. **Koraṇḍapupphiya Thera**.—An arahant. He was a woodsman in the time of **Tissa** Buddha, and having seen three footprints of the Buddha, he offered to him a flowering *koraṇḍa*-plant. In all subsequent births his skin was the colour of the *koraṇḍa*-flower. The same verses appear in two places in the *Apadāna* with very slight variations.¹ Perhaps these are two distinct persons, because in the *Theragāthā Commentary* the verses appear twice—once under the name of **Sugandha**² and once under that of **Sabbamitta**.³

¹ Ap. ii. 383, 434.

² ThagA. i. 81.

³ *Ibid.*, 270.

Koratiya.—One of the greater Yakkhas who should be invoked by a follower of the Buddha when assailed by evil spirits.¹

¹ D. iii. 204.

Korabya, Koravya, Korabba.—Perhaps the generic name given to the king of the **Kurūs** (*cf.* **Brahmadatta**). Once in the *Jātakas* **Koravya** is given as the name of the king of **Indapatta** in the Kuru country, this king being the father of **Sutasoma**.¹ Elsewhere² **Koravya** appears as a title of **Dhanañjaya**, king of the Kurūs. **Koravya** may also have been used as an adjective, for we find it explained as *Kururattḥavāsika*.³ The **Koravya** king probably belonged to the **Yudhiṭṭhilaḡotta**.⁴ The *Anguttara Nikāya*⁵ mentions a king **Koravya** who owned a large banyan tree named **Suppatiṭṭha**. According to the **Raṭṭhapāla Sutta**,⁶ in the Buddha's day, too, the ruler of Kuru was called **Koravyarājā**, and he owned a park which seems to have been called **Migācira** (*q.v.*). This king was evidently

¹ J. v. 457.

⁴ See J. iv. 361.

² J. ii. 368; iii. 400, 402; v. 59, 61, 65; vi. 256, 268, 273.

⁵ iii. 369 f.

³ *E.g.*, J. vi. 273.

⁶ M. ii. 65; see also Thag. 776. ff.; ThagA. ii. 34; for details see **Raṭṭhapāla**.

interested in religious discussion. **Thullakoṭṭhika** was his capital. The *Avadānaśataka*⁷ speaks of a Kauravya of Thullakoṭṭhika.

⁷ i. 67; ii. 118; see also *Camb. Hist. of India*, i. 121, which refers to a half-mythical Pañcāla king, Kraivya.

Koravyasetṭha.—A title used for **Sutasoma**¹ (*q.v.*).

¹ J. v. 479.

Kola.—See **Koliya**.

Kolakā.—Mentioned in a list of tribes.¹

¹ Ap. ii. 359.

Kolañña, also called **Samāṇa-Kolañña**.—A cakkavatti, king of **Kāliṅga**. He travelled through the air, mounted on his state elephant, but he could not pass over the Bodhi-tree.¹

¹ Mil. 256; *cp.* J. iv. 232, which evidently refers to him, though the name is not given.

Koladāyaka Thera.—An arahant. He was a hermit in the time of **Sikhī** Buddha, and, seeing the Buddha alone, gave him a *kola* (jujube)-fruit.¹ He is probably identical with **Gayā Kassapa**.²

¹ Ap. ii. 397.

² ThagA. i. 417.

Koladdhajana.—An ancient work, a Commentary (probably in Sanskrit?); it was written by a certain minister at the request of the Elder **Pāsādika**.¹

¹ Gv., p. 63, 73.

Kolapatṭana.—A harbour mentioned in the *Milindapañha*¹; it was perhaps on the Koromandel coast.²

¹ p. 359.

² Questions of King Milinda, xlv.

Kolambagāmaka.—A tank built by King **Vasabha**.¹

¹ Mhv. xxxv. 94.

Kolambatittha.—The Pāli equivalent for the modern city of Colombo.¹

¹ Cv. xciv. 1; xcv. 4, 15.

Kolambapura.—The same as **Kolambatittha**.¹

¹ Cv. ci. 27.

Kolambahālaka.—A village in Ceylon, where **Bhalluka** pitched his camp.¹ It is probably identical with **Kolambālaka**,² in which case it was near the **Titthārāma**, in the neighbourhood of the northern gate of **Anurādhapura**. There was also a monastery called **Kolambahalāka** founded by **Sūratissa**, and said to have been near **Raheraka**.³ The **Kolambahālaka-pariveṇa** was the residence of the monk **Dāṭhāvedhaka**.⁴

¹ Mhv. xxv. 80; see also Mhv. *Trs.* 176, | ² Mhv. xxxiii. 42. ³ *Ibid.*, xxi. 5.
n. 2. ⁴ MT. 176.

Kolavāpi.—A tank dedicated by **Silāmeghavaṇṇa** to the stone image in the **Abhayagiri Vihāra**.¹

¹ Cv. xlv. 69.

Kolika, Kolita.—See **Mahāmoggallāna**.

Kolita Vihāra.—A monastery, probably in Ceylon; the residence of **Catunīkāyika Thera**.¹

¹ AA. i. 343.

Kolita Sutta.—**Mahāmoggallāna** tells the monks at **Jetavana** how, when he had entered the Second Jhāna, in his effort to attain to the “Ariyan Silence,” the Buddha appeared to him and exhorted him to persist in it.¹

¹ S. ii. 273.

Kolitagāma.—The village in which **Mahāmoggallāna** (*q.v.*) was born. It was near **Upatissagāma** and not far from **Rājagaha**.¹

¹ See, *e.g.*, SNA. i. 326; DhA. i. 73; Mtu. iii. 56.

Koliyadhītā, Koliyarājadhītā.—See **Suppavāsā**.

Koliyaputta.—An epithet of **Kakudha** (*q.v.*), **Moggallāna**’s attendant.¹

¹ Vin ii. 185; UdA. ii. 8.

Koliyā, Koliyā.—One of the republican clans in the time of the Buddha. The Koliyā owned two chief settlements—one at **Rāmagāma** and the other at **Devadaha**. The Commentaries¹ contain accounts of the origin of the Koliyas. We are told that a king of Benares, named **Rāma**,² suffered from leprosy, and being detested by the women of the court, he left the kingdom to his eldest son and retired into the forest. There, living on woodland leaves and fruits, he soon recovered, and, while

¹ DA. i. 260 f.; SNA. i. 356 f.; A. ii. 558; ThagA. i. 546; also Ap. i. 94.

² The Mtu (i. 353) calls him Kola and explains from this the name of the Koliyas.

wandering about, came across **Piyā**, the eldest of the five daughters of **Okkāka**, she herself being afflicted with leprosy. Rāma, having cured her, married her, and they begot thirty-two sons. With the help of the king of Benares, they built a town in the forest, removing a big *kola*-tree in doing so. The city thereupon came to be called **Kolanagara**, and because the site was discovered on a tiger-track (*vyagghapatha*) it was also called **Vyagghapajjā**. The descendants of the king were known as **Koliyā**. According to the **Kuṇālā Jātaka**,³ when the **Sākyans** wished to abuse the Koliyans, they said that the Koliyans had once "lived like animals in a Kola-tree," as their name signified. The territories of the Sākyans and the Koliyans were adjacent, separated by the river **Rohiṇī**. The khattiyas of both tribes intermarried,⁴ and both claimed relationship with the Buddha. A quarrel once arose between the two tribes regarding the right to the waters of the Rohiṇī, which irrigated the land on both sides, and a bloody feud was averted only by the intervention of the Buddha. In gratitude, each tribe dedicated some of its young men to the membership of the Order, and during the Buddha's stay in the neighbourhood, he lived alternately in **Kapilavatthu** and in **Koliyanagara**.⁵

Attached probably to the Koliyan central authorities, was a special body of officials, presumably police, who wore a distinguishing head-dress with a drooping crest (*Lambacūlakābhaṭṭā*). They bore a bad reputation for extortion and violence.⁶

Besides the places already mentioned, several other townships of the Koliyans, visited by the Buddha or by his disciples, are mentioned in literature—e.g., **Uttara**, the residence of the headman **Pātaliya**⁷; **Sajjana**, residence of **Suppavāsā**⁸; **Sāpūga**, where **Ananda** once stayed⁹; **Kakkarapatta**, where lived **Dighajānu**¹⁰; and **Haliddavasana**, residence of the ascetics **Puṇṇa Koliyaputta** and **Seniya**.¹¹ **Nisabha**,¹² **Kakudha**¹³ (attendant of Moggallāna), and **Kaṅkhā-Revata**¹⁴ (and perhaps **Soṇa Kolivisa**, *q.v.*), were also Koliyans.

After the Buddha's death the Koliyans of **Rāmagāma** claimed and obtained one-eighth of the Buddha's relics, over which they erected a *thūpa*.¹⁵ See also *s.v.* **Suppavāsā**.

³ J. v. 413.

⁴ It is said that once the Koliyan youths carried away many Sākyan maidens while they were bathing, but the Sākyans, regarding the Koliyans as relatives, took no action. (DA. i. 262.)

⁵ For details of this quarrel and its consequences see J. v. 412 ff.; DA. ii. 672 ff.; DhA. iii. 254 ff.

⁶ S. iv. 341.

⁷ *Ibid.*, 340.

⁸ A. ii. 62.

⁹ *Ibid.*, 194.

¹⁰ A. iv. 281.

¹¹ M. i. 387; see also S. v. 115.

¹² ThagA. i. 318.

¹³ SA. i. 89.

¹⁴ Ap. ii. 491.

¹⁵ D. ii. 167; Mhv. xxi. 18, 22 ff.

Koḷa, Koḷanagara.—See **Koḷiya**.

Koḷabhinna.—A river in Ceylon, near **Subhagiri**¹ (Yāpahu).

¹ Cv. xc. 11.

Koḷiyavessa.—See **Soṇa Koḷivisa**.

Koḷuvukkoṭṭa.—A stronghold in South India, once occupied by **Paṇḍiyāṇḍāra**.¹

¹ Cv. lxxvi. 170, 172.

Koḷuvura.—A village in South India.¹

¹ Cv. lxxvi. 129.

Koḷūru.—A district in South India.¹

¹ Cv. lxxvi. 130.

Koṇḍāragāma.—A village in Ceylon where a battle took place between **Mahinda II.** and the three Ādipādas who had risen against him. Mahinda was victorious.¹

¹ Cv. xlv. 121.

1. **Kosambaka.**—Name of a king of **Kosambī**.¹ See also **Kosambika**.

¹ See the **Kaṇhadipāyana Jātaka** (J. iv. 28 f.).

2. **Kosambaka.**—See **Kosambiya**.

Kosambaka Vatthu.—The story of the quarrelsome monks of **Kosambī** (*q.v.*).¹

¹ DhA. i. 44 ff.

Kosambaka Sutta.—See **Kosambiya Sutta**.

Kosambakā.—The monks of **Kosambī** (*q.v.*), who brought about schism in the Order.

Kosambakuṭi.—One of the residences at Jetavana occupied by the Buddha.¹

¹ SNA. ii. 403.

Kosambakkhandha.—The tenth section of the *Mahāvagga* of the *Vinaya Piṭaka*.¹

¹ Vin. i. 334-59.

Kosambika.—Name of a king of **Kosambī**.¹ See also **Kosambaka**.

¹ J. iv. 56.

Kosambika-seṭṭhi.—The banker of **Kosambī**. He adopted **Ghosaka** (*q.v.*), but later, when he had a son of his own, he tried in various ways to kill Ghosaka. All his plans failed, and he developed diarrhoea and died, even his plans of disinheriting Ghosaka having been frustrated by Ghosaka's wife. **Kosambika-seṭṭhi's** slave-woman, who helped in all his nefarious schemes, was called **Kālī**.¹

¹ DhA. i. 174-85.

Kosambiya (Kosambaka) Sutta.—Preached at the **Ghositārāma** in **Kosambī** to the quarrelsome monks of that place. The sutta deals with amity and the six means of promoting it—acts, words and thoughts of goodwill, sharing all things with one's fellow celibates, living the higher life in its entirety, following the doctrine that leads to the destruction of Ill, and introspection, which leads to the realisation of truth.¹ The **Kosambaka Sutta** is given² as an example of a discourse originating from a quarrel.

¹ M. i. 320 ff.; cp. **Upakkilesa Sutta** (M. ii. 152 ff.).

² *E.g.*, in DA. i. 123.

Kosambī.—The capital of the **Vatsas** or **Vamsas**.¹ In the time of the Buddha its king was **Parantapa**, and after him reigned his son **Udena** (*q.v.*).² **Kosambī** was evidently a city of great importance at the time of the Buddha for we find **Ānanda** mentioning it as one of the places suitable for the Buddha's *Parinibbāṇa*.³ It was also the most important halt for traffic coming to **Kosala** and **Magadha** from the south and the west.⁴ The city was thirty leagues by river from Benares,⁵ and the usual route from **Rājagaha** to **Kosambī** was up the river,⁶ though there seems to have been a land route passing through **Anupiya** and **Kosambī** to **Rājagaha**.⁷ In the *Sutta Nipāta*⁸ the whole route is given from **Mahissati** to **Rājagaha**, passing through **Kosambī**, the halting-places mentioned being **Ujjeni**, **Gonaddha**, **Vedisa**, **Vanasavhya**, **Kosambī**, **Sāketa**, **Sāvatti**, **Setavyā**, **Kapilavatthu**, **Kusinārā**, **Pāvā**, **Bhoganagara** and **Vesālī**.

¹ J. iv. 28; vi. 236.

² MA. ii. 740 f.; DhA. i. 164 f.

³ D. ii. 146, 169.

⁴ See, *e.g.*, Vin. i. 277.

⁵ Thus we are told that the fish which swallowed **Bakkula** travelled thirty leagues through the **Yamunā**, from

Kosambī to Benares (AA. i. 170; PsA. 491).

⁶ This was the route taken by **Ānanda** when he went with five hundred others to inflict the higher punishment on **Channa** (Vin. ii. 290).

⁷ See Vin. ii. 184 f.

⁸ vv. 1010-13.

Near Kosambī, by the river, was Udena's park, the **Udakavana**, where Ānanda and **Piṇḍola-Bhāradvāja** preached to the women of Udena's palace on two different occasions.⁹ The Buddha is mentioned as having once stayed in the **Simsapāvana** in Kosambī.¹⁰ **Mahā Kaccāna** lived in a woodland near Kosambī after the holding of the First Council.¹¹

Already in the Buddha's time there were four establishments of the Order in Kosambī—the **Kukkuṭārāma**, the **Ghositārāma**, the **Pāvārika-ambavana** (these being given by three of the most eminent citizens of Kosambī, named respectively, **Kukkuṭa**, **Ghosita** and **Pāvārika**), and the **Badarikārāma**. The Buddha visited Kosambī on several occasions, stopping at one or other of these residences, and several discourses delivered during these visits are recorded in the books.¹²

The Buddha spent his ninth rainy season at Kosambī, and it was on his way there on this occasion that he made a détour to **Kammāssadamma** and was offered in marriage **Māgandiyā**, daughter of the brahmin **Māgandiyā**. The circumstances are narrated in connection with the **Māgandiyā Sutta**. Māgandiyā took the Buddha's refusal as an insult to herself, and, after her marriage to King Udena, tried in various ways to take revenge on the Buddha, and also on Udena's wife **Sāmavati**, who had been the Buddha's follower.¹³

A great schism once arose among the monks in Kosambī. Some monks charged one of their colleagues with having committed an offence, but he refused to acknowledge the charge and, being himself learned in the Vinaya, argued his case and pleaded that the charge be dismissed. The rules were complicated; on the one hand, the monk had broken a rule and was treated as an offender, but on the other, he should not have been so treated if he could not see that he had done wrong. The monk was eventually excommunicated, and this brought about a great dissension. When the matter was reported to the Buddha, he admonished the partisans of both sides and urged them to give up their differences, but they paid no heed, and even blows were exchanged. The people of Kosambī, becoming angry at the monks' behaviour, the quarrel grew apace. The Buddha once more counselled concord, relating to the monks the story of King **Dighiti of Kosala**, but his efforts at reconciliation were of no avail, one of the monks actually asking him to leave them to settle their differences without his interference. In disgust the Buddha left Kosambī and, journeying through **Bālakaloṇakāragāma** and the

⁹ Vin. ii. 290 f.; SNA. ii. 514; J. iv. 375.

¹⁰ S. v. 437.

¹¹ PvA. 141.

¹² For details see under these names. Thomas (*op. cit.*, 115, n. 2) doubts the

authenticity of the stories connected with the Buddha's visits to Kosambī, holding that these stories are of later invention.

¹³ DhA. i. 199 ff.; iii. 193 ff.; iv. 1 ff.; Ud. vii. 10.

Pācīnavamsadaya, retired alone to keep retreat in the **Pārileyayaka** forest. In the meantime the monks of both parties repented, partly owing to the pressure exerted by their lay followers in Kosambī, and, coming to the Buddha at Sāvattthi, they asked his pardon and settled their dispute.¹⁴

The Commentaries give two reasons for the name Kosambī. The more favoured¹⁵ is that the city was so called because it was founded in or near the site of the hermitage once occupied by the sage **Kusumba** (*v.l.* **Kusumbha**). Another explanation is¹⁶ that large and stately margossa-trees (*Kosambarukkhā*) grew in great numbers in and around the city.

Bakkula was the son of a banker in Kosambī.¹⁷ In the Buddha's time there lived near the ferry at Kosambī a powerful Nāga-king, the reincarnation of a former ship's captain. The Nāga was converted by **Sāgata**, who thereby won great fame.¹⁸ **Rujā** was born in a banker's family in Kosambī.¹⁹ **Citta-paṇḍita** was also born there.²⁰ A king, by name **Kosambaka** (*q.v.*), once ruled there.

During the time of the **Vajjian** heresy, when the Vajjian monks of **Vesālī** wished to excommunicate **Yasa Kākaṇḍakaputta**, he went by air to Kosambī, and from there sent messengers to the orthodox monks in the different centres.²¹

It was at Kosambī that the Buddha promulgated a rule forbidding the use of intoxicants by monks.²²

Kosambī is mentioned in the *Samyutta Nikāya*²³ as being "Gaṅgāya nadiyā tire." This is either an error, or here the name Gaṅgā refers not to the Ganges but to the **Yamunā**. Kosambī is identified with the two villages of Kosam on the Jumna, about ninety miles west of Allahabad.²⁴

¹⁴ Vin. i. 337-57; J. iii. 486 ff. (cp. iii. 211 ff.); DhA. i. 44 ff.; SA. ii. 222 f.; the story of the Buddha going into the forest is given in Ud. iv. 5. and in S. iii. 94, but the reason given in these texts is that he found Kosambī uncomfortable owing to the vast number of monks, lay people and heretics. (But see UdA. 248 f., and SA. ii. 222 f.)

¹⁵ *E.g.*, UdA. 248; SNA. 300; MA. i. 535. Epic tradition ascribes the foundation of Kosambī to a Ceṇi prince, while the origin of the Vatsa people is traced to a king of Kāśī (see PHAI. 83, 84).

¹⁶ *E.g.*, MA i. 539; PsA. 413.

¹⁷ MA. ii. 929; AA. i. 170.

¹⁸ *Ibid.*, 179; but see J. i. 360, where the incident is given as happening at **Bhad-davatikā**.

¹⁹ J. vi. 237 f.

²⁰ J. iv. 392.

²¹ Vin. ii. 298; Mhv. iv. 17.

²² Vin. ii. 307.

²³ S. iv. 179; but see AA. i. 170; MA. ii. 929; PsA. 491, all of which indicate that the city was on the Yamunā.

²⁴ CAGI. 448 f.; Vincent Smith places it further south (*J.R.A.S.* 1898, 503 ff.).

Kosambī Jātaka (No. 428).—The introductory story relates how the monks of Kosambī quarrelled and brought about great dissension among

themselves because one of their number had left in a vessel the surplus water for rinsing the mouth. When the Buddha found that he could not induce the monks to live in harmony, he related to them the story of **Dighīti**, king of **Kosala**, and when even that failed to produce the desired effect he uttered ten stanzas, standing poised in mid-air, and went away from Kosambī, leaving the monks to their fate.¹

The Kosambī Jātaka contains only a small portion of the story of Dighīti, scarcely more than an allusion to it. The **Dighīti Kosala Jātaka** (*q.v.*) contains further details, but even when taken together, these two do not make the story complete. The full story is related in the *Vinaya Piṭaka*.²

¹ For details of the quarrel see Kosambī.

² Vin. i. 342 ff.

Kosambī Sutta.—**Saviṭṭha**, staying in the **Ghositārāma** at **Kosambī**, asks **Musīla** about the *Paṭicca-Samuppāda*, and discovers from the answers given that Musīla is an arahant. Saviṭṭha asks **Nārada** the same questions at the latter's own request and receives the same answers; but Nārada declares that he is not an arahant. **Ananda** is also present and joins in the discussion.¹

¹ S. ii. 115 f.

Kosambivāsī-Tissa.—See **Tissa**.

1. **Kosala.**—A Pacceka Buddha, mentioned in a list of names.¹

¹ M. iii. 70; ApA. i. 107.

2. **Kosala.**—A country inhabited by the **Kosalā**, to the north-west of **Magadha** and next to **Kāśī**. It is mentioned second in the list of sixteen **Mahājanapadas**.¹ In the Buddha's time it was a powerful kingdom ruled over by **Pasenadi**, who was succeeded by his son **Viṣṭudabha**. By this time Kāśī was under the subjection of Kosala, for we find that when **Bimbisāra**, king of **Magadha**, married **Kosaladevī**, daughter of **Mahākosalā** and sister of Pasenadi, a village in Kāśī was given as part of the dowry.² Various Jātakas indicate that the struggle between Kāśī and Kosala had been very prolonged.³ Sometimes the Kāśī king would attack Kosala, capture the king and rule over the country. At others the Kosala king would invade Kāśī and annex it to his own territory. Several Kosala kings who succeeded in doing this, are mentioned by name

¹ *E.g.*, A. i. 213; iv. 252, etc.

² J. ii. 237; iv. 342 f.

³ See, *e.g.*, J. ii. 21 f.; iii. 115 f.; 211 f.; v. 316, 425.

—e.g., **Dabbasena**,⁴ **Dīghāvu**,⁵ **Vaṅka**⁶ and **Kaṃsa**; the last being given the special title of “*Bāraṇāsiggāha*,”⁷ probably in recognition of the fact that he completed the conquest of Kāsi. Other kings of Kosala who came in conflict with Benares in one way or another are mentioned—e.g., **Dīghiti**,⁸ **Mallika**,⁹ and **Chatta**.¹⁰ Sometimes the kings of the two countries entered into matrimonial alliances.¹¹ With the capture of Kāsi the power of Kosala increased rapidly, until a struggle between this country and Magadha became inevitable. Bimbisāra’s marriage was probably a political alliance, but it only served to postpone the evil day. Quite soon after his death there were many fierce fights between **Ajātasattu**, his successor, and **Pasenadi**, these fights bringing varying fortunes to the combatants. Once **Ajātasattu** was captured alive, but **Pasenadi** spared his life and gave him his daughter, **Vajirā**, in marriage and for a time all went well.¹² Later, however, after his conquest of the **Licchavis**, **Ajātasattu** seems to have succeeded in establishing his sway in Kosala.¹³ In the sixth century B.C. the Sākya territory of **Kapilavatthu** was subject to Kosala.¹⁴

At the time of the Buddha **Sāvatti** was the capital of Kosala. Next in importance was **Saketa**, which, in ancient days, had sometimes been the capital.¹⁵ There was also **Ayojjhā**, on the banks of the **Sarayu**, which, judging from the *Rāmāyaṇa*, must once have been the chief city; but in the sixth century B.C. it was quite unimportant. The river **Sarayu** divided Kosala into two parts, **Uttara Kosala** and **Dakkhiṇa Kosala**.¹⁶ Other Kosala rivers mentioned in the books are the **Aciravati**¹⁷ and the **Sundarikā**,¹⁸ while among localities spoken of as being in Kosala are **Icehānaṅgala** (A. iii. 30, 341; iv. 340, etc.), **Ukkaṭṭhā** (D. i. 87), **Ekasālā** (S. i. 111), **Opasāda** (M. ii. 164), **Kesaputta** of the **Kālāmas** (A. i. 188), **Caṇḍalakappa** (M. ii. 209), **Toraṇavatthu** (S. iv. 374), **Daṇḍakappa** (A. iii. 402), **Nagaravinda** (M. iii. 290), **Nalākāpāna** (A. v. 122; M. i. 462), **Nālandā** (S. iv. 322), **Paṅkadhā** (A. i. 236), **Venāgapura** (A. i. 180), **Veḷudvāra** (S. v. 352), **Sālā** (M. i. 285, 400; S. v. 227), **Sālāvatika** (D. i. 244), and **Setavya** (D. ii. 316).¹⁹

⁴ J. iii. 13.

⁵ *Ibid.*, 211 f.

⁶ *Ibid.*, 168.

⁷ J. ii. 403; v. 112.

⁸ J. iii. 211 f.; Vin. i. 342 f.

⁹ J. ii. 3.

¹⁰ J. iii. 116.

¹¹ *E.g.*, *ibid.*, 407.

¹² For details see **Ajātasattu**.

¹³ See Vincent Smith, *op. cit.*, 32 f.

¹⁴ The *Sutta Nipāta* (vs. 405) speaks of the Buddha’s birthplace as belonging

to the Kosalans; see also A. i. 276, where **Kapilavatthu** is mentioned as being in Kosala. Elsewhere (M. ii. 124) **Pasenadi** is reported as saying, “*Bhagavā pi Kosalako, aham pi Kosalako.*”

¹⁵ J. iii. 270; Mtu. i. 348.

¹⁶ Law: *Geog.*, p. 6.

¹⁷ D. i. 235.

¹⁸ S. i. 167; SN. p. 97; but see M. i. 39, where the river is called **Bāhukā**.

¹⁹ The Mtu. adds **Droṇavastuka** (iii. 377) and **Mārakaraṇḍa** (i. 317).

The Commentaries²⁰ give a curious explanation of the name Kosalā. It is said that when nothing could make **Mahāpanāda** smile, his father offered a big reward for anyone who could succeed in doing this. People, accordingly, left their work and flocked to the court, but it was not until **Sakka** sent down a celestial actor that Mahāpanāda showed any signs of being amused. When this happened the men returned to their various duties, and on their way home, when meeting their friends, they asked of each other, “*Kacci bho kusalam, kacci bho kusalam.*” The district where this occurred came to be called Kosalā on account of the repetition of the word *kusala*.

The Buddha spent the greater part of his time in Kosala, either in Sāvattthi or in touring in the various parts of the country, and many of the Vinaya rules were formulated in Kosala.²¹ It is said²² that alms were plentiful in Kosala, though, evidently,²³ famines, due to drought, were not unknown. Yet, though woodland tracts were numerous²⁴ where monks could meditate in solitude, the number of monks actually found in Kosala was not large.²⁵ **Bāvarī** himself was a native of Kosala,²⁶ yet he preferred to have his hermitage in **Dakkhiṇāpatha**.

After the Buddha's death, his *unṇaloma* was deposited in a thūpa in Kosala.²⁷ It is said that the measures used in Kosala were larger than those of Magadha—thus one Kosala *pattha* was equal to four Magadha *patthas*.²⁸

Kosala is often mentioned in combination with Kāsi in the compound **Kāsi-Kosala**; Pasenadi was king of Kāsi-Kosala²⁹ (*cf.* **Ariga-Magadha**). See also *s.v.* **Pasenadi**.

²⁰ *E.g.*, SNA. ii. 400 f.; DA. i. 239 f.

²¹ See Vinaya Index, *s.v.* Kosala.

²² SA. i. 221.

²³ See J. i. 329.

²⁴ See, *e.g.*, SA. i. 225.

²⁵ VT. i. 226.

²⁶ SN. v. 976.

²⁷ Bu. xxviii. 9.

²⁸ SNA. ii. 476.

²⁹ *E.g.*, A. v. 59.

Kosala Samyutta.—The third section of the *Samyutta Nikāya*.¹ It contains discourses connected with **Pasenadi Kosala**.

¹ S. i. 68-102.

1. **Kosala Sutta.**—While **Pasenadi** is visiting the Buddha, a messenger arrives and announces the death of **Mallikā**. The king is greatly grieved, but the Buddha consoles him by pointing out how it is impossible to escape old age, decay, disease, destruction.¹

¹ A. iii. 57.

2. **Kosala Sutta.**—Everything changes, even **Pasenadi**, king of **Kāsi-Kosala**, the whole universe, even **Mahā Brahmā** and the devas of the **Ābhassara** world. Instability and change are everywhere; therefore the wise loathe all, having a mind only to attain in this life the *anupā-dāparimibbāna*.¹

¹ A. v. 59 ff.

3. **Kossala Sutta.**—**Pasenadi** visits the Buddha at **Jetavana** after having won a battle, and, falling at the Buddha's feet, shows great humility and does obeisance. When the Buddha asks the reason for such profound homage, the king gives various reasons for his honouring of the Buddha.¹

¹ A. v. 65 ff.

Kosalakā.—The inhabitants of **Kosala**.¹

¹ D. i. 150.

Kosala-devī.—Daughter of **Mahā Kosala** and sister of **Pasenadi**. She was married to **Bimbisāra**, and a village in **Kāsi** was given to her for bath-money as part of her dowry. She was the mother of **Ajātasattu**.¹ When pregnant with him, she was filled with a desire to drink blood from the right knee of her husband, and on learning from the astrologers that this presaged the birth of a patricide, she went to the park—called, on that account, **Maddakucchi** (*q.v.*)—and tried to bring about an abortion, but failed. **Bimbisāra** satisfied her longing. When **Bimbisāra** was imprisoned by **Ajātasattu** she waited upon him, taking him food till she was absolutely prevented from doing so. After his death she died of grief, and **Pasenadi** made war on **Ajātasattu** to avenge her death.²

¹ **Ajātasattu** is called **Videhiputta**. On this see *s.v.* **Ajātasattu**.

² J. ii. 237; 403; iii. 121 f.

Kosalanagara.—See **Sāvatti**.

Kosalabimbavaṇṇanā.—A book containing an account of an image built by **Pasenadi**, king of **Kosala**, and of the merit of building images. The work was probably written about the thirteenth or fourteenth century. Quotations from it are given in the **Saddhammasaṅgaha** (*q.v.*).

Kosalarañño-parājaya Vatthu.—The story of **Pasenadi** and of his great discomfiture and disgust on being defeated three times by **Ajātasattu**.¹

¹ DhA. iii. 259 f.

Kosalarājā.—See **Pasenadi**.

Kosalavihāri Thera.—An arahant. He was born in **Vesāli**, and was one of those who heard the Buddha preach when he came to quieten the panic which arose there, as recorded in the **Ratana Sutta** (*q.v.*). After the sermon Kosalavihāri left the world. At the conclusion of his novitiate he dwelt in a forest near a village in **Kosala**. A lay adherent seeing him camping under a tree built for him a small hut, and there the therā attained arahantship. He acquired his name from having dwelt long in Kosala.¹

In the time of **Padumuttara** Buddha he was an ascetic in Himavā and gave the Buddha some tuberous roots. Fifty-four kappas ago he was a king named **Sumekhalisama**. He is evidently to be identified with **Billālidāyaka** of the *Apadāna*.²

¹ Thag. 59; ThagA. i. 134 f.

² Ap. i. 145.

Kosalā.—See **Kosala**.

1. **Kosika, Kosiya.**—A rock near Himavā where **Nārada Kassapa** had a hermitage.¹

¹ Ap. ii. 381.

2. **Kosika.**—A Pacceka Buddha. He once lived in **Cittakūṭa**, and **Ukkāsatika**, in a previous birth, seeing him wandering about Himavā, lit round him at night one hundred torches and gave him alms.¹

¹ Ap. ii. 414.

3. **Kosika.**—A king who was destroyed with his subjects for having insulted a sage.¹

¹ ThagA. i. 368.

Kosikī.—A river, probably a branch of the Ganges. It flowed from Himavā, and on its bank was a mango-grove three leagues in extent.¹

¹ J. v. 2, 5, 6.

Kosināarakā.—Inhabitants of **Kusinārā**.¹

¹ *E.g.*, Vin. i. 247; AA. ii. 637.

1. **Kosiya, Kosiyagotta.**—The name of a brahmin clan. In the *Pācittiya*¹ it is given as one of the lower *gottas*. Among those mentioned as belonging to this gotta are the brahmin **Kevaṭṭa**,² the brahmin who

¹ Vin. iv. 8; but it is also Sakka's gotta, and is therefore generally regarded as a high one (see, *e.g.*, Thag. 415; ThagA. i. 452).

² J. vi. 418 f.

was the father of **Soṇa Kumāra** (the Bodhisatta³), **Bhaddākāpilāni**, born in **Sāgala**,⁴ and the banker who came to be known as **Macechariya-Kosiya** (*q.v.*). **Kāṭiyāna's** father was a Kosiyan, but he married a woman of the **Kāṭiyāna** family.⁵ The **Bhūridatta Jātaka**⁶ mentions a sage **Kosiya**, who taught **Ālambāyana** the Nāga-spell. The scholiast says he belonged to the Kosiya-gotta. The **Sālikedāra Jātaka**⁷ mentions a brahmin of **Sālinḍiya**, called Kosiya-gotta, probably for the same reason. The **Kosiya Jātaka**⁸ speaks of a **Kosiyabrāhmaṇi**. All these are either addressed or spoken of as Kosiya in their different contexts. The name Kosiya is also used twice in speaking of **Sakka**—once by the Buddha,⁹ once by **Mahā Moggallāna**¹⁰—and again by **Guttila**¹¹ and by **Mahā Kassapa**.¹² The name means “belonging to the Kuśika family.” It is once used of Indra in the Ṛg Veda, in what exact sense is not known. Rhys Davids¹³ suggests that perhaps we have here a survival from the time when Indra was only the god of a Kuśika clan.

The word Kosiya¹⁴ means “Owl,” and is probably one of the several clan names which are also names of animals (*cf.* **Vaccha**).

³ J. v. 319 ff.

⁴ AA. i. 99; ThigA. 68; SA ii. 144.

⁵ ThagA. i. 452.

⁶ J. vi. 181; Mtu. ii. 49.

⁷ J. iv. 278 f.

⁸ J. i. 465 f.

⁹ D. ii. 270.

¹⁰ M. i. 252.

¹¹ J. ii. 252.

¹² Ud. iii. 7; UdA. 200; DhA. i. 429.

¹³ Dial. ii. 296 f.; see also Dvy. 632; Mtu. iii. 200, 202, 315, 403.

¹⁴ See, *e.g.*, J. ii. 208.

2. Kosiya.—See **Macehari-Kosiya**.

3. **Kosiya Thera**.—An arahant. He belonged to a brahmin family in **Magadha** and was called by his gotta-name. He often listened to the preaching of **Sāriputta** and, joining the Order, in due course won arahantship. He was a gate-keeper of **Bandhumatī** and in the time of **Vipassī** Buddha gave to the Buddha a piece of sugar-cane.¹ He is probably identical with **Ucchukaṇḍika** of the *Apadāna*.²

¹ Thag. 370-4; ThagA. i. 431 f.

² Ap. ii. 393.

4. Kosiya.—See **Kosika** (1).

5. Kosiya.—See **Nanda Māṇava**.

1. **Kosiya Jātaka** (No. 130).—A brahmin of Benares had a bad wife who lay in bed by day feigning sickness and spent her nights in enjoyment. The husband worked hard to supply her with dainties, and, in consequence, could not visit his teacher who was the Bodhisatta. When

the latter discovered the truth, he advised the brahmin to prepare a mess of cow-dung and other things and to insist that his wife should either swallow this medicine or get up and work. She then knew that her shamming was discovered and abandoned her evil ways.

The story was told to a brahmin of **Sāvatti**, a pious follower of the Buddha, whose wife behaved in a similar way. The Buddha told him this story of the past and asked him to try the same remedy, for, he said, the brahmin and his wife were identical with the couple of the story.¹

In the *atītavatthu* the woman is addressed as “Kosiyā.” The scholiast² adds that she belonged to the **Kosiyagotta**.

¹ J. i. 463 f.

² *Ibid.*, 465.

2. **Kosiyā Jātaka** (No. 226).—The king of Benares, making war at an unseasonable time while camping in the park, saw an owl (*kosiyā*) being attacked by crows. The king asked his minister the reason for this; the minister, being the Bodhisatta, said the owl had left his hiding-place too early—that is, before sunset.

The story was told to **Pasenadi**, who visited **Jetavana** on his way to quell a border rising; the time was unsuitable for such an enterprise.¹

¹ J. ii. 208 f.

3. **Kosiyā Jātaka** (No. 470).—Given under the **Sudhābhojana Jātaka** (*q.v.*).

1. **Kosiyā Vagga**.—The second chapter of the *Tika Nipāta* of the *Jātaka Commentary*.¹

¹ J. ii. 321-54.

2. **Kosiyā Vagga**.—The second section of the *Nissaggiya* of the *Vinaya Piṭaka*.¹

¹ Vin. iii. 224-42; *ibid.*, v. 10 f.

Kosiyaputta.—An arahant. He is mentioned in a list of theras who handed down the *Abhidhamma* up to the Third Council.¹

¹ DhsA., p. 32.

Kosiyā.—The wicked wife of the **Kosiyā Jātaka** 1 (*q.v.*).

Kosiyāyana.—A brahmin of **Kāsi**, his wife being called **Kosiyāyāni**. Their story is given in the **Rādha Jātaka**.¹

¹ J. i. 495 f.

Kosumbaphaliya Thera.—An arahant. Thirty-one kappas ago he saw the Buddha **Sikhī** and gave him a *kosumba*-fruit.¹

He is evidently identical with **Usabha Thera**.²

¹ Ap. ii. 449.

² ThagA. i. 320.

Kohāla.—A tank in Ceylon, built by **Vasabha**.¹ It was near **Mahā-titthapaṭṭana**.²

¹ Mhv. xxxv. 95.

² Mṭ. 653.

Kohombagāma.—A village near **Pulatthipura**, where a battle took place between the forces of **Gajabāhu** and those of **Parakkamabāhu I**.¹

¹ Cv. lxx. 320.

Kyānagāma.—A village in the Malaya country, not far from **Pulatthipura**. **Laṅkādhikāri Kitti** once encamped there,¹ and **Parakkamabāhu I** went there disguised as a musician.²

¹ Cv. lxx. 283, 300; lxxii. 207.

² *Ibid.*, 264.

Kh

Khaggavisāna Sutta.—The third sutta of the *Uraga Vagga* of the *Sutta Nipāta*,¹ consisting of forty-one stanzas, each of which ends with the refrain: “*eko care khaggavisānakappo*.” The *Commentary*² divides the sutta into four vaggas and gives each a separate name (except the first), the name being generally derived from the first word of the stanza. It is said that the Buddha preached the Khaggavisāna Sutta in response to a question asked of him by **Ānanda** regarding the attainment of Enlightenment by Pacceka Buddhas; the Buddha gave details of their *abhinīhara* and *patthanā*, and illustrated them by reciting to Ānanda stanzas which had been uttered by Pacceka Buddhas of old on various occasions and at different periods as their pæans of joy (*udāna*).

Buddhaghosa³ gives the life-story of each of the Pacceka Buddhas whose stanzas are included in this sutta. It is, however, only in the case of a few Pacceka Buddhas that the actual names are given—*e.g.*, **Brahmadatta** (v. 33), **Anitthigandha** (36), **Mahāpaduma** (39), **Ekavajjika-Brahmadatta** (40), **Ekaputtika-Brahmadatta** (41), **Cātumāsika-Brahmadatta** (44, 64), **Sītāluka-Brahmadatta** (52), **Suta-Brahmadatta** (58), **Vibhūsaka-Brahmadatta** (59), **Pādalola-Brahmadatta** (61), **Anivatta-Brahmadatta** (62), **Cakkhulola-Brahmadatta** (63), and **Mātaṅga** (74).

¹ SN. vv. 35-75.

² SNA. i. 46 ff.

³ *Ibid.*

The rest are described as "the king of Benares," or "the son of the king," etc.

The sutta is commented on in the *Culla-Niddesa*,⁴ in addition to those of the *Parāyanavagga*, an evidence of the fact that, when the *Culla-Niddesa* was composed, this was probably regarded as an independent sutta, not belonging to any particular group such as the *Uragavagga*, and that the comments on it were written at a time prior to the composition of the *Sutta Nipāta* as an anthology in its present form. This view is further strengthened by the fact that its mixed Sanskrit version in the *Mahāvastu*⁵ is not placed in any definite group. According to the *Mahāvastu*, the Pratyeka Buddhas, five hundred in number, were living in Rṣipatana near Benares, and when they heard from the **Suddhāvāsa** devas of the approach of the Buddha in twelve years, they disappeared from Rṣipatana, each repeating one of the verses of the sutta.

The *Apadāna*⁶ includes the stanzas of the Khaggavisāna Sutta in its chapter called the *Pacceka-buddhāpadāna* and prefaces them with several introductory stanzas. A few stanzas are also added at the end by way of conclusion. In its exegesis the *Apadāna Commentary*⁷ gives the names of several Pacceka Buddhas. They are, however, different from those given by Buddhaghosa, and correspond more nearly to those mentioned in the **Isigili Sutta**.

⁴ pp. 56 ff.

⁵ i. 357 f.

⁶ i. 7 ff.

⁷ ApA. i. 106 f.

Khajjakadāyaka Thera.—An arahant. Ninety-two kappas ago he gave a ripe *panasa*-fruit, with a coconut, to the Buddha **Tissa**; and thirteen kappas ago he was a king named **Indasoma**.¹ He is probably identical with **Setuccha Thera**.²

¹ Ap. i. 182.

² ThagA. i. 206 f.

Khajjaniya Vagga.—The eighth chapter of the *Khandha Saṃyutta* of the *Saṃyutta Nikāya*.¹

¹ S. iii. 81-105.

Khajjaniya Sutta.—The well-taught Ariyan disciple, remembering his past lives, realises how, in the past, he has been a prey to the body, feelings, perception, activities and consciousness; how he is still their prey, and will be so in the future, too, if he be enamoured of them. Thus realising, he conceives disgust for the body, etc., is repelled by them, and obtains release from them. He thereby attains freedom and becomes aware that he is free.¹

¹ S. iii. 86-91; this sutta is wrongly titled *Siha*. in the *Saṃyutta text*; see KS. iii. 72, n. 3.

The sutta was also preached by **Mahinda** in the **Nandana** grove on the fifth day of his visit to Ceylon.²

In the *Vibhaṅga Commentary*³ the sutta is referred to as the **Khajjanīyapariyāya**.

² Mhv. xv. 195.

³ VibhA. 32.

Khajjanīya-pariyāya.—See **Khajjanīya Sutta**.

Khajjūrakavaḍḍhamāna.—A tank in Ceylon.¹

¹ Cv. lxvii. 39.

Khajjotanadī.—A river in Ceylon, tributary of the **Mahāvāluka-nadī**. Over it **Devappatirāja** built a bridge of thirty cubits.¹

¹ Cv. lxxxvi. 22; see also Cv. Trs. ii. 173, n. 3.

Khajjopanaka Jātaka (No. 364).—See **Khajjopanaka-Pañha**.

Khajjopanaka-Pañha.—When, as a result of the conspiracy of **Senaka** and the other ministers of **Vedeha**, **Mahosadha** was compelled to flee from the Court and live as a potter outside the city gates, the devatā of the king's parasol, wishing to see him reinstated, appeared to the king and put to him several questions. The king consulted **Senaka** and his colleagues, but they could find no solution. The deity appeared again to him and said he was like a man who, wanting a fire, blows a firefly, crumbling over it cow-dung and grass, or, wanting milk, milks the cow's horn. She then threatened the king with death if her questions were not answered. In despair, the king sent for **Mahosadha**.¹

It is evidently this story which is mentioned elsewhere² as a separate **Jātaka**, but no details are given, and the reader is referred to the **Khajjopanaka-Pañha**.

¹ J. vi. 371 f.

² J. iii. 197.

Khañjadeva.—One of the ten chief warriors of **Duṭṭhagāmaṇi**. He was the youngest son of **Abhaya**, a householder of **Mahisadoṇika** in the **Nakulanaga** district. His name was **Deva**, but because of a slight limp he came to be known as **Khañjadeva**. When out hunting with the villagers, he would chase and catch buffaloes, grasp their leg with his hand, whirl them round his head and dash them on the ground, breaking their bones. **Kākavaṇṇatissa**, hearing of this, caused him to be brought to the court. Later, **Khañjadeva** took part in **Duṭṭhagāmaṇi**'s campaigns.¹

¹ Mhv. xxiii. 3, 78 ff.

Khaṇṭikakhipa.—See **Nāgita** (2).

Khaṇḍa.—The chief disciple of **Vipassī** Buddha,¹ whose step-brother he was. The Buddha preached his first sermon to Khaṇḍa and his friend **Tissa**, the chaplain's son, in the Deer Park at **Khema**. Later, Khaṇḍa became the Buddha's chief disciple² **Ekasañña**, in a previous birth, once gave alms to Khaṇḍa.³

¹ D. ii. 11, 40; Bu. xx. 28; J. i. 41. ² BuA. 196; AA. i. 80; DA. ii. 416; see also 457.

³ Ap. i. 121.

Khaṇḍakavittika.—A village in Ceylon. The birthplace of **Sūra-nimila**.¹

¹ Mhv. xxiii. 19.

Khaṇḍacela.—A monastery (probably in Ceylon), the residence of **Padhāniya Thera**. While the Elder was once listening to the **Ariya-vamsa** in the **Kaṇikārapadhānaghara** in the monastery, he was bitten by a snake, but bearing the pain in silence, concentrated his mind on the sermon. The poison sank to earth and he became an arahant.¹

¹ MA. i. 65.

Khaṇḍadeva.—A monk. He had been a disciple of the Buddha and was born in the **Aviha** Brahma-world, where he attained to arahantship at the moment of his birth. He is mentioned with six others, all in like circumstances, by **Ghaṭikāra**, on the occasion of a visit he paid to the Buddha.¹

¹ S. i. 35, 60; ThigA. 222.

Khaṇḍadeviyāputta.—A monk, one of the associates of **Devadatta**, mentioned with **Kokālika**, **Kaṭamoraka Tissa** and **Samuddadatta**. They helped Devadatta in his attempt to cause a rift in the Saṅgha.¹ Khaṇḍadeviyāputta defended Devadatta when others blamed him² and was held in great esteem by **Thullanandā**.³ The *Khuddakapāṭha Commentary*⁴ mentions him in a list of wicked persons, together with those mentioned above, **Ciñcamāṇavikā**, and the brother of **Dīghaviddassa**.

¹ Vin. ii. 196; iii. 171.

² *Ibid.*, iii. 174.

³ *Ibid.*, iii. 66; iv. 335.

⁴ KhpA. 126.

Khaṇḍaphuḷliya Thera.—An arahant. Ninety-two kappas ago he saw the thūpa of **Phussa** Buddha destroyed by elephants and overgrown with trees. He cleared it and restored it. Seventy-seven kappas ago he became king sixteen times under the name of **Jitasena**.¹

¹ Ap. i. 198.

Khaṇḍarāja.—A monastery in Ceylon, built by **Upatissa II.**¹

¹ Cv. xxxvii. 186.

Khaṇḍavagga.—A district in **Rohaṇa**. The forces of the enemies of **Parakkamabāhu I.** once encamped there.¹

¹ Cv. lxxv. 119-23.

Khaṇḍasīmā.—A sacred space in **Pulatthipura** included in the *sīmā* marked out for the Saṅgha by **Parakkamabāhu I.**¹

¹ Cv. lxxviii. 68; see also Cv. *Trs.* ii. 110, n. 5.

Khaṇḍasumana Thera.—An arahant. He was born in **Pāvā** in the family of a **Malla** chieftain, and was called **Khaṇḍasumana** because, on his birthday, molasses and jasmine appeared in his house. Having heard the Buddha preach in **Cunda's** mango-grove at **Pāvā**, he entered the Order and became an arahant.

In the past he had built a railing of sandalwood round the *thūpa* of **Padumuttara** Buddha. In the time of **Kassapa** Buddha he was unable to get any flowers, the king having bought them all for his offerings; he therefore bought a *khaṇḍasumana*-flower at a great price and offered it at the *thūpa* of the Buddha.¹

He is probably identical with **Saparivāriya Thera** of the *Apadāna*.² His *Apadāna*-verses are almost the same as those attributed to **Nandiya Thera**.³

¹ Thag. 96; ThagA. i. 198.

² Ap. i. 172.

³ See ThagA. i. 82.

Khaṇḍahāla.—A brahmin; a former birth of **Devadatta**. See the **Khaṇḍahāla Jātaka**.

Khaṇḍahāla Jātaka (No. 542).—**Khaṇḍahāla** was the chaplain of King **Ekarājā** of **Pupphavati**. The chaplain took bribes, and the king's son, **Candakumāra**, having been told of this, once righted a wrong decision, thereby winning the applause of the people. The king appointed him judge, and **Khaṇḍahāla** vowed vengeance. Later the king, having dreamed of heaven, asked **Khaṇḍahāla** the way thither; the chaplain replied that the way lay through a sacrifice in which all the king's sons, his queens, his merchant princes, and his most treasured possessions should be offered. **Khaṇḍahāla** hoped thereby to bring about the death of **Candakumāra**. **Ekarājā** accepted the suggestion and made all preparations for the sacrifice. Several times the king wavered in his resolve, being interceded with by his parents, **Canda** and

his wives, and the people. Khaṇḍahāla goaded him on, but at the moment when the sword was about to descend on the neck of Candakumāra, the latter's wife, **Candā**, daughter of the Pañcāla king, made an "act of truth," and **Sakka** appeared, brandishing a thunderbolt. Canda was saved, the crowd killed Khaṇḍahāla, and would have killed the king too but for the intervention of Sakka. The king was made an outcast and banished from the city, and Candakumāra, now the crowned king, supplied all his wants.¹

Khaṇḍahāla is identified with **Devadatta**, Candā with **Rāhulamātā**, and Candakumāra with the Bodhisatta.

The story was told in reference to Devadatta's attempts to kill the Buddha by engaging the services of archers to shoot him.

The story is referred to as an example of a husband being saved by the virtue of his wife,² and also of one instance of Devadatta having greater power than the Bodhisatta.³

The Jātaka is sometimes called the **Candakumāra Jātaka**.

¹ J. vi. 129-57; the story is also found in the *Cariyāpiṭaka* as the **Candakumāra-cariyā**.

² J. iv. 47.

³ Mil. 203.

Khaṇḍigāma.—A village in Ceylon. It contained a narrow pass where a battle took place between **Gajabāhu** and **Laṅkāpura**, in which the former was defeated. Later, the Adhikārin **Nātha** suffered defeat in the same place.¹

¹ Cv. lxx. 216-81, 298; see also Cv. *T's*. i. 305, n. 6.

1. **Khata Sutta**.—A man who praises and blames without scrutiny, who shows appreciation or displeasure without testing the object thereof—such a one carries with him an uprooted, lifeless self. Not so the man who has the opposite qualities.¹

¹ A. ii. 2 f.

2. **Khata Sutta**.—A man guilty of wrong conduct towards mother, father, the Tathāgata or a Tathāgata's followers is possessed of an uprooted, lifeless self.¹

¹ A. ii. 4 f.

1. **Khattiya Sutta**.—A conversation between a *devatā* and the Buddha regarding the four best things of the world—best of bipeds, quadrupeds, of wives, and of sons.¹

¹ S. i. 6.

2. **Khattiya Sutta.**—A conversation between **Jāṇussoṇi** and the Buddha on the ends of their efforts as envisaged by khattiyas, brahmanas, householders, women, thieves and recluses.¹

¹ A. iii. 362 f.

Khattiyānī or Velāmikā.—Chief of the eighty-four thousand women who waited on the Bodhisatta when he was once a mighty king of **Kusāvati**¹ (named **Mahāsudassana**).

¹ S. iii. 146; but see D. ii. 188.

Khadira Sutta.—It is just as impossible to destroy *dukkha* without realising the Four Noble Truths as it is to make a leaf-basket of acacia leaves, etc., or to fetch water in such a basket, or to use the leaves for a fan.¹

¹ S. v. 438.

Khadirangaṇi.—A village in Ceylon. **Kitti** (afterwards **Vijayabāhu I.**) once occupied a stronghold in the village and fought a successful battle near by.¹

¹ Cv. lvii. 72; lviii. 36.

Khadiraṅgāra Jātaka (No. 40).—Once the Bodhisatta was Treasurer of Benares, and a Pacceka Buddha, rising from a seven days' *samāpatti*, came to him at meal time. The Bodhisatta sent him some food, but **Māra** created a pit of glowing *khadira*-embers between the Pacceka Buddha and the Treasurer's house. When the Treasurer heard of this, he took the bowl of food himself and stepped into the pit, ready to die rather than to have his alms-giving thwarted. A lotus sprang up to receive his foot, the pit vanished, and **Māra**, discomfited, vanished.

The story was related to **Anāthapiṇḍika**.

A *devatā*, who lived in the upper storey of his palace, had to come with her children down to the ground floor whenever the Buddha visited Anāthapiṇḍika. She tried to check the merchant's munificence by talking to his manager and his eldest son, but all in vain. At last, when as a result of his extreme piety Anāthapiṇḍika's wealth was exhausted, the *devatā* ventured to approach him and warn him of his impending ruin if he did not take heed. He ordered her out of the house, and she had, perforce, to obey. In despair she sought the aid of **Sakka**, who suggested that she should recover for the merchant all his debts, and reveal to him his hidden treasure which had been lost sight of. She did so, but Anāthapiṇḍika, before consenting to pardon her, took her

to the Buddha, who then related this Jātaka. The **Velāmaka Sutta** was also preached on this occasion.¹ For a continuation of the story see the **Siri Jātaka**.

According to the *Dhammapada Commentary*² the Khadiraṅgāra Jākata was preached in reference to the two friends **Sirigutta** and **Gharadinna**. It is said³ that at the preaching of the Jātaka eighty-four thousand beings realised the Truth.

¹ J. i. 226-34; see also the Visayha Jātaka.

² DhA. i. 447.

³ AA. i. 57.

Khadiravaniya.—The name of the Bodhisatta when he was once born as a bird in a *khadira*-wood. See the **Kandagalaka Jātaka**.¹

¹ J. ii. 162 f.

Khadiravaniya-Revata.—See **Revata**.

Khadirāvaḷi Vihāra.—A monastery in **Rohana**. **Dappula I.** built it and offered it to the presiding deity of the place (probably **Skanda**).¹

¹ Cv. xlv. 55; see also Cv. *Trs.* i. 94, n. 3.

Khantivanna Jātaka (No. 225)—A courtier of Brahmadata, king of Benares, started an intrigue in the king's harem, and a servant of the courtier did likewise in his master's house. When the courtier brought the servant to the king, the king advised the master to be patient, as good servants were rare, and, said the king, he knew of a courtier who had acted in the same way, but his king did not wish to lose him.

The story was related to the king of Kosala, who had been made a cuckold by one of his young and zealous courtiers.¹

¹ J. ii. 206 f.

Khantī Sutta.—See **Vepacitti Sutta**.

Khantivādi.—The title of the ascetic of the **Khantivādi Jātaka** (*q.v.*).

Khantivādi Jātaka (No. 313).—The Bodhisatta, under the name of **Kuṇḍaka**, was once born in a very rich family of **Kāśī**. After the death of his parents he gave away his immense wealth in charity and became an ascetic in the Himālaya. Returning later to Kāśī, he dwelt in the royal park, being tended by the commander-in-chief. One day **Kalābu**, king of Benares, visited the park with his harem and, falling into a drunken sleep, left the women to their own devices; they, wandering

about and meeting the ascetic, asked him to preach to them. When the king woke he sought his women, and seeing the ascetic and being told that he had been preaching on patience (*khanti*), he gave orders that the ascetic's own patience be tested. The ascetic was subjected to various forms of ill-treatment until, becoming more and more angry at his composure, the king gave orders for him to be tortured by the cutting off of his limbs. As the king left the park the earth opened and he was swallowed in **Avici**. The commander-in-chief, hearing what had happened, hurried off to the ascetic to ask forgiveness. The ascetic declared that he bore no malice, and died of his injuries with a blessing to the king on his lips. It is told by some that he went back to the Himālaya.

The story was related at **Jetavana** in reference to a wrathful monk.¹ Kalābu was **Devadatta** and the commander-in-chief, **Sāriputta**.

The Jātaka is frequently mentioned as an example of supreme forgiveness, the ascetic being referred to as *Khantivādi*.² The Jātaka further illustrates how a man's anger can grow towards an unoffending victim,³ and how an angry man loses all his prosperity.⁴

J. iii. 39-43.

³ J. iv. 11.

E.g., DhA. i. 126; KhpA. 149; J. i. 46;

⁴ J. v. 113, 119.

iii. 178; vi. 257; BuA. 51.

Khanda.—Name of a god, the Pāli equivalent of the Sanskrit Skanda, mentioned with Siva in the *Udāna Commentary*.¹

¹ UdA. 351.

1. **Khandha Sutta**.—The four *satipaṭṭhānas* must be developed in order to destroy the five *upādānakkhandas*.¹

¹ A. iv. 458 f.

2. **Khandha Sutta**.—The four kinds of recluses—*Samaṇa-m-acala*, *Samaṇapupphārika*, *Samaṇapaduma*, and *Samaṇasukhumāla*—in reference to the contemplation of the five *upādānakkhandas*.¹

¹ A. ii. 90 f.

3. **Khandha Sutta**.—Preached to **Rāhula**. The *khandhas* are fleeting, unhappy, and have, therefore, no *attā*.¹

¹ S. ii. 249, 252.

4. **Khandha Sutta**.—The Four Noble Truths in respect to the five *upādānakkhandas*.¹

¹ S. v. 425.

Khandhakā.—The name given to a portion of the *Vinaya Piṭaka*. This is generally further divided into two parts, the **Mahāvagga** and the **Cullavagga**. It contains an attempt to give a coherent picture of the whole legal life of the Saṅgha, with detailed and connected accounts of the admission thereto, the ceremony of the uposatha, the annually recurring observances connected with the rainy season, etc. An account is given, in the case of each regulation, of the occasion on which it was formulated by the Buddha. The separate chapters are arranged in chronological order, and are intended to present a connected account of ecclesiastical history from the time of the Enlightenment of the Buddha down to that of the Second Council, convened one hundred years after the death of the Buddha.¹ In many ways the Khandhakā resemble the *Sutta Vibhaṅga* of the Vinaya, but while in the case of the Vibhaṅga the stories were added later to an original basis of regulations, the *Pātimokkha*, in that of the Khandhakā the regulations and the stories were contemporary.

The Khandhakas consist of eighty *bhāṇavāras*,² and are divided into twenty-two chapters, ten in the Mahāvagga and twelve in the Cullavagga. Each chapter is called a *khandhaka*. Thus, the first chapter is the Mahākhandaka; the second, the Uposathakhandhaka, and so on.

¹ See Oldenberg, *Vinaya Piṭaka* I., Intro., xxii. f.; Law, *Pāli Lit.*, i. 14 f.

² DA. i. 13.

Khandha Paritta.—One of the Parittas included in the collection of Parittas.¹ The text of this Paritta is given in the Aṅguttara Nikāya² as **Ahinda Sutta**.

¹ Mil. 150.

² ii. 72 f.; it is also found at Vin. ii. 109 f.; see also Khandhavatta Jātaka.

Khandha Vagga.—The third book of the *Saṃyutta Nikāya*. It consists of thirteen chapters (*Saṃyuttas*). In Burma a special *ṭīkā* was written on this section.¹

¹ Bode, *op. cit.*, 103.

Khandha Saṃyutta.—The twenty-second chapter of the *Saṃyutta Nikāya* and the first chapter of the *Khandha Vagga*. It consists of one hundred and fifty suttas, divided into three sections. The chapter deals mainly with the five *khandhas* or constituent elements.¹

¹ S. iii. 1-188.

Khandhaka Thūpa.—A cetiya (probably in the **Cetiyaṭṭhapa**). King **Lañjaka Tissa** caused a mantling of stone to be made for it.¹

¹ Mhv. xxxiii. 25.

v.l. **Kaṭṭhaka**, **Katthaka**, **Kanthaka Thūpa**, **Kaṇṭaka Thūpa**. See also **Katthaka**.

Khandhapura.—The Pāli name for Myein Zaing in Burma.¹

¹ Bode, *op. cit.*, 40.

Khandhavatta Jātaka (No. 203).—The Bodhisatta was once born in Kāsi, and later became an ascetic. On it being reported to him that many ascetics died of snake-bite, he gathered them together and taught them how, by cultivating love for the four royal races of snakes—the **Virūpakkhas**, the **Erāpattas**, the **Chabbyāputtas**, and the **Kaṇhagotamas**—they could prevent themselves from ever being bitten by any creature.

The story was told in reference to a monk who died of snake-bite.¹

¹ J. ii. 144 ff.; cf. Vin. ii. 109 f. The story is evidently an expansion of the *Khanda Paritta*.

1. **Khandhā Sutta**.—The five *khandhas* and the five *upādānakkhandhas*.¹

¹ S. iii. 47.

2. **Khandhā Sutta**.—It is for the full comprehension of the five *upādānakkhandhas* that the Noble Eightfold Path should be followed.¹

¹ S. v. 60.

Khandhāvara.—The family name of **Āyasmanta**.¹ They were worshipers of the god Skanda, and were an offshoot of the **Moriyaṃsa**.²

¹ Cv. lxxx. 37.

² According to the colophon of the Sinhalese poem, *Sālaḷiṇṇisandesa*.

1. “**Khandhena**” **Sutta**.—All the *khandhas* are impermanent. He who has faith in the doctrine is a *saddhānusāri*; he who has understood it moderately is a *dhammānusāri*; he who knows and sees the doctrine is a *sotāpanna*.¹

¹ S. iii. 227 f.

2. “**Khandhena**” **Sutta**.—The arising of suffering is due to the arising of the body, etc.; its cessation is brought about by their cessation.¹

¹ S. iii. 231.

3. “**Khandhena**” **Sutta**.—Desire and lust (*chandarāga*) for body, etc., brings about corruption of the mind.¹

¹ S. iii. 234.

1. **Khamā Sutta.**—The four modes of progress (*paṭipadā*); that which is impatient, that which is patient, that which tames, and that which calms.¹

¹ A. ii. 152 f.

2. **Khamā Sutta.**—Similar to the above, but the practice of the *paṭipadā* is differently illustrated.¹

¹ A. ii. 153 f.

Khambhakata Vagga.—The Third Section of the *Sekhiyā* of the *Vinaya Pīṭaka*.¹

¹ Vin. iv. 188-91.

1. **Khaya Sutta.**—Preached to **Rādha**. The body, etc., are liable to destruction. That which, by nature, is transient and perishing must be put away.¹

¹ S. iii. 197, 199, 201.

2. **Khaya Sutta.**—All things are liable to destruction.¹

¹ S. iv. 28.

3. **Khaya Sutta.**—The Buddha exhorts the monks to cultivate the seven *bojjhaṅgas*, which lead to the destruction of craving. In answer to a question of **Udāyī** he goes on to explain how the cultivation is pursued.¹

¹ S. v. 86 f.

Khara.—A *yakkha*, friend of **Suciloma**. He was passing through **Gayā** with **Suciloma** when the latter questioned the Buddha on his doctrine, as recorded in the **Suciloma Sutta**.¹ **Khara** had been a monk in a previous birth, and had once rubbed on his body oil belonging to the Saṅgha without asking the permission of the monks. As a result his body was ugly, and his skin coarse and rough and like a “tiled roof.” Whenever he wished to frighten anybody his skin would stand up like tiles on a roof. At the end of the recitation of the *Suciloma Sutta*, **Khara** became a *sotāpanna*, and his skin became beautiful and golden-hued.²

¹ S. i. 207 f.; SN., p. 47 f.; SNA. i. 302.

² *Ibid.*, 305.

Kharadāṭhika.—A *yakkha*. The Bodhisatta, who became **Maṅgala Buddha** in one of his later births, left his kingdom and lived as a recluse in the forest with his wife and children. The *yakkha*, having heard of the Bodhisatta’s generosity, came to him, begged for his two children, and on being given them ate them in the sight of their

father. Even when the blood flowed from the yakkha's mouth the Bodhisatta remained unmoved, and wished that in the future there should issue from his own body rays of light, in colour like to streams of blood. As a result of this wish Maṅgala's aura always spread throughout the ten thousand world systems, while that of other Buddhas spread as a rule only one fathom from their body.¹

¹ J. i. 31; BuA. 116 f.

Kharaputta Jātaka (No. 386).—Once **Senaka**, king of Benares, saved a Nāga-king from being beaten to death by village lads, and the Nāga in gratitude gave the king many gifts, including a Nāga maiden to minister to him, and a charm by which he might trace her if ever she went out of his sight. One day the king went with her to the park, and there Senaka found her making love to a water-snake and struck her with a bamboo. She went to the Nāga-world and complained that she had been ill-treated. The Nāga-king sent four attendants to kill Senaka, but they, overhearing the king relating the story to his queen, reported the matter to the Nāga-king. The latter confessed his error to Senaka, and in order to make amends taught him a charm which gave him the knowledge of all sounds. Senaka was told that if he taught anyone else the charm he would perish in flames. Senaka's queen discovered his possession of the charm, and did not cease to beg him to teach it to her, even though she knew that by so doing he would incur death. Unable to resist her, Senaka went with his queen to the park to teach her the charm and enter the flames. **Sakka's** throne was heated, and transforming himself and his wife into goats they waited for the king, and on the approach of his chariot began to make love. The steeds in the chariot were shocked and upbraided the goats for their stupidity, but the goats replied that the steeds were stupid to let themselves be fastened to a chariot which carried so stupid a king as Senaka. The king, hearing their conversation, alighted from the chariot and, sending the queen on, asked of Sakka how he could evade his promise. Sakka suggested that the queen be told that she would receive one hundred lashes as part of her initiation. The queen agreed to this, but, when the flogging started, wished to change her mind, but the king, remembering her selfishness, caused the flogging to be carried out.

The story was related concerning a monk who was tempted by his former wife. Senaka was identified with the monk; **Sāriputta** was the chief steed and Sakka the Bodhisatta.¹

One of the verses in the Jātaka occurs also in the **Mahāsutasoma Jātaka**.²

¹ J. iii. 275 ff.

² J. v. 498.

Kharassara Jātaka (No. 79).—A minister of the king of Benares arranged in secret with a band of robbers that when he had collected the revenue of a border village he would march his men off to the jungle, leaving the robbers free to secure the booty. The plan was carried out, and half the booty was made over to him; but his treachery became known and he was disgraced.

The story was related in reference to a minister of the Kosala king, who was guilty of similar treachery.¹

¹ J. i. 354 f.

Kharādiyā.—See the **Kharādiya Jātaka**.

Kharādiya Jātaka (No. 15).—The Bodhisatta was once born as a leader of deer. His sister **Kharādiyā** brought him her son that he might teach him the wisdom of the deer, but the young deer was disobedient and did not attend his lessons. As a result, he was caught in a gin and killed by huntsmen.

The story was told in reference to an unruly monk. **Kharādiyā** is identified with **Uppalavaṇṇā**.¹

¹ J. i. 159 f.

Khalātiya Petavatthu.—The story of a courtesan. She had beautiful hair which, however, she lost, owing to the machinations of a rival. She once stole clothes from some men who lay asleep, and on another occasion gave alms to a monk. She was later born in an ocean *vimāna* as a naked peta with lovely hair; some merchants, while going to **Suvaṇṇabhūmi**, saw her, and on learning her story gave clothes on her behalf to a pious man in their company, and as a result clothes immediately appeared on her. Later the merchants gave alms to the Buddha in her name, and she was born in **Tāvatisa**.¹

¹ Pv. i. 10; PvA. 46 ff.

1. **Khaluṅka Sutta**.—The eight defects of a horse and the corresponding eight defects of a man.¹

¹ A. iv. 190 f.

2. **Khaluṅka Sutta**.—Three groups of three classes of horses and the corresponding three classes of men.¹

¹ A. iv. 397 f.

Khaluggata.—See **Baluggata**.

Khalupacehā Sutta.—On the five kinds of monks found among those who refuse food offered them after the normal time (“*Khalupacchā-bhattikā*”).¹

¹ A. iii. 220.

Khallāṭanāga.—Son of **Saddhā-Tissa** and younger brother of **Lañjaka-Tissa**. He was king of Ceylon (50-43 B.C.). Among his religious works was the construction of the **Kurundavāsoka Vihāra**. He was killed by the general **Mahārattaka**. **Khallāṭanāga**’s wife was **Anulā**, and his son was **Mahācūḷika**.¹

¹ Mhv. xxxiii. 29 ff.; Dpv. xx. 12 f.

1. **Khānu.**—A Tamil general whom **Duṭṭhagāmaṇi** conquered in his campaign. His stronghold was at **Khānugāma**.¹

¹ Mhv. xxv. 14.

2. **Khānu.**—A tank, probably at **Khānugāma**, built by **Mahāsena**.¹

¹ Mhv. xxxvii. 47.

Khānu Koṇḍañña.—A therā. He became an arahant while living in the forest. One day, while sitting on a flat stone, he entered into a trance. A pack of thieves, mistaking him for the trunk of a tree, piled their sacks on to his head and body and slept around him. In the morning, discovering their mistake, they begged forgiveness and, having listened to his preaching, became monks. It was this incident which gained for him the name of **Khānu** (“stump”). The Buddha praised him on account of his achievement.¹

Khānu Koṇḍañña’s *samādhi* is classified under *vipphārā iddhi*, inasmuch as even the uproar, caused by the thieves in piling up their sacks, did not disturb it.²

¹ DhA. ii. 254 f.

² E.g., BuA. 24; PsA. 497.

Khānumata.—A brahmin village of **Magadha**, presented to **Kūṭadanta** by **Bimbisāra**. The Buddha once stayed there at the **Ambalaṭṭhika** pleasance, and there he preached the **Kūṭadanta Sutta**.¹

¹ D. i. 127.

Khārodakā.—A river in **Avīci**, flowing alongside the **Asipattavana**.¹

¹ M. iii. 185; SNA. ii. 479.

Khiḍḍāpadosikā.—A class of devas who live in the **Cātummahārājika**-world. For ages they spend their time in laughter and in sport of sensual lusts. In consequence their self-possession is corrupted and they fall

from their state.¹ They are so called because they are corrupted and are destroyed by sport (*khiḍḍāya padussanti, vinassanti*).² It is said that while playing about in such pleasantries as **Nandanavana**, **Cittalatāvana** and **Phārusakavana**, they forget to eat and drink and fade away like flowers. Their death is due to self-consciousness (*attasañcetanā*).³ They are, as it were, burnt up by their infatuation (*mohassa anudahanatāya—mohanavasena hi tesam satisammoso*).⁴ They were present at the preaching of the **Mahāsamaya Sutta**.⁵

v.l. **Khiḍḍāpadūsikā**.

¹ D. i. 19; PsA. 441; NidA. i. 108.

² DA. i. 113.

³ AA. ii. 544

⁴ VibhA. 498.

⁵ D. ii. 260.

1. **Khitaka Thera**.—An arahant. He was born in a brahmin family in **Sāvatthi**, and having heard of the supernormal powers of **Mahā Moggallāna** entered the Order, wishing to attain to a like proficiency. He developed sixfold *abhiññā* and great supernormal powers.

In the time of **Padumuttara** Buddha he was a yakkha chief, and when he saw the Buddha and greeted him, the Buddha, to his great joy, preached to him. Eighty kappas ago he became king under the name of **Sumaṅgala**.¹ He is probably identical with **Supāricariya** of the *Apadāna*.²

¹ Thag. v. 104; ThagA. i. 209 f.

² Ap. i. 181.

2. **Khitaka Thera**.—An arahant. He was born in a brahmin family of **Kosala** and, having heard the Buddha preach, entered the Order, in due course winning arahantship. Later he dwelt in the forest, stirring enthusiasm in the forest-dwelling monks.

In the time of **Vipassī** Buddha he was a park-keeper, and having seen the Buddha going through the air offered him a coconut fruit, which the Buddha stopped to accept.¹

He is probably identical with **Nāḷikeradāyaka Thera** of the *Apadāna*.² His *Apadāna* verses are also found under the name of **Kuṇḍala Thera**.³

¹ Thag. vv. 191-2; ThagA. 315 f.

² Ap. ii. 447 f.

³ ThagA. i. 72.

1. **Khila Sutta**.—Fallowness of heart arises from doubt in the Buddha, the Dhamma, the Saṅgha, and the way of training (*sikkhā*), and from anger against one's fellow-celibates.¹

¹ A. iii. 248; iv. 460; D. iii. 237; M. i. 101; Vibh. 377, etc.

2. **Khila Sutta.**—Same as the above, but here the five *vinibandhā*, which are elsewhere given as a separate section (see the **Vinibandha Sutta**), are added at the end of the *khilā*.¹

¹ A. v. 17 ff.

Khira Sutta.—Preached at **Sāvatti**. Incalculable is the beginning of *saṃsāra*. The milk drunk by a being during his wanderings in *saṃsāra* is more in quantity than the water of the four seas.¹

¹ S. ii. 180.

1. **Khīragāma.**—A village in **Rohaṇa**, where the forces of **Parakkamabāhu I.** fought a battle against the rebels.¹ In Khīragāma Queen **Ratnāvalī** was cremated, and on the spot a cetiya was erected.²

¹ Cv. lxxiv. 162 f.

² *Ibid.*, lxxix. 71; see also Cv. *Trs.* ii. 36, n. 2.

2. **Khīragāma.**—See **Mahākhīragāma**.

Khīrarukkha Sutta.—Where lust, malice, and infatuation exist in a man, even trifling objects, cognisable by the senses, find their way into the mind, just as, in a sap-tree, sap flows out wherever man cuts it with an axe.¹

¹ S. iv. 159 f.

Khīravāpikagāma.—A village in Ceylon, near the district of **Ambavana**.¹

¹ Cv. lxvi. 85.

Khilā Sutta.—The three mental obstructions—lust, hatred, and illusion—to the comprehension of the Noble Eightfold Path.¹

¹ S. v. 57.

Khuḷḷanāga.—Son of **Kaṇiṭṭha-Tissa**. He was king of Ceylon (246-248 A.C.). He was slain by his brother **Kuñcanāga**.¹

¹ Mhv. xxxvi. 18 f.

1. **Khuḷḷasobhita Thera.**—An arahant. He was a brahmin of **Pāṭaliputta**. He entered the Order under **Ānanda**, after the Buddha's death, and in due course won arahantship. At the First Council held in the **Sattapaṇṇi** Cave, he was sent to bring **Ānanda** to the Assembly. He travelled through the earth, gave the message to **Ānanda**, and returning through the air announced his arrival to the Saṅgha, through the mediumship of a devatā who had been placed at the door of the cave to ward off

Māra and his followers. Sobhita was called “ **Khujja** ” because he was slightly hunchbacked.

In the time of **Padumuttara** he saw the Buddha passing with a large assembly of monks and praised him in ten stanzas.¹

He is probably identical with **Sayampaṭibhāniya** of the *Apadāna*.²

¹ Thag. 234-6; ThagA. i. 350 f.

² Ap. ii. 410 f.

2. **Khujjasobhita Thera**.—One of the Pācīnaka (“ Eastern ”) monks who proclaimed the ten indulgences at **Vesāli**. He was one of their representatives on the Committee of the Saṅgha appointed to settle the dispute between the monks of Vesāli and the orthodox monks.¹ According to the *Mahavaṃsa*² this Khujjasobhita was a disciple of Ānanda and, therefore, to be identified with Khujjasobhita (1). The latter was, however, an arahant, and therefore not likely to side with the Vesāli heretics. The identification is evidently incorrect also on other grounds, among them that of age.

¹ Vin. ii. 305; Dpv. iv. 44; v. 25, 80.

² iv. 57; this passage is also found in the *Samantapāsādikā* (i. 34).

Khujjuttarā.—She was born of a nurse in the house of the banker **Ghosita**,¹ and later became a slave of Queen **Sāmāvatī**. The queen gave her daily the eight pieces of money allowed to her by the king for the purchase of flowers. Khujjuttarā bought flowers with four pieces from the gardener **Sumana**, the remaining four pieces she kept. One day the Buddha visited Sumana, and Khujjuttarā, having heard the Buddha preach to him, became a *sotāpanna*. That day she spent the whole amount on flowers. The queen asked her how she had obtained so many, and she told her the whole story. From that time Sāmāvatī showed Khujjuttarā all honour, bathed her in perfumed water, and heard the Dhamma from her. Khujjuttarā became, as it were, a mother to Sāmāvatī, and going regularly to hear the Dhamma, would return and preach it to her and her five hundred attendant women. Under the instruction of Khujjuttarā they all became *sotāpannas*. When Sāmāvatī expressed a desire to see the Buddha, Khujjuttarā suggested that she should pierce holes in the walls of the palace and gaze on the Buddha as he passed along the street. After the death of Sāmāvatī, Khujjuttarā seems to have spent all her time in religious works, listening to the preaching of the Dhamma. The Buddha declared her foremost among lay women by reason of her extensive knowledge (*bahussutānaṃ*).²

¹ AA. i. 232.

² A. i. 26; DhA. i. 208 ff.; AA. i. 226, 237 f.; ItvA. 23 f.; PsA. 498 f.

Once, in the past, she was a serving-woman of the king of Benares, and one day, having seen a Pacceka Buddha who was slightly hunch-backed, she threw a blanket over her shoulder, and bending down to look like a hunchback, she imitated the Buddha's manner of walking. Therefore, in this present birth she herself was hunchbacked. On another occasion eight Pacceka Buddhas, receiving their bowls filled with rice-porridge from the palace, found the bowls so hot that they were obliged to move them from one hand to the other. Seeing this, Khujjuttarā gave them eight ivory bracelets as stands for their bowls. It is said that these bracelets are still preserved in the **Nandamūla-pabbhāra**. Because of this act Khujjuttarā obtained profound wisdom in this birth, and was able to learn the Tipiṭaka by heart. In the time of **Kassapa** Buddha she was the daughter of a treasurer, and had a friend who was a nun; one day when she was adorning herself at eventide the nun visited her, and as there was no servant-girl at the time Khujjuttarā asked the nun to do various things for her. As a result she was born as a slave. Her desire to become chief among learned lay-women was formed in the time of **Padumuttara** Buddha, on her seeing a similar rank bestowed on a lay-woman.³

It is said that the discourses in the *Itivuttaka* are those which Khujjuttarā learned from the Buddha and later repeated to Sāmāvatī and her attendant women. Because these discourses were all preached at **Kosambi** and repeated there by her, there was no need to specify the place of their preaching; hence the formula "*Ekam samayaṃ Bhagavā Kosambiyaṃ viharati*" is omitted, and instead is found "*vuttaṃ h'etaṃ Bhagavatā arahatā*."⁴

Khujjuttarā is several times mentioned as the paragon among lay-women disciples,⁵ and in the Commentaries⁶ she is given as an example of *kāmabhoginīyo* (women who enjoyed the pleasures of the senses). She possessed the *paṭisambhidā* while yet a householder, but it was the *paṭisambhidā* of the probationer (*sekha*).⁷

Khujjuttarā is identified with the slave-girl in the **Uruga Jātaka**⁸ and in the **Bhisa Jātaka**,⁹ the nurse in the **Culla-Sutasoma Jātaka**¹⁰ and the hunchback in the **Kusa Jātaka**.¹¹ Owing to her personal experience (*abhiññāto*) she had the power of recalling her past births.¹²

It is said¹³ that when Sāmāvatī and her companions were burnt to death, Khujjuttarā escaped because she had not participated in their

³ DhA. i. 226 f., etc.; Dvy. 339-41.

⁴ ItvA. 25.

⁵ E.g., A. i. 88; ii. 164; iv. 368; S. ii. 236.

⁶ E.g., DA. iii. 910.

⁷ Vsm. 442; VibhA. 388.

⁸ J. iii. 168.

⁹ J. iv. 314.

¹⁰ J. v. 192.

¹¹ *Ibid.*, 312.

¹² Mil. 78.

¹³ UdA. 384.

previous misdeeds. At the time of the fire she was absent from the palace, some say ten leagues away.

Khudda-Aggabodhi.—The name given to Aggabodhi II.¹ He was also called Khuddarājā.² See **Aggabodhi** (3).

¹ Cv. xlii. 40; xlv. 2.

² *Ibid.*, 138.

Khuddaka.—The name given to the section on *Pācittiya* which occurs in the *Sutta Vibhāṅga* of the *Vinaya Piṭaka*.¹

¹ Vin. iv. 174, 345.

Khuddaka Nikāya.—Sometimes called **Khuddaka Gantha**. The fifth and last division of the *Sutta Piṭaka*. It consists of fifteen independent treatises, some belonging to the earlier period, while others may be ascribed to the later stratum of the Pāli Canon.¹ This Nikāya is composed for the most part in verse, and contains all the most important collections of Pāli poetry. The fifteen books are: Khuddakapāṭha, Dhammapada, Udāna, Itivuttaka, Sutta Nipāta, Vimāna-vatthu, Peta-vatthu, Theragāthā, Therīgāthā, Jātaka, the Niddesas (Mahā- and Culla-), Paṭisambhidāmagga, Apadāna, Buddhavaṃsa, and Cariyāpiṭaka.² According to another classification the whole of the Vinaya Piṭaka and the Abhidhamma Piṭaka and all the teachings of the Buddha, not included in the remaining four Nikāyas, are regarded as forming the Khuddaka Nikāya.³ The **Dīghabhāṇakas** refused to accept the authenticity of the Khuddakapāṭha, Cariyāpiṭaka, and the Apadāna, and included the other books as part of the Abhidhamma Piṭaka. The **Majjhimbhāṇakas** did not accept the Khuddakapāṭha but acknowledged the rest, and included them in the Sutta Piṭaka.⁴ According to Burmese tradition four other later books are added to this list: Milindapañha, Suttasaṅgaha, Peṭakopadesa, and Nettippakaraṇa.⁵

¹ For details see under the different books.

² Sp. i. 18; DA. i. 17.

³ *Ibid.*, 23; Sp. i. 27.

⁴ DA. i. 15.

⁵ Bode, *op. cit.*, 4.

Khuddaka Tissa (Khudda Tissa).—A thera credited with great *iddhi*-power. He lived in **Maṅgana**, and was one of those who shared the sour millet-gruel given by **Duṭṭhagāmaṇi** in his flight from battle. Khuddaka Tissa divided it among sixty thousand monks in the **Kelāsa Vihāra**.¹ He was one of the *pacchāgataḱā* (late comers?) to the Assemblies of **Kuddālaka**, **Mūgapakkha**, **Ayoghara**, and **Hatthipāla**.² He is probably identical with **Kujja Tissa** (*q.v.*).

¹ Mhv. xxxii. 53 f.

² J. vi. 30.

Khuddakaṇṇakapāṭha.—A *Damiḷa* chief,¹ generally referred to as **Culla-kaṇṇakapāṭha** (*q. v.*).

¹ Cv. lxxvi. 170.

Khuddakapāṭha.—One of the fifteen books of the **Khuddaka Nikāya**, generally mentioned first in this list.¹ Its rightful claim to be included as part of the *Tiṭṭhaka* was disputed both by the **Dīghabhāṇakas** and the **Majjhimbhāṇakas**.² It is generally acknowledged³ that the work is of later composition and that it contains extracts from earlier works. It may have been composed in Ceylon, and it is significant that its first mention as a canonical book should occur only in the commentaries. It is not mentioned even in the *Milindapañha*.

The book consists of nine sections on texts: *Saraṇattaya*, *Dasasikkhāpada*, *Dvattiṃsākāra*, *Kumārapañha*, and five suttas—*Maṅgala*, *Ratana*, *Tirokuḍḍa*, *Nidhikaṇḍa*, and *Metta*—all found elsewhere in the canon.

According to the Commentary⁴ the book derives its name from the first four texts, which are shorter than the remaining five.

¹ *E.g.*, DA. i. 17.

² DA. i. 15.

³ For a discussion see Law, *Pāli Lit.*, i. 7 f.; 34 f.

⁴ KhpA. 13. The Commentary was written by Buddhaghosa. See also Gv. 59, 68.

Khuddakavatthu-Khandhaka.—The fifth chapter of the *Culla Vagga* of the *Vinaya Piṭaka*.¹

¹ Vin. ii. 105-43.

Khuddakā.—Name of a tribe.¹

¹ Ap. ii. 359.

Khuddapārinda.—A Tamil usurper. He was the brother of **Parinda** who had usurped **Dhātusena's** throne. He reigned for sixteen years¹ (between 430 and 460 A.C.).

¹ Cv. xxxviii. 30 f.

Khuddarājā.—See **Khudda-Aggabodhi**.

Khuddarūpī.—See **Maddarūpī**.

Khuddavalikagāma.—A harbour in North Ceylon.¹

¹ Cv. lxxxviii. 23.

Khuddasikkhā.—A Compendium of the *Vinaya*, composed by **Dhammasiri** and ascribed to a period before Buddhaghosa.¹ To this Com-

¹ *J.P.T.S.*, 1883, pp. 86 f.

pendium there exists a Sinhalese paraphrase of the eleventh century, and based on the Compendium is one *Porāṇa-tīkā* by **Revata** and another by **Saṅgharakkhita**.²

² For details see P.L.C., 77; Bode, *op. cit.*, 24; see also Sās. 69; Sv. 1208 f.; Gv. 62, 70; SadS. 64.

Khuradhāra.—A Niraya. Those guilty of abortion are born there.¹

¹ J. v. 269, 274 f.

Khurappa Jātaka (No. 265).—Once the Bodhisatta was a forester, head of five hundred others. They hired themselves out to guide men through the forest. One day, while conducting a caravan, robbers fell on them and all but the Bodhisatta fled; he remained and drove the robbers off. When asked how he could do this, he replied that he who would do heroic deeds must condemn life.

The story was related in reference to a monk who had lost energy in his duties.¹

¹ J. ii. 335 f.

Khuramāla, Khuramālī.—A sea. Once, merchants travelling from **Bhārukaccha** lost their way in it and were rescued by **Suppāraka**. In the sea were fishes with bodies like men and sharp razor-like snouts.¹

¹ J. iv. 139.

Khulū.—Probably a wrong reading¹ for **Bhumū** (*q.v.*).

¹ D. iii. 6.

1. **Khetta Sutta**.—The eight qualities of a bad field in which to sow grain and the corresponding qualities of a good field. Similarly with the recipients of gifts.¹

¹ A. iv. 237 f.

2. **Khetta Sutta**.—Few abstain from accepting fields; many do not.¹

¹ S. v. 473.

Khettūpama-peta Vatthu.—The first story of the *Peta Vatthu*.¹

¹ Pv. i. 1.

1. **Khema**.—The city in which **Sumana** Buddha was born.¹

¹ J. i. 34; but in Bu. (v. 21) it is called **Mekhala**.

2. **Khema**.—The city in which **Tissa** Buddha was born.¹

¹ J. i. 40. In Bu. (xviii. 16) it is called **Khemaka**.

3. **Khema**.—The city in which **Kakusandha** Buddha was born.¹ It was the capital of King **Khemaṅkara**.² See also No. 6 below.

¹ J. i. 42; Bu. (xxiii. 13) calls it **Khemavatī**.

² See also Dvy. 242.

4. **Khema**.—A Khattiya, the Bodhisatta in the time of **Kakusandha** Buddha. He gave alms to the Buddha and the monks and entertained the Order.¹ He helped **Rūpanandā** to bring a branch of **Kakusandha**'s bodhi-tree to Ceylon.² See also **Khemaṅkara**.

¹ D. ii. 7; J. i. 42; Bu. xxiii. 13; BuA. 211.

² Mhv. xv. 79; MT. 351.

5. **Khema**.—The deer-park near **Bandhumatī**.¹ There the Buddha **Vipassī** was born, and there he preached his first sermon to his chief disciples, and later another sermon to their eighty-four thousand followers.²

This **Khema** is identical with the present **Isipatana**.³

¹ J. vi. 480; Bu. xx. 4; AA. i. 80, 169.

² BuA. 196 f.

³ DA. ii. 471.

6. **Khema**.—The pleasaunce in which **Kakusandha** Buddha died.¹ It was near **Khemavatī** and was the birthplace of **Kakusandha**.²

¹ Bu. xxiii. 27.

² BuA. 209.

7. **Khema**.—A pleasaunce near **Usabhavatī**; there the Buddha **Vessabhū** died.¹

¹ Bu. xxii. 30; BuA. 209.

8. **Khema**.—A lake, three *gāvutas* in extent, to the north of Benares. It was constructed by King **Seyya** (*v.l.* **Samyama**). For details see the **Mahāhamsa Jātaka**.¹

¹ J. v. 356; J. iv. 424.

9. **Khema**.—A setthiputta, nephew of **Anāthapiṇḍika**. He was very handsome and beloved of all women. Several times he was brought before the king on charges of adultery, but the king pardoned him out of regard for **Anāthapiṇḍika**. At the latter's request, the Buddha preached to **Khema** and showed him the error of his ways.

In the time of **Kassapa** Buddha he was a champion wrestler, and planted two coloured banners on the golden shrine of the Buddha and made a wish that all women, except his own kinswomen, should fall in love with him at sight.¹

¹ DhA. iii. 481 f.

10. **Khema.**—A devaputta who visited the Buddha at **Jetavana** and spoke several verses on the desirability of leading the good life.¹

¹ S. i. 57.

11. **Khema Thera.**—An arahant.¹ See **Khema Sutta** (2).

¹ A. iii. 358.

12. **Khema.**—A monk of Ceylon, pupil of **Dhammapālita** of **Rohaṇa**. He was well versed in the Tipiṭakā (“*tipetaki*”), and is mentioned among those who handed down the teaching of the Buddha in Ceylon in pupillary succession.¹

¹ Vin. v. 3; Smp. i. 63.

13. **Khema.**—A teacher, probably of Ceylon, author of the **Khemappakaraṇa**.¹

¹ Gv. 61, 71; Sv. 1222; SadS. 65; Sās. 69.

14. **Khema.**—See **Khemaka** (3).

Khema Vagga.—The sixth chapter of the *Navaka Nipāta* of the *Āṅguttara Nikāya*.¹

¹ A. iv. 455 f.

1. **Khema Sutta.**—An account of the visit paid to the Buddha at **Jetavana** by the devaputta **Khema** and the verses uttered by **Khema** on that occasion.¹

¹ S. i. 57.

2. **Khema Sutta.**—Two monks, **Khema** and **Sumana**, living at **Andhavana** near **Sāvatthi**, visited the Buddha. **Khema** stated before the Buddha that, when a monk has attained arahantship, the thought does not arise in him that he is inferior to anyone or that he has his equal. Having spoken thus, **Khema** took leave of the Buddha and departed; **Sumana** did likewise. When they were gone the Buddha declared to the monks that, by their statement, **Khema** and **Sumana** had manifested their arahantship.¹

¹ A. iii. 358 f.

3. **Khema Sutta.**—On what is meant by having attained peace (*khema*).¹

¹ A. iv. 455.

4. **Khema Sutta.**—The Buddha preaches peace and the path thereto.¹

¹ S. iv. 371.

1. **Khemaka**.—A Sākyan of **Kapilavatthu**, father of **Abhirūpa-Nandā**.¹ See also **Kāla-Khemaka**.

¹ ThigA. 25; Ap. ii. 608.

2. **Khemaka Thera**.—An arahant. Once, when he lay very ill at the **Badarikārāmā**, near **Kosambī**, some monks, staying at the **Ghositārāma**, sent one of their number, **Dāsaka**, with a message to Khemaka, inquiring whether he managed to bear his pains. Dāsaka returned with the reply that he did not; he was sent again to ask if Khemaka had seen the self in the five *khandhas*; when Dāsaka returned with the answer that he had not, he was sent a third time to ask whether Khemaka was an arahant. “No,” came the answer, and Dāsaka had to visit him a fourth time with the inquiry, What did Khemaka mean by self? In exasperation Khemaka came himself to Ghositārāma and explained how, even when the Noble Disciple has put away the five lower fetters, there still clings to him a subtle remnant of the “I” conceit. It is said that as a result of the sermon Khemaka himself and sixty others became arahants.¹

The Commentary² explains that the monks wished to hear Khemaka because they knew his ability, and they also knew that if they showed keenness to learn he would come to them. They did not go to him because his hut was small, and they did not actually ask him to come to them because he was ill.

¹ S. iii. 126 ff.

² SA. ii. 230 f.

3. **Khemaka, Khema, Khemanesāda**.—The name given to the fowler who caught the golden swan from **Cittakūṭa**, at the request of King **Seyya** (*v.l.* **Samyama**), as narrated in the **Mahāhamṣa Jātaka** (*q.v.*). Khemaka received his name from the lake Khema, of which he was in charge. He is identified with **Channa**.¹

J. v. 356 ff.

4. **Khemaka**.—See **Khemavati**.

1. **Khemaṅkara Thera**.—The constant attendant of **Sikhī Buddha**.¹ *v.l.* **Khemaṅkura**.

¹ D. ii. 6; Bu. xxi. 20; J. i. 41.

2. **Khemaṅkara**.—The king of **Khema** or **Khemavati**, where the Buddha **Kakusandha** was born. *v.l.* **Khemākara**. His purohita was **Aggidatta**, Kakusandha's father.¹ He is sometimes also called **Khema**.²

¹ Bu. xxii. 13; BuA. 209; Dvy. 242.

² MT. 351; D. ii. 7.

Khemappakaraṇa.—A work written by **Khema**, a thera, probably of Ceylon. The work is on the Abhidhamma and forms one of the Let-than ("Little-finger" manuals) studied in Burma. It is also known as the **Nāmarūpasamāsa**. A Commentary on it was written by **Vāciṣsara**.¹

¹ Gv. 61, 71; SadS. 63; for details see P.L.C. 156.

1. **Khemavati**.—The capital of King **Khemaṅkara** and the birthplace of **Kakusandha**.¹ It is sometimes called **Khema**.²

¹ D. ii. 7; Bu. xxii. 13; BuA. 209; Dvy. 242.

² E.g., J. i. 42.

2. **Khemavati**.—The city of birth of **Tissa Buddha**.¹ There he preached the *Buddhavaṃsa* to his relatives.² It is sometimes also called **Khema** and **Khemaka**.

¹ Bu. xviii. 16.

² BuA. 190.

1. **Khemā Therī**.—An arahant, chief of the Buddha's women disciples. She was born in a ruling family at **Sāgala** in the **Madda** country, and her skin was of the colour of gold. She became the chief consort of King **Bimbisāra**. She would not visit the Buddha who was at **Veḷuvana**, lest he should speak disparagingly of her beauty with which she was infatuated. The king bade poets sing the glories of **Veḷuvana** and persuaded **Khemā** to go there. She was then brought face to face with the Buddha, and he conjured up, for her to see, a woman like a celestial nymph who stood facing him. Even as **Khemā** gazed on the nymph, whose extraordinary beauty far excelled her own, she saw her pass gradually from youth to extreme old age, and so fall down in the swoon of death. Seeing that **Khemā** was filled with dismay at the sight, the Buddha preached to her on the vanity of lust, and we are told that at that moment she attained arahantship. With the consent of **Bimbisāra** she entered the Order, and was ranked by the Buddha foremost among his women disciples for her great insight (*mahāpaññānam aggā*).¹

In the time of **Padumuttara** she was a slave, and having seen the Buddha's chief disciple, **Sujāta**, gave him three cakes, and that same day she sold her hair and gave him alms.

In **Kassapa Buddha's** time she became the eldest daughter of **Kiki**, king of Benares, and was named **Samaṇī**. With her sisters she observed celibacy for twenty thousand years and built a monastery for the Buddha. She learnt the **Mahānidāna Sutta**, having heard the Buddha preach it. In the time of **Vipassī** she became a renowned preacher of the Dhamma,

¹ A. i. 25; Dpv. xviii. 9; see also DhA. iv. 168 f.; Bu. xxvi. 19; J. i. 15, 16.

and during the time of both **Kakusandha** and **Koṇāgamana** she had great monasteries built for the Buddha and his monks.²

Once when **Khemā** was at **Toraṇavatthu**, between **Sāvattī** and **Sāketa**, **Pasenadi**, who happened to spend one night there, heard of her presence and went to see her. He questioned her as to whether or not the Buddha existed after death. She explained the matter to him in various ways, and **Pasenadi**, delighted with her exposition, related it to the Buddha.³ She is mentioned in several places⁴ as the highest ideal of womanhood worthy of imitation, and is described as the nun *par excellence*.

Khemā is identified with the mother in the **Uraga Jātaka**,⁵ the queen in the **Rohantamiga**⁶ and in the **Haṃsa**,⁷ the queen, **Khemā**, in the **Mahāhaṃsa**,⁸ and the princess in the **Mahājanaka**.⁹

² AA. i. 187 f.; Thig. 139-44; ThigA. 126 ff.; Ap. ii. 543 ff.; DhA. iv. 57 ff.; cf. the story of Rūpa Nandā (DhA. iii. 113-9).

³ S. iv. 374 ff.

⁴ E.g., A. i. 88; ii. 164; iv. 347; S. ii. 236.

⁵ J. iii. 168.

⁶ J. iv. 423.

⁷ *Ibid.*, 430.

⁸ J. v. 382.

⁹ J. vi. 68.

2. **Khemā Therī**.—One of the two chief women disciples of **Dhamma-dassī Buddha**.¹

¹ Bu. xvi. 19; J. i. 39.

3. **Khemā**.—The *Āṅguttara Commentary*¹ (on A. iv. 347) speaks of a **Khemā Upāsikā** in a list of lay-women. This **Khemā** is most probably identical with **Khemā** (1).

¹ AA. ii. 791.

4. **Khemā**.—Queen of **Brahmadatta**, king of Benares. She dreamed of a golden peacock preaching, and wished that her dream might come true. Though the king tried every means in his power, the wish could not be fulfilled and the queen died.¹ See the **Mora Jātaka**.

¹ J. ii. 36.

5. **Khemā**.—Chief queen of **Brahmadatta**, king of Benares. She dreamed of a golden deer preaching the Dhamma, and her wish to see her dream come true was fulfilled.¹ For details see the **Ruru Jātaka**.

¹ J. iv. 256.

6. **Khemā**.—Chief queen of **Brahmadatta**, king of Benares.¹ Her story is similar to that of **Khemā** (4). For details see the **Mahā-Mora Jātaka**.

¹ J. iv. 334.

7. **Khemā**.—Queen Consort of **Brahmadatta**, king of Benares.¹ Her story is similar to that of **Khemā** (5). She is identical with **Khemā Therī**.² See the **Rohantamiga Jātaka**.

¹ J. iv. 413.² *Ibid.*, 423.

8. **Khemā**.—Queen Consort of King **Seyya (Samyama)** of Benares. She saw a golden swan in a dream, and wished to see one in real life.¹ She is identified with **Khemā Therī**.² For details see the **Mahāhamṣa Jātaka**.

¹ J. v. 354.² *Ibid.*, 382.

9. **Khemā**.—A river flowing from **Himavā**.¹

¹ J. v. 199 f.

Khemātherī Sutta.—Records the story of the visit of **Pasenadi** to **Khemā**.¹ See **Khemā** (1).

¹ S. iv. 374 ff.

Khemābhirata.—A Pacceka Buddha mentioned in a nominal list.¹

¹ M. iii. 70.

Khemārāma.—A locality in Ceylon. Here **Duṭṭhagāmaṇi**, having vanquished eleven **Damīla** chiefs, distributed among his troops the booty rescued from them—hence the name.¹

¹ Mhv. xxv. 10; Mṭ. 474.

Khemiyambavana.—A mango grove near Benares. **Udena** once stayed there and preached the **Ghoṭamukha Sutta**.¹

¹ M. ii. 157.

Khemiyā.—A class of gods, present at the preaching of the **Mahā Samaya Sutta**.¹

¹ D. ii. 261.

Khemī.—A pond,¹ probably identical with **Khema** (8).

¹ J. v. 374.

Khomadāyaka Thera.—An arahant. Ninety-one kappas ago he was a merchant in **Bandhumatī** and, having seen **Vipassī Buddha** in the street, gave him a linen cloth (*khoma*). Twenty-seven kappas ago he was a king named **Sindhavasandana**.¹

¹ Ap. i. 80 f.

Khomadussa.—A (brahmin ?) township in the Sākya country. The Buddha once stayed there and preached to an assembly of brahmin householders. It is said that the brahmins were at first hostile to the Buddha, but that he won them over.¹

The village was so called because of the preponderance (*ussannatā*) of *khomadussā* (linen cloth).²

¹ S. i. 184.

² SA. i. 207.

Khomadussa Sutta.—Records the visit of the Buddha to **Khomadussa**. The brahmins were gathered on some business, and the Buddha walked into their meeting, thus angering them. It is said that he caused a shower of rain to fall (perhaps to give him an excuse for taking shelter). When the brahmins protested against his intrusion, the Buddha told them that it was no “council” where good men were not, and where the rules of debate were not observed; this sermon pleased them.¹

¹ S. i. 184; SA. i. 207.

Khomadussaka.—An inhabitant of **Khomadussa**.¹

¹ S. i. 184.

Kholakkhiya.—An image of the Buddha in Ceylon. King **Udaya I.** gave for its maintenance the village of **Mahāmaga**.¹

¹ Cv. xlix. 14.

G.

1. **Gagga.**—A monk. He became insane, and in this condition did many things unworthy of a monk. When his colleagues blamed him, the Buddha interceded on his behalf and suggested that he be given absolution for his offences, in view of his insanity. The monks acted according to the Buddha’s advice.¹

¹ Vin. i. 123; ii. 80 f.

2. **Gagga.**—A brahmin, father of **Āṅgulimāla**.¹ Gagga, whose wife was **Mantāṇi**, was chaplain to the king of **Kosala**.² Gagga may have been a *gotta*-name. Thus when, after his ordination, **Āṅgulimāla** is introduced to **Pasenadi**, the latter addresses him as **Gagga Mantāṇiputta**.³

¹ M. ii. 102.

² MA. ii. 743.

³ M. ii. 102.

3. **Gagga.**—A brahmin, father of the Bodhisatta in the **Gagga Jātaka** (*q.v.*).

Gagga Jātaka (No. 155).—The Bodhisatta was once a trader's son in Kāsi. One day during their travels father and son were obliged to take lodging in a hall haunted by a yakkha. In the case of persons occupying this hall, if one of them should happen to sneeze and the other failed, thereupon, to wish him long life, the yakkha was allowed to eat them. This boon had been granted him in return for twelve years' services to **Vessavaṇa**. The two travellers from **Kāsi** took up their abode in the hall for one night, during which the father sneezed. The son, knowing nothing of his danger, said nothing, but on seeing the yakkha preparing to eat him, he guessed the reason and hastened to wish his father long life. The father acted likewise, and the yakkha was foiled in his attempt on their lives. The Bodhisatta, having heard the yakkha's story, established him in the five precepts. The story became known, and the Bodhisatta was given the post of general, while the yakkha was made tax-gatherer. In the story the Bodhisatta addresses his father as **Gagga**.

Once, when the Buddha was preaching, he sneezed, and all around him shouted "Long Life," thus interrupting his sermon. The Buddha told them that the custom was superstitious, and forbade them to follow it. On their obeying him, the common people blamed them for their lack of good manners. The Buddha, thereupon, withdrew the injunction and related this story to account for the origin of the custom.¹

Gagga is identified with **Mahā Kassapa**.²

¹ J. ii. 15 f.; the introductory story is found in Vin. ii. 140.

² J. ii. 17.

Gaggaravāliya-aṅgana.—A locality in Ceylon. The Elder **Pitāmalla** (*q.v.*) resided there with thirty other monks.¹

¹ DA. iii. 749; the reading in the P.T.S. edition (*gāravakaraṇāya*) is wrong.

1. **Gaggārā**.—A lotus-pond at **Campā**. The Buddha is several times mentioned as staying on the banks of the pond. On one such occasion **Pessa** and **Kandaraka** visited him, and he preached to them the **Kandaraka Sutta**.¹ Among others who visited him there are mentioned **Bāhuna**,² **Vajjiyamāhita**,³ and **Kassapagotta**.⁴ On one occasion, when the Buddha was staying there, **Sāriputta** approached him with a large number of the inhabitants of Campā and asked him questions concerning the efficacy of giving alms.⁵

On another such occasion **Sāriputta** assembled the monks and preached to them the **Dasuttara Sutta**.⁶ It was on the banks of the Gaggārā that

¹ M. i. 339.

² A. v. 151.

³ *Ibid.*, 189.

⁴ Vin. i. 312.

⁵ A. iv. 59 ff.

⁶ D. iii. 272 ff.

the Buddha preached the **Karaṇḍava Sutta** (*q.v.*) on the necessity of getting rid of evil-minded members of the Saṅgha lest they should corrupt the whole Order,⁷ and the pond-bank was also the scene of the preaching of the well-known **Soṇadaṇḍa Sutta**.⁸ Once, when the Buddha was at this spot with a large number of monks and lay-followers, **Vaṅgisa** came up to him and praised him in a song, pointing out how the Buddha outshone them all.⁹

The pond was called Gaggarā because it owed its origin to a queen of that name. On its bank was a Campaka-grove where the Buddha stayed during his visits.¹⁰ Near by was a monastery of *tīthiyas*.¹¹ The pond, together with that at Jetavana, is given as an example of a very beautiful lotus pond.¹² Monks found it a convenient spot for meditation.¹³

⁷ A. iv. 168 f.

¹⁰ MA. ii. 565; DA. i. 279 f.

⁸ D. i. 111 f.

¹¹ See A. v. 189.

⁹ S. i. 195; Thag. v. 1252; ThagA. ii. 210.

¹² *E.g.*, AA. i. 264.

¹³ SNA. i. 17.

2. Gaggarā.—The queen for whom the lotus pond **Gaggarā** (*q.v.*) was made.

Gaggarā Sutta.—Records the incident of **Vaṅgisa** singing the praises of the Buddha on the banks of the **Gaggarā** pond.¹

¹ S. i. 195; *cf.* Thag. v. 1252.

Gaggaliḡāma.—A village built by **Mahosadha** on the further side of the Ganges; there he stationed his elephants, horses, cattle, etc., while he had the great tunnel constructed.¹

¹ J. vi. 431.

Gaṅgamāla.—A barber who later became a Pacceka Buddha. See **Gaṅgamāla Jātaka**.

Gaṅgamāla Jātaka (No. 421).—The Bodhisatta once took service under **Suciparivāra** of Benares, in whose household everyone kept the fast on *uposatha*-days. The Bodhisatta, not knowing this, went to work as usual on the fast day, but, on discovering that no one else was working and the reason for their abstention, he refused to take any food, and as a result of his fasting died in the night. He was reborn as son of the king of Benares, and later became king under the name of **Udaya**. On meeting **Aḍḍhamāsaka** (*q.v.*), Udaya shared the kingdom with him, but one day Aḍḍhamāsaka, discovering that he harboured a desire to kill Udaya, renounced his kingdom and became an ascetic. When

Udaya heard of this he uttered a stanza, referring to his own past life, but no one could understand the meaning of it. The queen, anxious to learn the meaning, told the king's barber **Gaṅgamāla** how he might win the king's favour, and when the king offered him a boon, Gaṅgamāla chose to have the stanza explained to him. When he learnt how Udaya had won a kingdom as a result of having kept the fast for half a day, Gaṅgamāla renounced the world and, developing asceticism, became a Pacceka Buddha. Later he visited King Udaya and preached to him and his retinue, addressing the king by name. The queen-mother took offence at this and abused Gaṅgamāla, but the king begged him to forgive her. Gaṅgamāla returned to **Gandhamādana**, though urged by Udaya to stay in the royal park.

Ānanda was Aḍḍhamāsaka, and **Rāhulamātā** was the queen.

The story was related by the Buddha to some lay-followers to encourage them in their observance of the *uposatha*.¹ Gaṅgamāla is mentioned as an example of a man who realised the evils of *taṇhā* and renounced desire.²

¹ J. iii. 444 ff.

² *E.g.*, J. iv. 174.

Gaṅgarājī.—A district to the east of **Anurādhapura**, where **Kaṇiṭṭha-tissa** built the **Anulatissapabbata Vihāra**.¹

¹ Mhv. xxxvi. 15.

Gaṅgalatittha.—A ford on the **Kadamba-nadi** near **Anurādhapura**. It was the starting-point of the boundary line which **Devānampiyatissa** laid down for the **Mahā Vihāra**.¹

¹ Mṭ. 361; *cf.* Mbv. 136.

1. **Gaṅgā** (Modern Ganges).—One of the five great rivers (*Mahānadī*) that water **Jambudīpa**, the others being **Yamunā**, **Aciravatī**, **Sarabhū**, and **Mahī**.¹ The Commentaries² give a long description of their origin. From the **Anotatta** lake flow four rivers: that from the south circles the lake three times under the name of **Āvaṭṭagaṅgā**, then as **Kaṇhagaṅgā** flows straight for sixty leagues along the surface of a rock, comes into violent contact with a vertical rock, and is thrown upwards as a column of water three *gāvutas* in circumference; this column, known as **Ākāsa-gaṅgā**, flows through the air for sixty leagues, falls on to the rock **Tiyaggala**, excavating it to a depth of fifty leagues, thus forming a lake which is called **Tiyaggalapokkharanī**; then the river, under the name of **Bahalagaṅgā**, flows through a chasm in the rock for sixty leagues, then,

¹ *E.g.*, Vin. ii. 237; S. ii. 135; v. 401; A. iv. 101; v. 22; Mil. (114) mentions ten.

² *E.g.*, SNA. ii. 438 f.; AA. ii. 761 ff.; MA. ii. 586; UdA. 301.

under the name of **Ummaggagaṅgā**, through a tunnel for a further sixty leagues, and finally coming upon the oblique rock **Vijjha**, divides into five streams, forming the five rivers above mentioned. Among places mentioned as being on the banks of the Gaṅgā are **Benāres**, **Campā**, **Ayojjha**, **Kimbhilā**, **Ukkāvelā**, **Payāga**, **Pāṭaliputta**, and **Sanhassa**.³ The Gaṅgā formed one of the most important means of communication and trade for the districts through which it flowed—*e.g.*, from **Rājagaha** to **Vesāli**. The district to the north of the river and bordering on the kingdom of **Aṅga** was called **Aṅguttarāpa**.⁴ The river was five hundred leagues in length.⁵

The name of the Gaṅgā appears again and again in similes and metaphors in the Pāli books: its sands are immeasurable (S. iv. 376); its waters cannot be made brackish by adding to them a grain of salt (A. i. 250); it is full of foam, and yet its foam is empty (S. iii. 140); it were folly to wish to hold up the course of its waters with one's fist (S. iv. 298); as the river finds repose only in the ocean, so do the followers of the Buddha find repose only in nibbāna (M. i. 493); some things are as inevitable as that the Gaṅgā should flow into the sea (S. iv. 179); there is no such thing as the Gaṅgā apart from its sand, its water, and its banks; to be cast on the other side of the Gaṅgā (*pāragaṅgāya*) is great misfortune (see, *e.g.*, S. i. 207, SnA. i. 228). The Gaṅgā flows from west to east (*pācīnaninnā*, S. iv. 191); during the rains it is so full of water that even a crow could drink water from its bank (Vin. i. 230); sometimes the banks would be flooded and the buildings on them destroyed (SA. i. 164), and people would find difficulty in crossing; at others it was shallow and could be crossed by means of a reed bridge (SnA. i. 18); cattle could easily be driven from one bank to another (M. i. 225). At various spots were ferries where boatmen plied for hire (*e.g.*, J. iii. 230). On its banks, on the higher reaches, were numerous snakes and parrots (J. ii. 145, iii. 491), and all along the banks were hermitages (*e.g.*, J. iii. 476, v. 191, etc.). Men always bathed in the river, and on festival days even women of very good family came for water-sports, sometimes spending the whole day in the river; kings also came with their retinues (*e.g.*, J. i. 295; MA. ii. 604; DhA. iii. 199).⁶ The junction of the Gaṅgā and the Yamunā is frequently referred to, and is used as a simile for perfect union (*e.g.*, J. vi. 412, 415). A tributary of the Gaṅgā is mentioned which flows from Himavā, its name being **Migasammatā** (J. vi. 72). The ford at Pāṭaliputta, where the Buddha crossed on his way from

³ For references see *s.v.*

⁴ SNA. ii. 439.

⁵ SA. ii. 119.

⁶ Reference is also made to a Gaṅgā-mahikīlā (Smp. on Vin. i. 191, and again,

ii. 276). Buddhaghosa says that Mahī here refers to the earth, but Rhys Davids (VT. ii. 25, n. 3) thinks it refers to the river of that name.

Rājagaha to Vesāli, was called **Gotamatittha** (Vin. i. 230); its distance from Rājagaha was five leagues, and from Vesāli three (KhA. 162-3). When the Buddha, after curing the plague at Vesāli, returned to Rājagaha, great festivities marked the event, and the celebration was known as the **Gaṅgārohaṇa**. The devas and the nāgas vied with each other to do honour to the Teacher, and there was a great assembly of all classes of beings, comparable to those on the occasions of the Twin Miracle and the Descent from Tusita (DhA. iii. 444). Among the nāgas who dwelt in the Gaṅgā is mentioned **Eraka** (DhA. iii. 231).

The water of the Gaṅgā was considered holy and was used for the consecration of kings, not only of India but also of Ceylon.⁷

The people on the northern bank were rough and coarse, while those on the south were pious and generous, believers in the Buddha.⁸

The upper reaches of the river were called **Uddhagaṅgā** (J. ii. 283, vi. 427) or **Uparigaṅgā** (J. iv. 230), and the lower reaches **Adhogaṅgā** (J. ii. 283, 329, v. 3).

See also **Kosiki**, **Bhagīrathī**, **Mahāgaṅgā**, and **Pāragaṅgā**.

⁷ Mhv. xi. 30; MT. 305.

⁸ DA. i. 160.

2. **Gaṅgā**.—See **Mahāvālukagaṅgā**.

3. **Gaṅgā**.—A lake, the residence of the Nāga king **Doṇa**.¹

¹ BuA. 153.

Gaṅgā Sutta.—Preached to a brahmin at **Veḷuvana**. Incalculable is the beginning of *Samāsāra*, incalculable the æons that have passed by, like the sands of the **Gaṅgā**.¹

¹ S. ii. 183.

Gaṅgā Vici.—One of the four kinds of waves that rise in the sea. Each wave of this class rises to a height of fifty leagues.¹

¹ VibhA. 502.

Gaṅgātaṭa, Gaṅgātaṭaka, Gaṅgātaḷaka.—A tank in Ceylon, built by **Aggabodhi II**.¹ The country around the tank was used as a base in **Parakkamabāhu**'s war against **Gajabāhu**.² Gajabāhu lived there in comparative peace during his last days, and he also died there.³ Later, **Māgha** and **Jayabāhu** erected fortifications in Gaṅgātaṭa.⁴

It is identified with the modern Kantalai.⁵

¹ Cv. xlii. 67.

⁴ *Ibid.*, lxxxiii. 15.

² *Ibid.*, lxx. 286, 300.

⁵ See Cv. *Trs.* i. 310, n. 3.

³ *Ibid.*, lxxi. 1, 5.

Gaṅgātīriya Thera.—An arahant. He was a householder named **Datta** of **Sāvatthi**. On discovering that he had, though unwittingly, committed incest with both his mother and sister, he was overcome with anguish and left the world. He adopted a course of austerity, dwelling in a hut of palm leaves on the bank of the Ganges, hence his name. For a whole year he kept silence; in the second year he spoke but once to a woman who, in filling his bowl, spilt the milk, wishing to discover if he were dumb. In the third year he became an arahant.

In the time of **Padumuttara** Buddha he was a householder, and supplied drinks to monks.¹

It is said² that after Gaṅgātīriya's conception his mother was driven out of her house in the absence of her husband, her mother-in-law suspecting her of infidelity. The child was born in a travellers' rest-house in **Rājagaha**, whither she had gone in search of her husband, and was taken away by a caravan leader who happened to see it when its mother was away bathing. Later the woman was carried away by a robber chief, by whom she had a daughter. One day, in a quarrel with her husband, she threw her daughter on the bed, wounding her on the head, and fearing her husband's wrath she fled to Rājagaha, where she became a courtesan and later mistress of Gaṅgātīriya, who was unaware of his relationship to her. Some time afterwards he took to wife the robber's daughter as well. One day, while looking at the young wife's head, the older one saw the wound, and as a result of her questions learnt the truth. Filled with dismay, both mother and daughter became nuns, and Gaṅgātīriya left the world as mentioned above.

Gaṅgātīriya is perhaps to be identified with **Udakadāyaka** of the *Apadāna*.³

¹ Thag. v. 127-8; ThagA. i. 248 f.

² ThigA. 195 f.; Thig. 224 f.

³ Ap. ii. 437; but the verses are also ascribed to Mahāgavaccha (ThagA. i. 57).

Gaṅgādoṇi.—A hill in the **Maṇimekhala** district in Ceylon. The general **Saṅkha** founded a city there during **Māgha's** invasion. The hill was only two yojanas away from Māgha's capital, but provided quite a safe retreat.¹

¹ Cv. lxxxi. 7 f.

Gaṅgāpeyyāla.—In the fifth book of the *Samyutta Nikāya* a repetition under the name of Gaṅgāpeyyāla occurs several times. "Just as the Gaṅgā flows to the east, slides to the east, and tends to the east, even so, a monk who cultivates the *bojjhaṅgas* (S. v. 135, 137), the *satipatthānas* (196), the *indriyas* (239, 241), the *padhānas* (244), the *balas* 249, 251),

the *iddhipādas* (290), and the *jhānas* (307), slides and tends towards *nibbāna*."

Gaṅgāmāti Vihāra.—A monastery in Ceylon, to which **Jeṭṭhatissa III.** gave **Keheta** as its maintenance village.¹

¹ Cv. xlv. 99.

Gaṅgārāma.—Also called **Rājamahā Vihāra**, a monastery founded by **Kittisirirājasīha** on the bank of the **Mahāvāluka-gaṅgā** near Kandy.¹ There **Rājādhirājasīha** erected a *cetiya*.²

¹ Cv. c. 202.

² *Ibid.*, ci. 17.

Gaṅgārohaṇa Vatthu.—The account of the Buddha's visit to **Vesālī** which he paid in order to preach the **Ratana Sutta** (*q.v.*).¹

¹ DhA. iii. 436 ff.

Gaṅgārohaṇa Sutta.—The *Culavaṃsa*¹ mentions a *sutta* by this name. The Commentaries on the *Dhammapada*² and the *Khuddakapāṭha*³ contain accounts of the visit paid by the Buddha to Vesālī in order to drive out from there the fears of famine and pestilence, and they describe in great detail the celebrations which took place as the Buddha returned to Rājagaha along the Gaṅges. This journey is called **Gaṅgārohaṇa**. The *Sutta* mentioned is probably, therefore, the **Ratana Sutta** (*q.v.*) which the Buddha preached at Vesālī.

¹ Cv. xxxvii. 191.

² DhA. iii. 436 ff.

³ KhpA. 162 ff.

Gaṅgāsiripura.—The Pāli name for the town of Gampola in Ceylon.¹ In it was an ancient *vihāra*, the **Nigamaggāmapāsāda**.² **Bhuvanekabāhu IV.** made it his capital.³

¹ Cv. lxxxvi. 18.

² *Ibid.*, lxxxviii. 48.

³ *Ibid.*, xc. 107.

Gaṅgāsenakapabbata Vihāra.—A monastery in Ceylon built by **Mahāsena**.¹

¹ Mhv. xxxvii. 41.

1. **Gaṅgeyya.**—Adjective formed from **Gaṅga**.¹ The description "Gaṅgeyya nāgarājā" in J. iii. 362 probably means a nāga king "dwelling in Gaṅga" and not "named Gaṅgeyya."

¹ J. ii. 151.

2. **Gaṅgeyya.**—One of the ten families of elephants. Each elephant had the strength of one hundred men.¹

¹ MA. i. 262; AA. ii. 822; BuA. 37.

Gaṇgeyya Jātaka (No. 205).—Two fish, one from **Gaṅgā**, the other from **Yamunā**, once met at the confluence of the rivers and disputed as to their relative beauty. They appealed to a tortoise who was there for a decision; he said they were both beautiful, but he himself was more beautiful than either.

The story was told in reference to two monks who bragged of their good looks and quarrelled about them. They appealed to an older monk, who gave the same answer as the tortoise of the story.¹

¹ J. ii. 151 f.

Gajakumbha Jātaka (No. 345).—The Bodhisatta was once a minister of the king of Benares. Noticing that the king was slothful, the Bodhisatta took a tortoise as an object lesson, showing him how the indolent came to misery.

The story was related in reference to a monk who was slothful regarding his duties.¹

¹ J. iii. 139 f.

Gajakumbhakapāsāṇa.—A locality in Ceylon, through which passed the *Simā* marked out by **Devānaṃpiyatissa** for the **Mahā Vihāra**.¹

¹ Mhv., p. 332, v. 12; Dpv. xiv. 35; Mbv. 135.

Gajabāhu, Gajabhuja.—King of Ceylon (1137-1153). He was the son of **Vikkamabāhu II.** and succeeded his father to the throne.¹ Thus he was the grandson of **Vijayabāhu I.** and of **Tilokasundarī**, and came, therefore, of Kāliṅga stock. When he saw the increasing power of the Prince **Parakkamabāhu** (afterwards Parakkamabāhu I.), Gajabāhu sent for him with many marks of favour and welcomed him at his court. In order to win the king's confidence Parakkama gave his sister **Bhaddavatī** to be his queen, but when he saw that Gajabāhu was becoming suspicious of his power he left **Pulatthipura** and made preparations to wage war against him. In the campaign that followed, Gajabāhu suffered many reverses and, in the end, fell into the hands of Parakkama's forces. With great difficulty Parakkama saved him from death, but in the meantime **Mānābharāṇa** managed to get Gajabāhu into his power and cast him into a dungeon. From there he was rescued by Parakkamabāhu and fled to **Koṭṭhasāra**. Meanwhile, Parakkamabāhu had consolidated his power, and his officers captured Pulatthipura. Gajabāhu, being able to see no other help, implored the monks of Pulatthipura to intercede on his behalf, and, at their request, Parakkamabāhu left to Gaja-

¹ Cv. lx. 88. According to the Dimbulāgala Inscription, his mother was Sundarī.

bāhu the enjoyment of his possessions.² Gajabāhu took up his abode at **Gaṅgātālāka** and spent his last days there in comparative peace. As he had no heir and no brothers, he bequeathed his kingdom to Parakkama-bāhu, and engraved his will on a stone tablet at **Maṇḍalagiri Vihāra**. He was cremated at **Koṭṭhasāra**.³ See also *s.v.* **Gajabāhukagāmaṇi**.

² This is rather odd, especially in view of the fact that he invited heretical nobles to come to Ceylon (Cv. lxx. 53).

³ Details of Gajabāhu's reign and his fights with Parakkamabāhu are contained in the *Cūlavamsa*, particularly in chapters 63, 66, 67, 70, 71.

Gajjabāhukagāmaṇi.—Also called **Gajabāhu**; king of Ceylon (174-96 A.C.); son of **Vaṅkanāsika-Tissa**. He founded the **Mātu Vihāra** in honour of his mother, made additions to the **Abhayagiri Cetiya**, constructed the **Gamaṇitissa** tank, and built the **Rāmuka Vihāra** and the **Mahejāsana-sālā**.¹

In later chronicles he is credited with having invaded the Coḷa kingdom to avenge a raid made on Ceylon and with having introduced the cult of the goddess Pattini into Ceylon.²

¹ Mhv. xxxv. 115 ff.; Dpv. xxii. 13, 28, 29.

² See Codrington, *Short History of Ceylon*, pp. 23 f.

1. **Gajabhuja**.—An officer of **Māṇābharaṇa** (2). He was defeated by **Māyāgeha** at **Samīrakkha**.¹

¹ Cv. lxxii. 10.

2. **Gajabhuja**.—A chieftain of Gova. He was slain by Konappu, afterwards **Vimaladhammasūriya**.¹

¹ Cv. xciv. 2.

3. **Gajabhuja**.—See **Gajabāhu**.

Gajjagiri.—A mountain in **Aparantaka**.¹

¹ Sās. 35.

Gaṇaka-Moggallāna.—A brahmin teacher of **Sāvatthi**. He visited the Buddha at the **Pubbārāma**, and the Buddha preached to him the **Gaṇaka-Moggallāna Sutta**, after which, it is said, he became the Buddha's follower.¹ His name and his teaching seem to indicate that he was a mathematician.

¹ M. iii. 1 ff.

Gaṇaka-Moggallāna Sutta.—The one hundred and seventh sutta of the *Majjhima Nikāya*; preached to **Gaṇaka-Moggallāna**. Moggallāna says that the brahmanical training is a thoroughly graduated system (*anupubbasikkhā anupubbakiriyā*). Can the Buddha say the same of his teaching? The Buddha says he can and proceeds to explain. It is true that not all the Buddha's disciples attain to the goal, but the fault is theirs; the Buddha accepts no responsibility, he only indicates the way.¹

¹ M. iii. 1 ff.

Gaṇakaputta-Tissa Thera.—Probably a Commentator. **Buddhaghosa** quotes him in the *Āṅguttara Commentary*¹ as explaining the term *tisa-hassīmahāsahassī* differently from the commonly accepted interpretation.

¹ AA. i.*439.

Gaṇapeta Vatthu.—The story of a large number of people of **Sāvatthi** who, because of their misdeeds, had been born as petas.¹

¹ Pv. iv. 10; PvA. 269 f.

Gaṇadevaputtā.—**Buddhaghosa** mentions¹ the palaces of the Gaṇadevaputtas (*Gaṇadevaputtānañ ca vimānāni*) among those seen by King **Nemi** as he was being conducted by **Mātali** through the deva-worlds. I cannot trace the name in the **Nimi Jātaka**. The word may be used as a collective noun.

¹ MA. ii. 737.

Gaṇānanda Pariveṇa.—A monastery at **Rājagāma** in Ceylon, the residence of the Elder Maittreya Mahā Thera.¹

¹ P.L.C. 248.

Gaṇṭhambatittha.—A ford in the **Mahāvālūkagaṅgā**. There an *udakkakhepasīmā* was erected by **Vimaladhammasūriya I.**¹ The name is the Pāli equivalent for the Sinhalese Gāṭambé.

¹ Cv. xciv. 17.

Gaṇṭhipupphiya Thera.—An arahant. Ninety-one kappas ago he gave a *gaṇṭhi*-flower to the Buddha **Vipassī**. Forty-one kappas ago he was a king named **Varaṇa**.¹ He is probably identical with **Hatthārohaputta**.²

¹ Ap. i. 162.

² ThagA. i. 170.

Gaṇṭhimāna.—A village in Ceylon, given by **Parakkamabāhu IV.** for the maintenance of the temple at **Devapura (Devanagara).**¹

¹ Cv. xc. 95.

Gaṇḍa.—Gardener of **Pasenadi**, king of **Kusala**. It was he who offered to the Buddha the mango, the seed of which produced the **Gaṇḍamba**.¹

The *Apadāna Commentary*² calls the gardener **Gaṇḍabba**, and the *Divyāvadāna*³ calls him Gaṇḍaka.

¹ J. iv. 264.

² i. 97.

³ p. 157.

Gaṇḍa Sutta.—The body is like a festering sore (*gaṇḍa*), full of pus, with nine openings, constantly exuding matter.¹

¹ A. iv. 386 f.

Gaṇḍatindu Jātaka (No. 520).—**Pañcāla**, king of **Kampilla**, is a wicked monarch, and his subjects, harassed by his officers, suffer great oppression. The Bodhisatta, born as the divinity of a *gaṇḍatindu*-tree, becoming aware of this, appears in the king's bedchamber and urges him to give up his evil ways and find out for himself the condition of his subjects. The king, taking this advice, travels about in disguise with his chaplain. Everywhere he finds men, women and even the beasts cursing his very name. He returns to the capital and devotes himself to good works.¹

The introductory story is given in the **Rājovāda Jātaka** (*q.v.*).

¹ J. v. 98 ff.

Gaṇḍamba.—The mango-tree, at the gate of **Sāvatthi**, under which the Buddha performed the **Yamaka-pāṭihāriya** (*q.v.*). The king's gardener, **Gaṇḍa**, while on his way to the palace to give the king a ripe mango-fruit from the palace gardens, saw the Buddha going on his alms-rounds and offered him the mango. The Buddha ate it immediately, and gave the seed to **Ānanda** to be planted by the gardener at the city-gate. A tree of one hundred cubits sprouted forth at once, covered with fruit and flowers. At the foot of this tree **Vissakamma**, by the order of **Sakka**, built a pavilion of the seven kinds of precious things.¹

¹ J. iv. 264 f.; J. i. 88; DhA. iii. 206 ff.; Mil. 349.

Gaṇḍābharāṇa.—A book composed by **Ariyavaṃsa**.¹ *v.l.* **Gandhābharāṇa**.

¹ Gv. 65, 75; Sās., p. 98.

Gaṇḍāladoṇi.—A monastery in Ceylon, near the modern Kandy. The stucco work of the vihāra was carried out by **Parakkamabāhu VI.**¹

¹ Cv. xci. 30.

Gaṇḍimitta.—See **Kaṇhamitta.**

1. **Gatasañña Thera.**—An arahant. In the time of **Tissa** Buddha he joined the Order at the age of seven, and threw up into the air seven *naṅgaliki*-flowers as offering to the Buddha. Eight kappas ago he became king, three times, under the name of **Aggisikha.**¹

¹ Ap. i. 127.

2. **Gatasañña Thera.**—An arahant. He saw the Buddha **Siddhattha** going through the air, though only his robe was visible to him. The sight filled him with joy and he concentrated his mind thereon.¹

¹ Ap. i. 253 f.

Gatārāpariveṇa.—A monastery in Ceylon, the residence of **Upatapassī**, author of the **Vuttamālā.**¹

¹ PLC. 253.

Gati Sutta.—The five conditions of birth—in purgatory, among lower animals, petas, men or devas.¹

¹ A. iv. 459.

Gatikathā.—The sixth section of the *Mahāvagga* of the *Pāṭisambhīdā-magga.*¹

¹ Ps. ii. 73-8.

Gatipakarāṇa.—A book composed by a thera of **Pakudhanagara.**¹

¹ Gv. 65; but see p. 75, where the author is said to belong to Ceylon.

Gatipacchedana.—A king of eighty-four kappas ago; a previous birth of **Sammukhāthavika**¹ (or **Māṇava**).²

¹ Ap. i. 159.

² ThagA. i. 163.

Gatimba.—See **Mahāgatimba.**

Gatīyopaṇcaka Vagga.—The eleventh chapter of the *Sacca Saṃyutta* and the last chapter of the *Saṃyutta Nikāya.*¹

¹ S. v. 474 f.

Gadāvudha.—The club wielded by **Vessavaṇa** when he was yet a *puthujjana*. It would fall on the head of many thousands of *yakkhas* and return to Vessavaṇa's hand.¹

¹ SNA. i. 225.

Gadrabha.—Doorkeeper of **Ālavaka**, the *yakkha*. He warned the Buddha of the *yakkha*'s evil nature and requested him to go away, but, on finding the Buddha determined to stay, he informed the *yakkha* of the Buddha's arrival.¹

¹ SNA. i. 220; AA i. 211.

Gadrabhakula.—Mentioned as one of the families in which horses are born. **Valāhaka** horses are not born in this family.¹

¹ MA. i. 248.

Gadrahbapañha.—One of the problems set by King **Vedeha** to **Mahosadha**, in order to test him, at the instigation of the king's ministers. The king sent word to Mahosadha that while he was on his way to see him his horse had broken its leg; would Mahosadha, therefore, send him a more excellent horse? Mahosadha, understanding the significance of the message, went to the palace, sending his father on before him. When Mahosadha entered he found his father seated, but, as had been prearranged, he obliged his father to get up and offer him his seat. On this there was a great uproar, all saying that he had slighted his father. But Mahosadha convinced the king that he was a more excellent man than his father, giving proof of this by producing before the king an ass which he had brought with him, and making the king acknowledge that a colt born of the ass through a Sindh mare would be far more valuable than the colt's sire.¹

The story is also given as a separate *Jātaka* (No. 111).²

¹ J. vi. 342 f.

² J. i. 424.

1. **Gaddula Sutta** (*v.l.* **Baddula**).—Incalculable is the beginning of *saṃsāra* and the untaught *puthujjana*, having wrong notions of self, revolve from birth to birth, like a dog tied by a leash to a pillar or stake round which it unceasingly chases.¹

¹ S. iii. 149.

2. **Gaddula Sutta.**—Just as a dog tied by a leash to a strong pillar cannot escape, so the untaught *puthujjanas* cannot escape from the five *khandhas*. Mind is even more diverse than a show piece (*caranacitta*).

As a painter fashions all kinds of likenesses, so the *puthujjana* creates and recreates the five *khandas*.¹

¹ S. iii. 151 f.

Ganthākara-pariveṇa.—A dwelling attached to the **Mahāvihāra** at **Anurādhapura**, where **Buddhaghosa** stayed during his sojourn in Ceylon and where he wrote his Commentaries.¹ The pariveṇa was restored by **Kassapa V**.²

¹ Cv. xxxvii. 243.

² *Ibid.*, lii. 57.

Ganthisāra.—A book composed by **Saddhammajotipāla**; it is evidently an anthology or manual composed from important texts.¹

¹ Bode, *op. cit.*, p. 18; Gv. (p. 64) calls it Gandhasāra.

1. **Gandha**.—The name of a family of elephants; each elephant has the strength of one million men.¹

¹ VibhA. 397; AA. ii. 822; UdA. 403, etc.

2. **Gandha**.—A setṭhi of Benares. On realising that his ancestors had died leaving immense wealth, which they had failed to enjoy, he started to spend large sums of money on luxuries, and one full-moon day he decorated the city and invited the people to watch him taking a meal. Among the assembled multitude was a villager, who felt that he would die unless he could obtain a morsel of Gandha's rice. When this was told to Gandha he suggested that the man should work for him for three years, taking in payment a bowl of his rice. The villager agreed and henceforth became known as **Bhattabhatika**. At the end of the three years Gandha kept his promise and gave orders that Bhattabhatika should enjoy all his master's own splendours for one day, and asked all the members of his household, except his wife **Cintāmaṇī**, to wait on him. When Bhattabhatika sat down to eat, a Pacceka Buddha appeared before him; Bhattabhatika gave his food to the Pacceka Buddha who, in sight of all those that had gathered to watch Bhattabhatika's splendour, went through the air to **Gandhamādana**. When Gandha heard of what had happened, he gave one-half of all his possessions to Bhattabhatika in return for a share of the merit he had gained.¹

¹ DhA. iii. 87 ff.

1. **Gandha Sutta**.—See **Isayo Sutta**.

2. **Gandha Sutta.**—The scents of the world spread only along with the wind and not against it; the fragrance of a good man's virtue travels everywhere.¹

¹ A. i. 225; *cp.* J. iii. 291; Mil. 333.

Gandhakuṭi.—The name given to the special apartment occupied by the Buddha at the **Jetavana** monastery.¹ The building, of which the Gandhakuṭi formed a part, was evidently called the **Gandhakuṭi-pariveṇa**, and there the Buddha would assemble the monks and address them.² The site, on which stands the bed of the Buddha in the Gandhakuṭi, is the same for every Buddha, and is one of the unalterable sites—*avijahitattḥānāni*.³

The name Gandhakuṭi seems to have been used later in reference also to other residences of the Buddha. Thus, we are told⁴ that **Visākhā** built a Gandhakuṭi for the Buddha in the **Pubbārāma** with the money she obtained by the sale of her **Mahālatāpasādhana**.

¹ J. i. 92.

² *E.g.*, J. i. 501; iii. 67.

³ BuA. 247.

⁴ AA. i. 226; see C.S.B., Pl. 5B. For further details see *s.v.* **Buddha**.

Gandhagata.—See **Bhadragaka**.

Gandhathūpiya Thera.—An arahant,¹ probably identical with **Gandhamāliya** (*q.v.*). The same verses are attributed to both.

¹ Ap. i. 267.

Gandhapūjaka Thera.—An arahant. In the past he put a handful of perfume on the funeral pyre of the Buddha (**Padumuttara**).¹ He is probably identical with **Hārīta**.²

¹ Ap. ii. 406.

² ThagA. i. 376.

Gandhabba.—An attendant of King **Eleyya** and a follower of **Uddaka Rāmaputta**.¹

¹ A. ii. 180.

Gandhabbakāya Saṃyutta.—The thirty-first chapter of the *Saṃyutta Nikāya*.¹

¹ S. iii. 249-53.

Gandhabbakāyikā.—See **Gandhabbā**.

Gandhabbadvāra.—One of the gates of **Pulattthipura**.¹

¹ Cv. lxxiii. 163.

Gandhabbarājā.—The name given to **Sakka** in the **Vidhurapaṇḍita Jātaka**.¹

¹ J. vi. 260.

Gandhabbā.—A class of semi-divine beings who inhabit the **Cātummahārājika**-realm and are the lowest among the devas.¹ They are generally classed together with the **Asuras** and the **Nāgas**.² Beings are born among them as a result of having practised the lowest form of *sīla*.³ It is a disgrace for a monk to be born in the Gandhabba-world.⁴ The Gandhabbas are regarded as the heavenly musicians, and **Pañcasikha**, **Suriyavaccasā** and her father **Timbarū** are among their number.⁵ They wait on such devas as **Sakka**, and the males among them form the masculine counterpart of the *accharā*, the nymphs. Their king is **Dhataratṭha**, ruler of the eastern quarter.⁶ Other chieftains are also mentioned: ⁷ **Panāda**, **Opamañña**, Sakka's charioteer **Mātali**, **Cittasena**, **Nala** and **Janesabha**. The Gandhabbas are sometimes described as *vihaṅgamā* (going through the air).⁸ In the **Āṭānāṭiya Sutta**⁹ the Gandhabbas are mentioned among those likely to trouble monks and nuns in their meditations in solitude. The Buddha says that beings are born among the Gandhabakāyikā devā because they wish to be so; they are described as dwelling in the fragrance of root-wood, of bark and sap, and in that of flowers and scents.¹⁰

It is often stated that the Gandhabbas preside over conception; this is due to an erroneous translation of the word *gandhabba* in passages¹¹ dealing with the circumstances necessary for conception (*mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti*). The Commentaries¹² explain that here *gandhabba* means *tatrūpakasatta*—*tasmim okāse nibbattanako satto*—meaning a being fit and ready to be born to the parents concerned. The *Tīkā* says that the word stands for *gantabba*. See also **Gandhabbarājā**.

¹ D. ii. 212.

² E.g., A. iv. 200, 204, 207.

³ D. ii. 212, 271.

⁴ *Ibid.*, 221, 251, 273 f.

⁵ *Ibid.*, 264.

⁶ *Ibid.*, 257.

⁷ *Ibid.*, 258.

⁸ A. ii. 39; AA. ii. 506.

⁹ D. iii. 203, 204.

¹⁰ S. iii. 250 f.

¹¹ E.g., M. i. 157, 265 f.

¹² E.g., MA. i. 481 f.

Gandhabhava.—See **Bhadragaka**.

Gandhamādana.—A mountain range beyond the seven ranges of **Cullakāla**, **Mahākāla**, **Nāgapalivethana**, **Candagabbha**, **Suriyagabbha**, **Suvaṇṇapassa** and **Himavā**. It is one of the five mountain ranges that

encircle **Anotatta**. It is crowned with a tableland, is green in colour (*muggavaṇṇa*), and covered with various medicinal plants. It shines from afar “like a glowing fire on a new-moon night.” In the range is an inclined slope (*pabbhāra*) named **Nandamūlaka** containing three caves, **Suvaṇṇa-**, **Maṇi-** and **Rajata-guhā**, which are the abodes of Pacceka Buddhas. At the entrance to Maṇiguhā is a tree named **Mañjūsaka**, one league in height and in girth; on this tree bloom all the flowers that grow both on land and in water, and especially do they bloom on the occasions of the Pacceka Buddhas’ visits; round the tree is the **Sabbara-tanamāla**. There the **Sammajjanakavāta** sweeps the ground, the **Samakaraṇavāta** levels the sand, and the **Siñcanakavāta** sprinkles water from Anotatta. The **Sugandhakaravāta** brings all the perfumes of Himavā, the **Ocinakavāta** plucks flowers, and the **Santharaṇakavāta** spreads them. In the māla seats are always ready for the Pacceka Buddhas, who on fast days and on their own birthdays assemble there. When a new Pacceka Buddha arises in the world, he goes first to Gandhamādāna and other Pacceka Buddhas, who may be in the world, assemble there to greet him, and they all sit rapt in samādhi. Then the senior among them asks the new-comer to describe how he came to be a Pacceka Buddha.¹ The Pacceka Buddhas who live on Gandhamādāna will often enter into samādhi for seven days, and at the end of that period seek alms from someone on whom they wish to bestow a special favour, that he may thereby obtain merit.² These Buddhas will sometimes leave the mountain, and, having admonished those whom they wish to help, return again.³ Besides Pacceka Buddhas, others are also mentioned as having resided in Gandhamādāna—*e.g.*, **Nārada** (J. iv. 393), **Nalinikā** (J. v. 186), **Bahusodarī** (J. vi. 83); also the deva king **Nāgadatta** (ThagA. i. 138), and **Vessantara**, with his family, after he renounced his kingdom (J. vi. 528 f.). It is also said that **Kinnaras**⁴ and **Nāgas**⁵ lived on the slopes of Gandhamādāna. It was among the places visited by **Khadira-vaniya Revata** (AA. i. 139).

It is not explicitly mentioned that all Pacceka Buddhas die in Gandhamādāna, but the inference seems to be such. Thus, once, five hundred Pacceka Buddhas led by **Mahāpaduma** died there, and their bodies were cremated.⁶

The *Jātaka Commentary*⁷ explains Gandhamādāna as *gandhena madakaro pabbato*.

¹ SNA. i. 52, 66 f.; ii. 437; AA. ii. 759; UdA. 300, etc.; MA. ii. 585.

² *E.g.*, DhA. iii. 368 f.; iv. 121, 199 f.; J. iv. 16.

³ *E.g.*, J. iii. 453.

⁴ J. iv. 438.

⁵ Rockhill, 169.

⁶ ThagA. ii. 141.

⁷ vi. 79.

The fragrant tree **Bhujaka** grows only in heaven and in Gandhamādana.⁸

It is said that the Buddha Metteyya will retire for a while to Gandhamādana, after spending his first rainy season.⁹

⁸ VvA. 162.

⁹ *Anāgatavaṃsa* v. 81.

Gandhamāliya Thera.—An arahant. Ninety-four kappas ago he offered to the Buddha **Siddhattha** a *gandhathūpa* covered with *sumana*-flowers. Forty kappas ago he became king, sixteen times, under the name of **Devagandha**.¹

¹ Ap. i. 135.

Gandhamuṭṭhiya Thera.—An arahant. One hundred thousand kappas ago he gave a handful of perfume for the construction of a (Buddha's) funeral pyre.¹

¹ Ap. i. 292; *cp.* **Gandhapūjaka**.

Gandhara.—A mountain in **Himavā**.¹

¹ J. vi. 579.

Gandhavaṃsa.—A late Pāli work written in Burma. It relates, in brief, the history of the Pāli Canon and gives accounts of post-canonical Pāli books written in Burma and Ceylon. The colophon states that the work was composed by a forest-dwelling Elder named **Nandapañña**. At the end of each chapter the work is referred to as **Cullagandhavaṃsa**; perhaps what we have now is an abridged edition of a larger work.¹

¹ The work is published in *J.P.T.S.*, 1886, pp. 55-80.

Gandhaviḷeṇa Sutta.—Few are those who abstain from flowers, scents, etc.; many are those who do not.¹

¹ S. v. 471.

Gandhābhāraṇa.—See **Gaṇḍābharāṇa**.

1. **Gandhāra.**—A Pacceka Buddha mentioned in a nominal list.¹

¹ M. iii. 69; ApA. i. 106.

2. **Gandhāra.**—One of the sixteen **Mahājanapadas**.¹ Its capital was **Takkasilā**, famous for its university; its king in the time of the Buddha was **Pukkusāti**. There was friendly intercourse between him and **Bimbisāra** of Magadha. Merchants and visitors from one country to

¹ A. i. 213; iv. 252, etc.; in the *Niddesa* and *Mahāvastu* lists Gandhāra is omitted and others substituted.

another were lodged and fed at the expense of the country's king, and no tariffs were levied on their merchandise. There was constant exchange of goods and valuables, and on one occasion Bimbisāra, wishing to send his friend a gift of particular value, despatched to him a letter containing news of the appearance in the world of the Buddha, the Dhamma and the Saṅgha. When Pukkusāti read the letter he decided to become a follower of the Buddha, and ordained himself as a monk; then, leaving his kingdom, he travelled all the way to Sāvattthi to see the Buddha.² This conversion of Gandhāra's king, however, does not seem to have had the effect of converting the rest of its people to the Buddha's faith. The memory of Pukkusāti was evidently soon forgotten, for we find **Moggaliputta Tissa**, at the conclusion of the Third Council, sending the thera **Majjhantika** to convert Gandhāra.³

According to Buddhaghosa's account, Pukkusāti's kingdom was over one hundred leagues in extent,⁴ and the distance from Takkasilā to Sāvattthi was one hundred and ninety-two leagues.⁵ There was evidently a well-known caravan route linking the two countries, although Gandhāra was regarded as a *paccantima-janapada*.⁶

At the time of Majjhantika's visit, the people of Gandhāra were being harassed by the Nāga-king **Aravāḷa**, and the chronicles contain details of his conversion by the monk. The Nāga-king, together with his retinue, the yakkha **Paṇḍaka** and his wife **Hāritā**, became devout followers of the Buddha. Majjhantika preached the **Āsivisūpama Sutta**, and many thousands joined the Order.⁷

Gandhāra appears to have included **Kasmīra**, the two countries being always mentioned together as **Kasmīra-Gandhāra**. They occupied the sites of the modern districts of Peshawar and Rawalpindi in the northern Punjab.⁸ In the time of Asoka the country formed part of his empire, and is mentioned as such in Rock Edict V. Before that it was subject to the Achæmenid kings. Gandhāra was always famous for its red woollen shawls (*kambala*).⁹

Another king of Takkasilā besides Pukkusāti is mentioned—namely, **Naggaji**, who was a contemporary of **Nimi**, king of Videha.¹⁰

One of the eye teeth of the Buddha was deposited in Gandhāra.¹¹

² MA. ii. 979 ff.

³ Mhv. xii. 3 ff.

⁴ MA. ii. 988.

⁵ *Ibid.*, 987; from Benares it was one hundred and twenty leagues (*vīsamyojanasata*) (J. i. 395; ii. 47).

⁶ MA. ii. 982; there was also constant trade between Gandhāra and Videha (J. iii. 365 ff.). It would appear from

the *Mahā Niddesa* (i. 154) that Takkasilā was a regular centre of trade.

⁷ Mhv. xii. 9 ff.; Smp. i. 64 f.; Dpv. viii. 4.

⁸ PHAI. p. 93.

⁹ SNA. ii. 487; J. vi. 501.

¹⁰ J. iii. 377; cf. *Āit. Brāhmaṇa* vii. 34; *Śat. Brāhmaṇa* viii. 1, 4, 10; see also **Gandhārarājā**.

¹¹ Bu. xxviii. 6; D. ii. 167.

Gandhāra Jātaka (No. 406).—The Bodhisatta was once king of **Gandhāra**, and he and the king of **Videha** became friends, though they never saw each other. One day the Gandhāra king saw an eclipse of the moon and, being stirred in his mind, left his kingdom and became an ascetic in Himavā.

The Videha king, hearing of this, did likewise. They met in Himavā, but failed to recognise each other until, seeing another eclipse of the moon, they exchanged reminiscences. They went out begging together, and the Videha ascetic, having once been given a large quantity of salt, stored up some of it for a saltless day. The Gandhāra ascetic, finding this out, blamed his friend for his greediness, and the latter begged his forgiveness.

The Videha ascetic is identified with **Ananda**. The story was told in reference to the occasion of the passing of the rule forbidding monks to store medicine for more than seven days.¹

¹ J. iii. 363 ff.; the introductory story | **Pilindavaccha**; the Jātaka story is given in Vin. i. 206 ff.; see also *s.v.* | in MA. i. 534 f.

Gandhārarājā.—The king of Gandhāra is several times¹ mentioned by this name; it is evidently a title and not a proper name.

¹ *E.g.*, J. i. 191; ii. 219 f.; iii. 364 ff.; iv. 98.

Gandhāravagga.—The second chapter of the *Satta Nipāta* of the *Jātaka Commentary*.¹

¹ J. iii. 363-421.

Gandhāra- or **Gandhārī-vijjā**.—A charm whereby one could become invisible and multiform, pass through all obstacles, through earth and water, and touch the sun and moon.¹ Elsewhere² the charm is mentioned as being only useful for the purpose of making oneself invisible. The *Theragāthā Commentary*³ distinguishes a Lesser and a Greater. **Pilindavaccha** knew the former and thought that the Buddha would teach him the other. The charm enabled him to travel through the air and read the thoughts of others.

Buddhaghosa⁴ explains that the charm was so called, either because it was invented by a sage named Gandhāra, or because it originated in Gandhāra.

¹ D. i. 213.

² J. iv. 498.

³ I. 51 f.

⁴ DA. ii. 389.

Gandhodaka (-kadāyaka) Thera.—An arahant. Once, when celebrations were being held in honour of the Bodhi-tree of **Padumuttara Buddha**,

he poured fragrant water from a painted pot on to the tree. There was a thunderstorm and he was killed on the spot by lightning. Being born in heaven, he uttered stanzas in praise of the Buddha and his teaching. One hundred and twenty-eight kappas ago he became a king, named **Samvasita**.¹

¹ Ap. i. 105 f.

Gandhodakiya Thera.—An arahant. Ninety-one kappas ago he saw the Buddha **Vipassī** and sprinkled perfumed water on him. Thirty-one kappas ago he became king, under the name of **Sugandha**.¹ He is probably identical with **Ātuma Thera**.²

¹ Ap. i. 157 f.

² ThagA. i. 160 f.

Gamika.—Father of the nun **Mahātissā**.¹

¹ Dpv. xviii. 39.

Gamiṭṭhavālī Vihāra.—A monastery in Rohaṇa, founded by **Kākavaṇṇa-Tissa**.¹

¹ Mhv. xxii. 23.

1. **Gambhīra**.—A seaport village, visited by **Mittavindaka** in the course of his flight from Benares.¹

¹ J. i. 239.

2. **Gambhīra**.—A channel branching off from the **Parakkama Samudda**. It started at the point of the flood-escape known as **Makara**.¹

¹ Cv. lxxix. 40.

Gambhīra Sutta.—Four conditions—following after the good, hearing the Dhamma, paying systematic attention thereto, and living in accordance with its precepts—which, if cultivated, lead to profound insight.¹

¹ S. v. 412.

Gambhīracārī.—The name of one of the two otters in the **Dabbhapuppha Jātaka**¹ (*q.v.*).

¹ J. iii. 333.

Gambhīranadī.—A river, one yojana north of **Anurādhapura**; the bricks for the **Mahā Thūpa** and for the Thupas of the three former Buddhas were prepared on its banks.¹ On its bank was **Upatissagāma**.²

¹ Mhv. xxviii. 7; Mṭ. 508.

² Mhv. vii. 44.

1. **Gayā**.—A pond in which people bathed, that their sins might be washed away.¹ Buddhaghosa says² it was a circular pond in which was a bathing ghat (*maṇḍavāpisanṭhānaṃ titthaṃ*). But see below, **Gayā** (2).

¹ J. v. 388 f.

² MA. i. 145.

2. **Gayā**.—A town in India. It lay on the road between the Bodhi-tree and Benares, and was three *gāvutas* from the Bodhi-tree and fifteen *yojanas* from Benares.¹ It was between the Bodhimaṇḍa and Gayā that the Buddha, on his way to **Isipatana**, met **Upaka**.² The Buddha stayed at Gayā on several occasions: once at **Gayāsisa**,³ and also near the **Taṅkitamañca**,⁴ the residence of **Suciloma**.

Buddhaghosa says that Gayā was the name given both to the village and a bathing ghat near to it (also called **Gayāpokkharāṇī**). Dhammapāla,⁵ on the other hand, speaks of a **Gayānadi** and a **Gayāpokkharāṇī** as being two distinct bathing ghats, both commonly called **Gayātitha**, and both considered to possess the power of washing away sins. People went there, offered sacrifices to the gods, recited the Vedas, and immersed themselves in the water.

Elsewhere⁶ it is stated that every year, in the earlier half of the month of Phagguṇa (March), people held a bathing festival at the bathing ghat at Gayā, the festival being called **Gayāphagguṇī**. It was at one of these festivals that **Senaka Thera** was converted by the Buddha. This explanation of Gayāphaggu is, perhaps, not quite correct, for, according to some,⁷ the river (**Nerañjarā**) which ran by Gayā was itself called Phaggu (Skt. Phalgu).

The town of Gayā is often called **Brahmagayā** to distinguish it from **Buddhagayā** (*q.v.*).

¹ MA. i. 387 f.; Fa Hien says the distance from the Bodhi-tree to Gayā was twenty li, or about 3½ miles.

² Vin. i. 8.

³ *Ibid.*, 34; S. iv. 19; A. iv. 302.

⁴ Sn. p. 47; S. i. 207, etc.

⁵ UdA. 74, 75; *cp.* SNA. i. 301.

⁶ ThagA. i. 388 f., 418; Thag. v. 287.

⁷ *E.g.*, Cunningham: AGI. 524; Böthlinck and Roth's Dict. *s.v.* *Phalgu*; Neumann (Majh. N. Trans. i. 271) says that the village of Gayā itself was called Phaggu.

Gayā Sutta.—Preached at **Gayāsisa**. The Buddha describes to the monks some of the stages through which he passed before reaching Enlightenment. At first he could only see the light from the bodies of the devas; later, through conscious striving, he could distinguish their forms, talk with them, discover how they came to be born in their different spheres; then he was able to read their past births, and at last he attained to supreme knowledge.¹

¹ A. iv. 302 ff.

Gayā-Kassapa.—One of the three Kassapa brothers, the **Tebhātika-Jaṭilā** (*q.v.*). On leaving the world with his brothers and becoming an ascetic, he gathered round him a company of two hundred other ascetics. They all lived at **Gayāsīsa**, hence his name (*Gayāsīse pabbajito ti Gayā Kassapo nāma jāto*). When Uruvela-Kassapa was converted, Gayā-Kassapa, with his followers, joined the Order, and at the conclusion of the **Ādittapariyāya Sutta** they all became arahants.¹ Gayā-Kassapa is reported² to have said that he used to bathe three times a day at **Gayā-tittha**, in order to wash away his sins during the festival of **Gayāphaggu**.

In the time of **Sikhī** Buddha he was a householder, and later became a forest-dwelling hermit. One day he saw the Buddha walking alone in the forest and offered him a *kola*-fruit.³

He is evidently identical with **Koladāyaka** of the *Apadāna*.⁴

¹ Vin. i. 33 f.; AA. i. 165.

³ ThagA. i. 417 f.

² Thag. v. 345 f.

⁴ Ap. ii. 379; see also ii. 483.

Gayātittha, Gayā-phaggu, -phaggunī, Gayā-phaggunītittha.—See **Gayā** (2).

Gayāsīsa.—A hill near **Gayā**. Here the Buddha came from **Uruvelā** after converting the **Tebhātika-Jaṭilā**, and here he lived with one thousand monks. On this occasion of his coming he preached the **Ādittapariyāya Sutta**.¹ When **Devadatta** managed to win over five hundred of the monks to his side, it was to Gayāsīsa that he retired with them, and there it was that the Buddha's Chief Disciples had to go to reclaim them.² It is said³ that **Ajātasattu** built a special monastery for Devadatta at Gayāsīsa.

The Commentaries⁴ say that the hill was so called because it was composed of a flat stone and was shaped like an elephant's head (*gajāsīsa-sadisa-piṭṭhipāsāno*). There was room on the rock for one thousand monks. The hill stands about one mile to the south-west of Gayā and is now called Brahmayonī. To the south-east of the hill Hiouen T'sang saw the three thūpas of the **Tebhātika Jaṭilā**.⁵ See also **Gayā Sutta**.

¹ Vin. i. 34 f.; S. iv. 19 f.; J. i. 82;

³ J. i. 185, 508; ii. 38 f.

AA. i. 57, etc.; PvA. 21; Ud. i. 9;

⁴ SA. iii. 4; UdA. 74.

DhA. i. 72.

⁵ CAGI. 524 f.

² Vin. ii. 199; DhA. i. 121; J. i. 142,

425, 490 f.; iv. 180.

Garahadinna.—A resident of **Sāvatthi** and friend of **Sirigutta**. The latter was a follower of the Buddha, and the former of the **Nigaṇṭhas**. Instigated by the **Nigaṇṭhas**, Garahadinna constantly blamed his friend

for his allegiance to the Buddha, until one day, in exasperation, Sirigutta invited the Nigaṇṭhas to his house in order to prove that their claim to omniscience was false. To this end he had a ditch dug and filled with filth, ropes stretched longitudinally over the ditch, and the seats so arranged that the moment the Nigaṇṭhas sat down they would be tipped over and flung into the ditch. The Nigaṇṭhas arrived, and everything happened as Sirigutta had arranged. Garahadinna, filled with desire for revenge, hid his resentment and invited the Buddha and his disciples with the intention of humiliating them. He employed the same stratagem as his friend, except that the ditch was filled with glowing coals instead of with filth. The Buddha came, knowing all that had happened, and by an exercise of iddhi-power caused large lotus flowers to spring up from the bed of coals. Sitting thereon, he created an abundant supply of food and preached the Dhamma. Garahadinna, Sirigutta, and many others became *sotāpannas*.¹

On this occasion was also preached the **Khadiraṅgāra Jātaka**.²

It is said³ that when the Buddha preached at Garahadinna's house, eighty-four thousand beings realised the Truth.

¹ DhA. i. 434 f.

² But see the Introductory Story of the Jātaka.

³ Mil. 350.

Garahita Jātaka (No. 219).—Once the Bodhisatta was a monkey in the Himālayas and, having been captured by a forester, was given to the king. The king grew fond of him, and the monkey learnt the ways of men. The king set him free, and when his fellows saw him they insisted on hearing from him how men lived. He told them of men's greed for possessions, and how in each house there were two masters, one of them beardless, with long breasts and plaited hair. The monkeys, hearing of this folly, stopped their ears and went elsewhere, saying they could not bear to live in a place where they had heard such unseemly things! That place came thereafter to be called the **Garahitapiṭṭhipāsāṇa**.

The story was told in reference to a discontented monk.¹

¹ J. ii. 184.

Garahitapiṭṭhipāsāṇa.—See **Garahita Jātaka**.

Garitara.—A tank in Ceylon constructed by **Moggallāna II.** by damming the **Kadambanadi**.¹

¹ Cv. xli. 61.

1. **Garūḷa**.—One of the palaces occupied by **Phussa** Buddha in his last lay-life.¹ The Commentary² calls it **Garūlapakkha**.

¹ Bu. xix. 15.

² BuA. 192.

2. **Garuḍā, Garuḷā.**—A class of mythical birds generally mentioned in company with Nāgas.¹ They live in Simbali-groves² and are usually huge in size, sometimes one hundred and fifty leagues from wing to wing.³ The flapping of their wings can raise a storm, known as the Garuḍa-wind.⁴ This wind can plunge a whole city in darkness and cause houses to fall through its violence.⁵ A Garuḷā has strength great enough to carry off a whole banyan tree, tearing it up from its roots.⁶ The Garuḷas are the eternal enemies of the Nāgas⁷ and live in places, such as the **Seruma Island**,⁸ where Nāgas are to be found. The greatest happiness of the Nāgas is to be free from the attacks of the Garuḷas.⁹ A Garuḷā's plumage is so thick that a man—*e.g.*, **Naṭakuvera**¹⁰—could hide in it, unnoticed by the bird. Sometimes Garuḷas assume human form; two Garuḷa kings are said to have played dice with kings of Benares and to have fallen in love with their queens, whom they took to the Garuḷa city—one of the queens being **Sussonḍi**¹¹ and the other **Kākāti**.¹² In each case the queen, being found unfaithful to her Garuḷa lover, was returned to her husband. The Garuḷas know the **Ālambāyana** spell, which no Nāga can resist.¹³ It is said that in olden days the Garuḷas did not know how to seize Nāgas effectively; they caught them by the head, and the Nāgas who had swallowed big stones were too heavy to be lifted from the ground; consequently the Garuḷas died of exhaustion in trying to carry them. Later the Garuḷas learnt this secret through the treachery of the ascetic **Karambiya**, as related in the **Paṇḍara Jātaka**.¹⁴ Garuḷas are mentioned as sometimes leading virtuous lives, keeping the fast and observing the precepts. One such was the Garuḷa king mentioned in the **Paṇḍara Jātaka**, and another, the son of **Vināta**, who visited the park of **Dhanañjaya Koravya** and gave a golden garland as present after hearing **Vidhurapaṇḍita** preach.¹⁵ The Garuḷa's body was evidently considered to be specially formed for quick flight, for the ancient prototype of the aeroplane was based on the Garuḷa.¹⁶ One of the five guards appointed by **Sakka** to protect **Tāvātimsā** from the Asuras was formed of Garuḷas.¹⁷ The Bodhisatta¹⁸ and Sāriputta¹⁹ were both, on different occasions, born as Garuḷa kings. The Simbalī is the special tree of the Garuḷa-world.²⁰ The Garuḷa is often represented in art as a winged Man.²¹ The Garuḷas are sometimes called **Supaṇṇas (Suvannas)**.²²

¹ *E.g.*, J. iv. 181, 202.

² *E.g.*, J. i. 202.

⁴ J. v. 77.

⁶ J. vi. 177.

⁸ J. iii. 187.

¹⁰ J. iii. 91.

¹² *Ibid.*, 91.

¹⁴ *Ibid.*, 175 f.

³ J. iii. 397.

⁵ J. iii. 188.

⁷ J. ii. 13; iii. 103.

⁹ J. iv. 463.

¹¹ *Ibid.*, 187.

¹³ J. vi. 178, 184.

¹⁵ *Ibid.*, 261 f.

¹⁶ DhA. iii. 135.

¹⁸ J. iii. 187.

²⁰ Vsm. i. 206.

²¹ See Fergusson: *Tree and Serpent Worship*, pl. xxvi. 1; xxviii. 1. etc.; also Gründwedel: *Buddhistische Kunst*, pp. 47-50.

²² VvA. 9.

¹⁷ J. i. 204.

¹⁹ *Ibid.*, 400.

Galambatittha.—A village in Ceylon, which contained a vihāra and a thūpa. King **Vasabha** repaired the thūpa, built an uposatha-house, and endowed land for the maintenance of lamps in the house.¹ The village is probably identical with that mentioned elsewhere as **Galambatitthagāma**.² In that case, it was in Rohaṇa and was the scene of a battle in the campaign of **Parakkamabāhu I**.

The Commentaries³ contain references to a group of fifty monks dwelling in **Galambatittha Vihāra**, who took a vow never to address each other until they attained arahantship.

See *s.v.* **Kalambatittha**.

¹ Mhv. xxxv. 85.

² Cv. lxxv. 7.

³ *E.g.*, SNA. i. 57; VibhA. 353.

Gallakapīṭha.—A village in Ceylon. Five hundred youths from the village were ordained by **Mahinda**, soon after his arrival in Ceylon.¹

¹ Mhv. xvii. 59.

Gavaghāta Sutta.—**Moggallāna** reports to the Buddha that, while descending **Gijjhakūṭa**, he saw a vast lump of flesh flying through the air. The Buddha says it was a cattle butcher of **Rājagaha**, born as a *peta*.¹

¹ S. ii. 256.

Gavaccha.—See **Cūḷa-Gavaccha** and **Mahā-Gavaccha**.

Gavapāna.—The name of a special almsgiving held in honour of **Maṅgala Buddha** by the Bodhisatta, when he was born as the brahmin **Suruci**. The chief item of food was a kind of pudding made of milk, rice and honey.¹

¹ Bu. iv. 11; BuA. 122.

1. **Gavampati Thera.**—An arahant. He was a son of a seṭṭhi in Benares, and one of the four lay companions of the therā **Yasa**, who, when they heard of Vasa's renunciation, imitated him and won arahantship. Later, Gavampati lived in the **Añjanavana** at **Sāketa**. One day, when the Buddha visited the **Añjanavana**, some of the monks accompanying him slept on the sandbanks of the **Sarabhū**. The river rose in the night and there was great dismay. The Buddha sent Gavampati to stem the flood, which he did by his *iddhi*-power. The water stopped afar off, looking like a mountain peak.

In the time of **Sikhī Buddha** he was a huntsman, and seeing the Buddha offered him flowers. Later he built a parasol and a railing for the thūpa

of **Koṇāgamana**. In the time of **Kassapa** Buddha he was a rich householder possessed of many cattle. One day he saw an arahant eating his meal in the sun for lack of shade, and built for him a shelter and planted in front of it a *sirīsa*-tree. As a result he was born in the **Cātummahārājika** world, and his palace was known as **Serissaka**.¹

Gavampati was the teacher of **Mahānāga**, son of **Madhu-Vāseṭṭha**.² It is said³ that the *Serissaka-vimāna*, occupied by Gavampati, remained in the *Cātummahārājika* world even after he had left it. There Gavampati often spent his siesta and held conversations with **Pāyāsi**, who sent through him a message to the inhabitants of the earth, that they should profit by the example of him (*Pāyāsi*) and discriminate in the bestowal of their gifts.

The *Dulvā* mentions⁴ that after the Buddha's death, when **Mahā Kassapa** wished to hold a Convocation of the chief monks, **Puṇṇa** was sent as a special messenger to summon Gavampati, who was then in the *Serissaka-vimāna*. But Gavampati did not attend, his death being imminent. Instead he sent his bowl and three robes as a gift to the *Saṅgha*.

Immediately afterwards he died, and **Puṇṇa** carried out his funeral rites.

Gavampati is evidently identical with **Girinelpūjaka** of the *Apadāna*.⁵ See also **Gavampati Sutta**.

¹ Vin. i. 18 f.; Thag. v. 38; ThagA. i. 103 f.; VvA. 331 f.; DA. (iii. 814) gives a slightly different version of the origin of the *Serissaka-vimāna*.

² ThagA. i. 443.

³ D. ii. 356 f.; DA. (iii. 814) says

he went there because he found the "climate" (*utu*) more agreeable. SNA. (i. 347) says it was because he (like *Pinḍolabbhāradvāja*) loved his old haunts.

⁴ Rockhill, p. 149 f.

⁵ ii. 457.

2. **Gavampati**.—The *Sāsanavaṃsa*¹ speaks of a thera by this name, at whose request the Buddha went to **Sudhammapura** in the **Rāmañña** country to establish his religion. In a previous life Gavampati was born of an egg laid by a *Nāga* maiden who had relations with a *vijjādhara*. The egg was hatched and a child was born, but it died at the age of ten and was reborn at **Mithilā** as Gavampati. He joined the Order at the age of seven and became an arahant. Later he visited *Sudhammapura* to preach to his mother, and there King **Siha** asked him to invite the Buddha to his country.

¹ p. 36 f.

Gavampati Sutta.—Preached by **Gavampati** at **Sahajāti** in the **Ceti** country. A number of the senior monks were talking of *dukkha*, and

Gavampati tells them that he knows from the Buddha's own self that whosoever understands *dukkha* knows all its aspects—its nature, its arising, its cessation and the path thereto.¹

¹ S. v. 436.

Gavara.—A Tamil general of **Doṇa**, subdued by **Duṭṭhagāmaṇi**.¹

¹ Mhv. xxv. 11.

Gavaratissa Vihāra.—A monastery in Ceylon, built by King **Bhātika-Tissa**, who also constructed for its maintenance the **Mahāmaṇi** tank.¹

¹ Mhv. xxxvi. 3.

Gavaravāliya-aṅgaṇa.—A monastic establishment in Ceylon, the residence of **Pitāmalla Thera** and thirty others.¹

¹ MA. i. 190.

Gavesī.—A follower of **Kassapa** Buddha. Five hundred others were associated with him, and at first their spiritual life was poor. Gavesī, realising this, put forth effort and, step by step, attained greater proficiency until, at last, he became an arahant. His followers imitated him in every step of his spiritual advancement, and they, too, became arahants.

The Buddha related this story to **Ānanda** during a tour in **Kosala**. They came to a *sāla*-grove and there the Buddha smiled; when asked the reason for his smile, he replied that the grove was the scene of Gavesī's practice of the religious life.¹

¹ A. iii. 214 ff.

Gavesī Sutta.—The story of **Gavesī** (*q.v.*).

Gavha.—See **Gahva**.

Gahapati Jātaka (No. 199).—Once, in Kāsi, the Bodhisatta's wife carried on an intrigue with the village headman. The husband, determined to catch them, pretended to leave the village, but returned as soon as the headman entered the house. The wife, seeing her husband, climbed into the granary, and professed that the headman was there to demand the price of meat which he had supplied to them during a famine, and that as there was no money he insisted on being given the value in grain, which, she said, she was determined to refuse to do. But the Bodhisatta saw through the ruse, thrashed the headman and then his wife.

The Buddha related the story to a backsliding monk to demonstrate to him how women were always sinful.¹

¹ J. ii. 134 f.

1. **Gahapati Vagga.**—The sixth section of the *Majjhima Nikāya*.¹

²M. i. 339-413.

2. **Gahapati Vagga.**—The third section of the *Aṭṭhaka Nipāta* of the *Aṅguttara Nikāya*. It contains ten suttas, including the Buddha's praises of **Ugga** of Vesāli, **Ugga** of Hatthigāma, and **Hatthaka Ālavaka**.¹

¹ A. iv. 208-35.

3. **Gahapati Vagga.**—The fifth chapter of the *Nidāna Saṃyutta*.¹

¹ S. ii. 68-80.

4. **Gahapati Vagga.**—The thirteenth chapter of the *Salāyatana Saṃyutta*. It contains conversations between various eminent householders on the one side, and the Buddha and the monks on the other.¹

¹ S. iv. 109-24.

Gahvaratīra.—The name of the place where the Thera **Gahvaratīriya** lived.¹

¹ ThagA. i. 91.

Gahvaratīriya (Gavharatīriya) Thera.—He was a brahmin of **Sāvattthi**, named **Aggidatta**. Having seen **Yamakapāṭihāriya**, he entered the Order and lived in a spot called **Gahvaratīra**—hence his name—and there in due course became an arahant. On his return to Sāvattthi, his relations held a great almsgiving in his honour and requested him to live near them. But he refused this request and returned to the forest.

He was a hunter in the time of **Sikhī** Buddha, and was delighted by the sound of the Buddha's voice as he preached.¹

He is probably identical with **Ghosasañña** of the *Apadāna*,² but the same verses are also attributed to **Dhammika**.³

¹ Thag. v. 31; ThagA. i. 91 f.

² Ap. ii. 451.

³ ThagA. i. 398.

Gāthā.—A portion of the *Tipiṭaka* classified according to the matter (*aṅga*) of each one. It includes the *Dhammapada*, the *Theragāthā* and *Therīgāthā*, and those suttas, composed of stanzas only, found in the *Sutta Nipāta* and not included under the term *Sutta*.¹

¹ DA. i. 23 f.; Vin. iii. 8.

Gāmakaseṭṭhi.—The name of the treasurer whose daughter was married by **Ghosakaseṭṭhi**¹ (*q.v.*).

¹ AA. i. 230; the DhA. account does not mention the man's name.

Gāmaṇi Jātaka (No. 8).—The story of Prince **Gāmaṇi**.¹ For details see the **Samvara Jātaka**.

¹ J. i. 136 f.

Gāmaṇi Saṃyutta.—The fifty-second *Saṃyutta* of the *Saṃyutta Nikāya*. It contains accounts of sermons preached by the Buddha to various headmen (*gāmaṇī*).¹

¹ S. iv. 305-59.

Gāmaṇi-Canḍa.—A servant of **Janasandha**, king of Benares. For his story see the **Gāmaṇi-Canḍa Jātaka**.

Gāmaṇi-Canḍa Jātaka (No. 257).—The Bodhisatta was once born as **Ādāsamukha**, son of **Janasandha**, king of Benares. **Ādāsamukha** became king at the age of seven, having successfully solved the problems set him by his courtiers. **Janasandha** had a servant named **Gāmaṇi-Canḍa** who, being old, retired when **Ādāsamukha** came to the throne. But various mishaps befell **Gāmaṇi-Canḍa**, and he was charged on various counts by different people. As he was being brought to the king to receive punishment, he was asked by several persons to convey messages to the king, and to find out from him solutions for their troubles. The king listened to the charges brought against **Gāmaṇi** and to his explanation of them. Convinced of **Gāmaṇi**'s innocence, he passed sentences which ultimately brought gain to **Gāmaṇi**. The king then proceeded to solve the problems contained in the messages brought by **Gāmaṇi**. He gave to **Gāmaṇi** the village in which he lived, free from all taxes, and there **Gāmaṇi** lived happily to the end of his days.

The story was told by the Buddha to certain monks who had been discussing his wisdom.

Gāmaṇi-Canḍa is identified with **Ananda**. In the story he is referred to also as **Gāmaṇi**, **Canḍa-Gāmaṇi** and **Canḍa**.¹

¹ J. ii. 297-310.

Gamaṇitissa.—A tank made by King **Gajabāhu** and given for the maintenance of the **Abhayagiri-vihāra**.¹

¹ Mhv. xxxv. 120.

1. **Gāmaṇi.**—A Tamil general and his stronghold, subdued by **Duṭṭha-gāmaṇi**.¹

¹ Mhv. xxv. 13.

2. **Gāmaṇī**.—A prince, youngest of one hundred brothers. His story is given in the **Samvara Jātaka**.¹

¹ J. iv. 130 ff.; see also J. i. 136 f.

3. **Gāmaṇī**.—One of the six brothers of **Bhaddakaccānā**; he remained behind when the others left for Ceylon.¹

¹ Mṭ. 275.

4. **Gāmaṇī**.—See also **Dīghagāmaṇī**, **Duṭṭhagāmaṇī** and **Āmaṇḍagāmaṇī**.

Gāmaṇivāpi.—A tank near **Anurādhapura**. Near it was a hermitage built by **Paṇḍukābhaya**.¹

¹ Mhv. x. 96; see Mhv. *Trs.*, p. 75, n. 1.

Gāmantapabbhāravāsī Mahā Sīva.—See **Mahā Sīva**.

Gāmeṇḍavālamahāvihāra.—A monastery in **Rohaṇa**. It was the residence of **Cūlapiṇḍapātikatissa** and of **Milakkhatissa**.¹ It was evidently within easy reach of **Cittalapabbata** and **Kājaragāma**.² Once **Maliyadeva Thera** recited the **Cha Chakka Sutta** at this vihāra, and at the end of the recital sixty monks became arahants.³

¹ AA. i. 21.

² *Ibid.*, 22.

³ MA. ii. 1024.

Gāyikā.—One of the four wives of **Candakumāra**.¹

¹ J. vi. 148.

Gārava Sutta.—As the Buddha sat under the **Ajapāla** Banyan tree, soon after the Enlightenment,¹ a thought came to him that he should have someone whom he could consider and honour as his teacher. But, seeing no one worthy of such honour and respect, he decided that the Dhamma should be his teacher. Thereupon **Sahampati** appeared before him and reminded him that in this decision he was acting as all Buddhas acted.²

¹ In the fifth week, says the Commentary (S.A. i. 158).

² S. i. 138 f.

Gālurajju.—A river in South Ceylon.¹

¹ Cv. lxxv. 34; see also Cv. *Trs.* ii. 47, n. 1.

Gāḷhagaṅgā.—A river in South Ceylon which was once decreed to be the boundary of **Rohaṇa**. It is generally identified with **Mahāvālukagaṅgā**.¹

¹ Cv. xlviii. 132; Cv. *Trs.* i. 122, n. 4.

1. **Gijjha Jātaka** (No. 164).—Once the Bodhisatta was born among the vultures on **Gijjhakūṭapabbata**. On one occasion there was a great storm of wind and rain, and the vultures were forced to seek shelter in a ditch outside Benares. A merchant, seeing them, provided them with a warm fire and food. When the weather cleared the vultures returned to their haunts, and decided to give the merchant whatever finery and jewellery they might find in their wanderings. These they dropped in the merchant's garden. The king, hearing of their depredations, set traps and caught a vulture, who confessed the truth, which was corroborated by the merchant. The vulture was set free and the goods were returned to their owners.

Ananda was the king, and **Sāriputta** the merchant.

The story was told in reference to a monk who was charged with having supported his poor parents. The Buddha praised the man's action, saying that such gratitude was an excellent quality.¹

¹ J. ii. 50 f.; see also the **Sāma Jātaka**.

2. **Gijjha Jātaka** (No. 399).—Once the Bodhisatta was a vulture, and supported his blind parents who lived in a cave. One day, being caught in a trap, he was heard by a hunter lamenting for his parents; the hunter set him free.

The story was told in reference to a monk who supported his mother.

Channa was the hunter.¹

¹ J. iii. 330 f.

3. **Gijjha Jātaka** (No. 427).—Once the Bodhisatta was a vulture in **Gijjhapabbata**. His son, **Supatta**, was king of the vultures; he was very strong and supported his parents. One day, against the advice of his father, he flew in the upper air and was dashed to death by the **Veramba**-wind.

The story was related in reference to a disobedient monk of good family, who objected to being instructed in his duties.¹

The **Catudvāra Jātaka**² was related in reference to the same monk.

¹ J. iii. 483 f.; cf. the **Migalopa Jātaka**; see also the **Dubbaca** and the **Indasamānagotta Jātakas**.

² J. iv. 1 ff.

1. **Gijjhakūṭa**.—One of the five hills encircling **Rājagaha**. It was evidently a favourite resort of those who followed the religious life.¹ The Buddha seems to have been attracted by its solitude, and is mentioned as having visited it on several occasions, sometimes even in the

¹ It was so even in times gone by (see, e.g., J. ii. 55).

dark, in drizzling rain, while **Māra** made unsuccessful attempts to frighten him.² It was on the slopes of Gijjhakūṭa, where the Buddha was wandering about, that **Devadatta** hurled at him a mighty stone to kill him, but only a splinter injured his foot.³ It was there also that **Jīvaka Komārabhacca** administered a purgative to the Buddha.⁴ Among those who visited the Buddha on Gijjhakūṭa are mentioned **Sahampati** (S. i. 153), the youth **Māgha** (Sn., p. 86), the yakkha **Inda** (S. i. 206), **Sakka** (S. i. 233; iv. 102), the Paribbājaka **Sajjha** (A. iv. 371), the **Kassapagotta** monk (A. i. 237), **Pañcasikha** (S. iv. 103; D. ii. 220), **Sutavā** (A. iv. 369), the four kings of the **Cātummahārājika** world and their followers (D. iii. 195), **Abhayarājakumāra** (S. v. 126), **Upaka Maṇḍikāputta** (A. ii. 181), **Dhammika** (A. iii. 368), and **Vassakāra** (A. iv. 18; D. ii. 72). Several well-known suttas were preached on Gijjhakūṭa—e.g., the **Māgha**, **Dhammika** and **Chalabhijāti** Suttas, the discourse on the seven **Aparihāṇiyadhammā** (A. iv. 21 f.), the **Mahāsāropama** and **Āṭānāṭiya** Suttas.⁵ It is said⁶ that in due course a vihāra was erected on Gijjhakūṭa for the Buddha and his monks; here cells were erected for the use of monks who came from afar, but these cells were so difficult of access that monks arriving late at Rājagaha would ask **Dabbamallaputta-Tissa** to find accommodation for them in Gijjhakūṭa, in order to test his capabilities.⁷ Mention is made of several eminent monks who stayed at Gijjhakūṭa from time to time—e.g., **Sāriputta** (M. iii. 263; A. iii. 300; S. ii. 155), **Ānanda** (A. iii. 383), **Mahā Kassapa**, **Anuruddha**, **Puṇṇa Mantāniputta**, **Upāli** and **Devadatta** (S. ii. 155), also **Cunda** and **Channa** (S. iv. 55). Channa fell ill there, and ultimately committed suicide.⁸ **Moggallāna** and **Lakkhaṇa** are reported to have stayed there, and to have seen many inhabitants of Rājagaha reborn in Gijjhakūṭa as *petas*.⁹ The **Mettīyabhummajakas** (Vin. iii. 167) and the **Chabbaggiyas** (*ibid.*, 82) were also in the habit of visiting the hill.

Several places are mentioned as having been visited by the Buddha during his sojourns on Gijjhakūṭa, and it may be inferred from accounts given of these visits that these places were within easy reach of the hill. Such, for example, are the **Paṭibhānakūṭa** (S. v. 448), the **Sitavana**, where the Buddha went to visit **Soṇa** (A. iii. 374), the river **Sappini**, on the banks of which lived various paribbājakas, including **Sarabha**

² S. i. 109.

³ Vin. ii. 193, etc.

⁴ AA. i. 216.

⁵ See also S. ii. 155, 185, 190, 241; iii. 121; A. ii. 73; iii. 21; iv. 160.

⁶ AA. i. 412.

⁷ Vin. ii. 76; DhA. iii. 321 f.

⁸ Another monk is mentioned as having

thrown himself down from Gijjhakūṭa because he was discontented with his life (Vin. iii. 82). According to one account (AA. i. 140 f.) Vakkali, too, committed suicide by throwing himself from Gijjhakūṭa; but see *s.v.* Vakkali.

⁹ S. ii. 254; Vin. iii. 104; for Moggallāna see also A. iv. 75.

(A. i. 185; ii. 29, 176), the **Paribbājakārāma** of **Udumbarikā**, the residence of **Nigrodha**, near the **Moranivāpa** on the bank of the lake **Sumāgadhā** (D. iii. 39), and the park **Maddakucchi**, where the Buddha was removed after the injury to his foot (DhA. ii. 164). The **Sūkara-khatalena** was on the slope of Gijjhakūṭa, and there the Buddha was once visited by **Dīghanakha** (S. v. 233; M. i. 497). Jivaka's mango-grove lay between Gijjhakūṭa and the walls of Rājagaha (DA. i. 150).

The Gijjhakūṭa was so called, either because its peak was like a vulture's beak, or because it was the resort of many vultures.¹⁰

Cunnungham,¹¹ on the authority of both Fa Hien and Hiouen Tsang, identifies Gijjhakūṭa with the modern Sailagiri, about two and a half miles to the north-east of the old town. It is also called Giriyeḥ Hill. Gijjhakūṭa is sometimes referred to as **Gijjhappabbata**¹² and as **Gijjha**.¹³

¹⁰ SNA. ii. 417; AA. i. 412; MA. i. 291, etc.

¹¹ CAGI. 534.

¹² J. ii. 50; iii. 255, 484.

¹³ J. vi. 204, 212.

2. Gijjhakūṭa.—A tank in Ceylon, built by **Upatissa II.**¹

¹ Cv. xxxvii. 185.

Gijjhakūṭa Sutta (commonly called **Abhaya Sutta**).—Contains an account of the visit paid by **Abhayarājakumāra** to the Buddha at **Gijjhakūṭa**. Abhaya questions the Buddha on the views of **Pūraṇa Kassapa**. The Buddha declares these to be wrong, and instructs Abhaya in the *nīvaraṇas* and the *bojjhaṅgas*.¹

¹ S. v. 126 f.

Giṇḍakāvasatha.—A brick hall at **Nādikā** (**Ñātikā**). The Buddha stayed there on various occasions during his visits to Nādikā. It was during one of these visits that **Ambapālī** presented her park to the Buddha and the Order.¹ In the **Giṇḍakāvasatha** the Buddha preached the **Cūlagosiṅga Sutta**,² the **Janavasabha Sutta**³ and several discourses on *maraṇasati*,⁴ also the sermons to the Elder **Sandha** of the **Kaccēnagotta**⁵ and the Elder **Kaccāyana**.⁶ Both in the **Janavasabha Sutta** and the **Giṇḍakāvasatha Sutta**,⁷ which was preached at the same place, the Buddha is represented as having answered questions regarding the destiny and the rebirth of several residents of Nādikā. Does this perhaps mean that the people of Nādikā were more interested in this problem than the people of other

¹ Vin. i. 232.

² M. i. 205.

³ D. ii. 200.

⁵ A. v. 322 f.

⁶ S. ii. 153 f.; see also S. ii. 74; iv.

⁴ E.g., A. iii. 303 f.; 306 f.; 391 f.; 90. iv. 320 f.

⁷ S. v. 356 f.

places ? It was by way of finding a permanent solution to these questions that the Buddha preached to **Ānanda** at **Giṇjakāvasatha** the **Dhammā-dāsa** (Mirror of Truth) on his last visit to **Nādikā**, as described in the **Mahāparinibbāna Sutta**.⁸

The Commentaries⁹ state that once the Buddha arrived at **Nādikā** while travelling in the **Vajji** country, and the people there built for him a residence entirely made of bricks (*giṇjakā*), hence its name. Later, residences were also built for the monks, complete with all requirements. The bricks were evidently a special architectural feature, and this confirms the belief that buildings were generally of wood. The "Brick Hall" was, however, not designed for the Buddha and his monks alone, for we find mention of members of other sects staying there—*e.g.*, the **Paribbājaka Sabhiya Kaccāna**.¹⁰ The building was probably a resting place for all travellers.

⁸ D. ii. 91 ff.; see also S. v. 357.

⁹ *E.g.*, MA. i. 424.

¹⁰ S. iv. 401.

1. **Giṇjakāvasatha Sutta**.—Preached at the **Giṇjakāvasatha**, in answer to a question by **Kaccāyana** as to how various opinions, low, moderately good and excellent respectively, arise.¹

¹ S. ii. 153.

2. **Giṇjakāvasatha Sutta**.—A group of suttas preached at the **Giṇjakāvasatha** in answer to **Ānanda's** questions regarding the destinies of various disciples, men and women, who had died at **Nādikā**. The first sutta of the group includes the **Dhammādaśa** (*q.v.*).¹

¹ S. v. 356 ff.; cf. D. ii. 91 ff.

Gimhatittha.—A town in **Rohaṇa** where the **Kesadhātu Devarāja** won a victory.¹

¹ Cv. lxxv. 22; also Cv. *T'rs.* ii. 46, n. 2.

Giraggasamajjā.—A festival held from time to time (*kālānukālaṃ*) in **Rājagaha**.¹ It was held in the open air in the afternoon and was attended by all people of all grades of society from **Āṅga** and **Magadha**. Special seats were prepared for the more eminent of the audience, and the festivities seem to have consisted chiefly of nautch dances.² According to the *Vinaya* accounts³ there were also singing and music, and the festival was attended not only by laymen, but also by members of religious orders, for otherwise it is unlikely that the **Sattarasavaggiyas**

¹ Perhaps elsewhere as well. The BuA. (p. 102) says it was an annual festival held all over Jambudīpa and was as old

as **Dīpaṅkara Buddha**; see also J. iii. 538.

² SNA. i. 326.

³ Vin. ii. 107 f., 150; iv. 85, 267.

and the **Chabbaggiyas** would have been there. Food was provided as well as amusements. Buddhaghosa⁴ explains the name of the festival thus: *giraggasamajjo ti girimhi aggasamajjo girissa vā aggadese sammajo*, and tells us that it was announced for seven days before its commencement, and was held on level ground under a shadow of a hill and outside the city. Perhaps it was originally a pagan religious festival, a survival of old exogamic communistic dancing.⁵

It was at a Giraggasamajjā that **Sāriputta** and **Moggallāna** decided to leave the world.⁶

The Sanskrit equivalent is *Girivaggu-samāgama*.⁷

⁴ Sp. iv. 831.

⁶ DhA. i. 73 f.; AA. i. 89, etc.

⁵ See Dial. i. 7, n. 4; VT. iii. 71, n. 3.

⁷ AvŚ. ii. 24.

1. **Giri**.—A Nigaṇṭha who occupied the Nigaṇṭhārāma, later destroyed by **Vaṭṭagāmaṇi** to make room for the construction of **Abhayagiri Vihāra**. The Nigaṇṭha's name was included in that of the new Vihāra.¹

¹ Mhv. xxxiii. 43 f., 83; Dpv. xix. 14.

2. **Giri**.—See **Giridīpa**.

3. **Giri**.—One of the palaces occupied by **Sikhī** Buddha in his last lay life.¹ The Commentary² calls it **Giriyasa**.

¹ Bu. xxi. 16.

² BuA., p. 201.

4. **Giri**.—A district in South Ceylon. Its capital was **Mahāgāma**. It included the villages of **Niṭṭhulaviṭṭhika**, birthplace of **Goṭhaimbara**,¹ and **Kutumbiyaṅgama**, birthplace of **Velusumana**.² The district was also evidently called **Girimaṇḍala**. The chieftain of Giri was **Giribhojaka**,³ sometimes called **Girimaṇḍalika**.⁴

¹ Mhv. xxiii. 49.

³ *Ibid.*, 69, 70, 75; MT. 454.

² *Ibid.*, 68.

⁴ MT. 452.

5. **Giri**.—A Nigaṇṭha who lived at **Anurādhapura** during the time of **Paṇḍukābhaya**.¹ See also **Giri** (1).

¹ Mhv. x. 98.

Giri (or **Girimānanda**) **Sutta**.—Preached at **Jetavana**. **Ānanda** brings news to the Buddha that **Girimānanda** is ill; would the Buddha go and visit him? The Buddha suggests that **Ānanda** should repeat to **Girimānanda** the ten ideas (*saññā*)—*aniccasaññā*, *anattasaññā*, *asubhasaññā*, *ādīnavasaññā*, *pahānasaññā*, *virāgasaññā*, *nirodhasaññā*, *sabbaloka-*

anabhiratisaññā, sabbasaṅkhāresu aniccasaññā, and ānāpānasatisaññā—and proceeds to expound them in detail. Ānanda does so and Girmānanda recovers.¹

¹ A. v. 108 ff.

Girikaṇḍa.—A mountain occupied for some time by **Paṇḍukābhaya** during his campaign against his uncle. It was in the neighbourhood of this mountain that Paṇḍukābhaya met and married **Suvaṇṇapālī**.¹ The district around it was called Girikaṇḍa-*desa*, and this was later given by Paṇḍukābhaya to his father-in-law, **Girikaṇḍasiva**.²

¹ Mhv. x. 28 ff.

² *Ibid.*, 82.

Girikaṇḍaka.—A vihāra in Ceylon restored by **Vijayabāhu I.**¹ The vihāra's *gocara*gāma was a village called **Vattakālaka** (*q.v.*), where lived a girl who, by reason of her great rapture, transplanted herself to the vihāra through the air.²

¹ Cv. lx. 60.

² Vsm. 143; DhSA. 116.

Girikaṇḍasiva.—A chieftain, uncle of **Paṇḍukābhaya** and father of **Suvaṇṇapālī**. He had been appointed chieftain of the district of Girikaṇḍa by **Paṇḍuvāsudeva**, and refused to recognise Paṇḍukābhaya's claim to the throne.¹ When Suvaṇṇapālī was carried away by Paṇḍukābhaya, her father sent his five sons to rescue her, but they were all slain by **Canda**, son of **Paṇḍula**.² When Paṇḍukābhaya became king he restored the province of Girikaṇḍa to his uncle, putting him in charge of it.³

¹ Mhv. x. 29 f.

² *Ibid.*, 41 f.

³ *Ibid.*, 82.

Girikassapa.—Eldest son of **Upatissa III.** He had sixteen brothers. When **Silākāla** rose in revolt, Kassapa defeated him in several contests, and in the end pursued him to his stronghold in the **Pācīnapabbata**, riding to the summit of the mountain on his elephant. This deed earned for him the title of Girikassapa. Later, while fleeing with his parents from Silākāla, he lost his way and was surrounded by his enemies. Finding no way of escape he cut his throat.¹

¹ Cv. xli. 11 ff.

Girikālī (Girikārī).—Daughter of the chaplain of **Kākavaṇṇa-Tissa**. She became a nun, won arahantship, and became famous as an eminent teacher of the *Vinaya*.¹

¹ Dpv. xviii. 20.

Girikumbhila.—A vihāra in Ceylon built by **Lañjītissa**.¹ At the ceremony of the dedication of the vihāra, Lañjītissa distributed to sixty thousand monks six garments each.²

¹ Mhv. xxxiii. 14.

² *Ibid.*, 26.

Girigāma.—A village in Ceylon. A young novice named **Tissa** of **Pañcagaḷalena**, travelling through the air, saw the daughter of the smith of Girigāma bathing in a lotus pond with five of her friends, and heard them singing aloud. He was so fascinated by her that he lost his power of flight.¹

¹ SNA. i. 70; ApA. i. 128.

Girigāmakappa.—The residence of **Cūla Sudhamma Thera**.¹ It was probably a monastery near **Girigāma**.

¹ VibhA. 452.

Giriguhā.—One of the palaces occupied by **Piyadassī Buddha** in his last lay life.¹ The Commentary² calls it **Giribrahā**.

¹ Bu. xiv. 16.

² BuA., p. 172.

Giritāṭa (Giritāṭaka).—A tank built by **Aggabodhi II**.¹ Near it was the village of the same name, where **Parakkamabāhu I.** once encamped with his army.² There the monks interviewed him on behalf of **Gajabāhu** and persuaded him to restore to the latter his kingdom.³ Later, the village was occupied by **Mānābharapa** and his army.⁴ The tank was among those repaired by Parakkamabāhu I., and from there he carried the canal **Kāveri**, thus joining Giritāṭa to the **Kaddūravaḍḍhamāna** tank.⁵

¹ Cv. xlii. 67.

² *Ibid.*, lxx. 312.

³ *Ibid.*, 329 f.

⁴ *Ibid.*, lxxii. 149.

⁵ *Ibid.*, lxxix. 33, 55; see also Cv. Trs. i. 312, n. 3; 334 n. 1.

Giridatta Thera.—An arahant, teacher of **Vitāsoka** (*q.v.*). Giridatta was especially proficient in *Sutta* and *Abhidhamma*.¹

¹ ThagA. i. 295.

Giridanta (*v.l.* **Giridatta, Giridattha**).—The trainer of the horse **Paṇḍava**. He was a previous birth of **Devadatta**. See the **Giridanta Jātaka**.

Giridanta Jātaka (No. 184).—King **Sāma** of Benares had a state horse **Paṇḍava**, whose trainer was the lame **Giridanta**. Observing that his trainer limped, the horse imitated him. When the king saw the horse limping, not being able to discover the reason, he asked his adviser, the

Bodhisatta, to investigate the matter. The Bodhisatta reported that it was the result of evil association, and had the trainer replaced by another. The trainer was **Devadatta**.¹

For the introductory story see the **Mahilāmukha Jātaka**.

¹ J. ii. 98 f.

Giridāsa.—A poor caravan leader, the husband of **Isidāsī**, in a previous birth.¹

¹ Thig. 445 f.; ThigA. 260, 265.

Giridipā.—An island near Ceylon. When the Buddha visited Ceylon he drew Giridipā up to Ceylon, told the yakkhas to go on to it, and then restored it to its former place.¹ Geiger² thinks that the reference is not to an island, but to the highlands (*giri*) in the interior of Ceylon.

¹ Mhv. i. 30; Dpv. i. 67 f.

² Mhv. *Trs.*, p. 4, n. 4.

Giriddhī.—An eminent arahant Therī of the **Mahāvihāra** who taught the Vinaya in Ceylon.¹

¹ Dpv. xviii. 14.

Girinagara (Girivhanagara).—A monastery in **Devapālī** built by **Aggabodhi V**.¹

¹ Cv. xlviii. 3.

Girinelapūjaka Thera.—An arahant. Thirty-one kappas ago he was a hunter, and having seen **Sikhī** Buddha, he offered him a *nela*-flower.¹ He is evidently identical with **Gavampati**.²

¹ Ap. ii. 457.

² ThagA. i. 104.

Girinelavāhanaka.—A vihāra to the north of **Kaṇḍanagara**, built by **Sūratissa**.¹

¹ Mhv. xxi. 6.

Giripunnāgiya Thera.—An arahant. Ninety-four kappas ago he offered a *giripunnāga*-fruit to the Buddha **Sobhita**, then staying at the **Cittakūṭa**.¹ He is evidently identical with **Kaṇhadinna**.²

¹ Ap. ii. 416.

² ThagA. i. 304.

Giribāratt̐ha.—A district in the **Dakkhiṇadesa** of Ceylon.¹

¹ Cv. lxix. 8; lxx. 125.

Giribāvāpi.—A tank restored by **Parakkamabāhu I**.¹

¹ Cv. lxxviii. 44; for identification see Cv. *Trs.* i. 280, n. 5.

1. **Giribbaja**.—A name for **Rājagaha** (*q.v.*).

2. **Giribbaja**.—A name for **Vaṅkagiri**.¹

¹ J. vi. 589

Giribrahā.—See **Giriguhā**.

Giribhaṇḍa.—A monastery in Ceylon restored by **Udaya I**.¹ See below, **Giribhaṇḍapūjā**.

¹ Cv. xlix. 29.

Giribhaṇḍa-(vāhana)-pūjā.—A great festival, instituted by King **Mahādāṭhika-Mahānāga** on the **Cetiyaḡiri** mountain. Carpets were laid from the **Kadambanadī** to the mountain, in order that people might approach the mountain with clean feet; the road was decorated and illuminated, shops were erected and largesse distributed. There were mimes, songs and music. Lamps were lit throughout the island and even on the sea for one *yojana* round.¹ It is said² that on the day of the festival **Māra**, wishing to spoil it, rained down a shower of coal, but an Elder created earth in the sky, thus preventing the coal from falling. The most costly offerings given during this feast to any monk—namely, a pair of garments—fell to the lot of a young novice, **Loṇaḡirivāsī Tissa**, in spite of the efforts of the king's ministers to get them into the hands of the older monks. It was because the novice had practised the *sārāṇīya-dhammā*.³

The festival was probably connected with the **Giribhaṇḍavihāra**, in which case that was the reason for the name.

¹ Mhv. xxxiv. 75 ff.; AA. i. 13.

³ DA. ii. 535; AA. ii. 653 f.; MA. i.

² Vsm. 376; Vsm. Trs. ii. 436, n. 4. 545 f.

Girimaṇḍala.—A district in Ceylon.¹ See **Giri** (4).

¹ Cv. li. 111; for identification see Cv. Trs. i. 159, n. 1.

Girimānanda Thera.—He was the son of King **Bimbisāra**'s chaplain and, having seen the might of the Buddha when the Buddha entered **Rājagaha**, joined the Order. He lived in a village studying, but one day, when he came to Rājagaha to visit the Buddha, the king asked him to remain, promising to look after him. The king, however, forgot his promise, and Girimānanda had to live in the open. The gods, fearing to wet him, stopped rain from falling. The king, observing the drought and discovering the reason for it, built him a hermitage wherein the Thera put forth effort and became an arahant.

In the time of **Sumedha** Buddha he was a householder, and when his wife and children died he fled into the forest in grief. There the Buddha consoled him, and he offered flowers to the Buddha and sang his praises.¹

The **Giri Sutta** was preached in reference to **Girimānanda**, when he lay grievously ill.²

¹ Thag. vv. 325-9; ThagA. i. 409 ff.; Ap. i. 330 f.

² A. v. 108 ff.

Girimānanda Sutta.—See **Giri Sutta.**

Girimekhalā.—**Māra**'s elephant. He was one hundred and fifty leagues in height. When **Māra** urged him to advance against the Buddha at the foot of the Bodhi-tree, he went forward and fell on his knees.¹

¹ J. i. 72, 73, 74; MA. i. 384; Mbv. 31; Windisch, "Māra und Buddha," 199; BuA. 239; MṬ. 473.

1. **Giriya.**—A jackal, a previous incarnation of **Devadatta**.¹ See the **Manoja Jātaka**.

¹ J. iii. 322 f.

2. **Giriya.**—A Tamil general, commander of **Girilaka**; he was slain by **Duṭṭhagāmaṇi**.¹

¹ Mhv. xxv. 47.

Giriyasa.—See **Giri** (3).

Giriyāvāpi.—A tank restored by **Parakkamabāhu I**.¹

¹ Cv. lxviii. 46; see also Cv. Trs. i. 280, n. 5.

Girilaka.—A Tamil stronghold, near **Vijitapura**, commanded by **Giriya**. It was captured by **Duṭṭhagāmaṇi**.¹

¹ Mhv. xxv. 47.

Girivaṃsa.—A royal family of Ceylon to which belonged the famous **Alagakkonāra**¹ and also the mother of **Parakkamabāhu VI**.²

¹ Cv. xci. 3.

² P.L.C. 247.

Girivāhana.—One of the palaces of **Atthadassī** Buddha in his last lay life.¹

¹ Bu. xv. 15.

Girivihāra.—A vihāra in Ceylon erected by **Aggabodhi I**; he gave one hundred fields for its support.¹ It was the residence of **Cullapiṇḍapātiya**.

¹ Cv. xlii. 12.

Tissa,² and also of a novice, pupil of **Tepitaka**, called **Culla-Summa Thera**.³

² AA. i. 367.

³ DA. ii. 514.

Girivhanagara.—See **Girinagara**.

Girisāra.—A king of eighty kappas ago; a previous birth of **Mānava** (or **Sammukhāthavika**) **Thera**.¹ *v.l.* **Sirisāra**, **Hirisāra**.

¹ ThagA. i. 164; Ap. i. 159.

Girisigāmuka.—One of the tanks restored by **Parakkamabāhu I**.¹

¹ Cv. lxviii. 49.

Girihālaka.—A monastery built in an inland district of Ceylon by King **Mahallaka-Nāga**.¹

¹ Mhv. xxxv. 125.

1. **Gilāna Vagga**.—The thirteenth chapter of the *Pañcaka Nipāta* of the *Āṅguttara Nikāya*.¹

¹ A. iii. 142-7.

2. **Gilāna Vagga**.—The eighth chapter of the *Salāyatana Saṃyutta*.¹

¹ S. iv. 46-53.

3. **Gilāna Vagga**.—The second chapter of the *Bojjhaṅga Saṃyutta*.¹

¹ S. v. 78-83.

1. **Gilāna Sutta**.—There are three types of sick men—those who will not, in any case, recover; those who recover whether looked after or not; those who recover only if properly looked after. Even so, there are three kinds of men—those who will never, whether they hear the Dhamma or not, enter into an assurance of perfection, etc.¹

¹ A. i. 120 f.

2. **Gilāna Sutta**.—The Buddha visits a sick novice of no reputation and talks to him. The novice, pondering on the Buddha's words, recovers.¹

¹ S. iv. 46; cf. S. iii. 119.

3. **Gilāna Sutta**.—The same as the above, except that the topic is final emancipation without grasping (*anupādā parinibbāna*).¹

¹ S. iv. 47.

4. **Gilanā Sutta.**—The Buddha visits **Mahā Kassapa** lying ill in the **Pippaliguhā**, and talks to him of the seven *bojjhaṅgas*. Delighted with the talk, **Kassapa** recovers.¹

¹ S. v. 79.

5. **Gilāna Sutta.**—Describes a similar visit to **Mahā Moggallāna** at **Gijjhakūṭa**.¹

¹ S. iv. 80.

6. **Gilāna Sutta.**—The Buddha lies ill in the **Kalandakanivāpa** in **Veḷuvana**; **Mahā Cunda** visits him, and they talk of the seven *bojjhaṅgas*. The Buddha immediately recovers.¹

¹ S. v. 81.

7. **Gilāna Sutta.**—Once, shortly before his death, the Buddha spent the rainy season in **Beḷuva**, where he became seriously ill. By great effort of will he overcame the sickness. **Ānanda** expresses his admiration for the Buddha's strength of mind, but adds his conviction that the Buddha would not die without having made some pronouncement concerning the Order. Then follows the Buddha's famous injunction to his followers that they should take no other guide or refuge but the Dhamma and their own selves.¹

¹ S. v. 152 f.; the sutta is found almost *verbatim* in D. ii. 98 f.

8. **Gilāna Sutta.**—The Buddha visits the sick ward in the **Kūṭāgārasāla** in **Vesālī** and talks to a sick monk, telling him that by practising five things during illness one can be sure of the speedy destruction of the *āsavas*, these things being *asubhānupassanā*, *āhārepaṭikūlasaññā*, *sabba-loke anabhiratasaññā*, *sabbasaṅkhāresu aniccānupassanā* and *maraṇasaññā*.¹

¹ A. iii. 142; cf. **Giri Sutta**.

Gilānadassana Sutta.—When **Citta-gahapati** lies ill various *devas* approach him and urge him to aspire to be a world-ruler. He scorns the suggestion and, on being asked by his relations why he is talking to himself, he tells them and exhorts them to have faith in the Buddha, the Dhamma and the Saṅgha. Soon afterwards he dies.¹

¹ S. iv. 302 f.

Gilāyana Sutta.—As he is about to leave the **Nigrodhārāma** in **Kapila-vatthu** to start on a tour, the Buddha is visited by **Mahānāma**, who asks him how a sick lay-disciple should be admonished. The Buddha

answers that he should be asked to take comfort in his loyalty to the Buddha, the Dhamma and the Saṅgha, and in his possession of the Ariyan virtues. He should be shown the futility of longing for parents, children and sensual pleasures, and should be persuaded, if possible, to aspire not after rebirth, but after emancipation.¹

¹ S. v. 408 f.

Gilimalaya.—A village given by **Vijayabāhu I.** for the maintenance of worship at **Samantakūṭa**.¹

¹ Cv. lx. 65; also Cv. *Trs.* i. 221, n. 2.

Givulabā.—A village in Ceylon where the forces of **Parakkamabāhu I.** won a great victory.¹

¹ Cv. lxxiv. 91.

Gihi Sutta.—On one occasion, when **Anāthapiṇḍika** comes to see the Buddha, the Buddha tells **Sāriputta** of the four kinds of clear consciousness (*ābhicetasikadhammā*) which come to the pious lay devotee who guards the five precepts—viz., unwavering faith in the Buddha, Dhamma and Saṅgha, and the possession of Ariyan virtues. To him comes also the confidence that he is free from birth in a *Niraya*, among beasts or *petas* or in unhappy states, and that he is a *sotāpanna*.¹

¹ A. iii. 211 f.

Gihivinaya.—See the **Sigālovāda Sutta**.

Gihinaya Sutta.—See **Bāḷhagilāyana Sutta**.

Gihisāmīei Sutta.—The Buddha tells **Anāthapiṇḍika** of four things which constitute the householder's path of duty—he waits upon the Order with offers of robes, food, lodgings, requisites and medicines for use in sickness.¹

¹ A. ii. 65.

Gīta Sutta.—The five evil results of preaching the Dhamma in a sing-song style (*gītassareṇa*).¹

¹ A. iii. 251.

Guṇa.—An ājīvika of the **Kassapagotta**, who was consulted by **Aṅgati**, king of **Videha**. He is identified with the **Licchavi Sunakkhatta**.

For details see the **Mahā Nārada Kassapa Jātaka**.

Guṇa Jātaka (No. 157).—The Bodhisatta was once a Lion, and one day while out hunting he sank into a bog and remained there starving for seven days until rescued by a Jackal. To show his gratitude the Lion took the Jackal and his wife home with him, and the two animals and their wives lived together, the Lion and the Jackal going out together hunting. Later on, the Lioness grew jealous of the she-Jackal and tried to frighten her away in the absence of their husbands. When the Lion heard of this, he told his wife how the Jackal had befriended him in his hour of danger, and thenceforth they all lived happily together.

The Jackal is identified with **Ānanda**.

The story was told in reference to a gift made by **Ānanda**. Once, when he had been preaching to the women of **Pasenadi's** palace, they gave him five hundred new garments which the king had just presented to them. The king hearing of this was at first annoyed, but on questioning **Ānanda** he was satisfied that no gift presented to the Saṅgha could ever be wasted. Delighted with this discovery, the king himself gave five hundred robes to **Ānanda**, all of which **Ānanda** presented to a young monk who was very useful and helpful to him. The monk, in his turn, distributed them among his fellow celibates, who wondered why **Ānanda** should have singled out one monk as the recipient of his gifts. When the matter was related to the Buddha, he assured the monks that the gift was offered to the monk by **Ānanda** only in return for numerous services.¹

The Jātaka is also called **Siha Jātaka**, and probably also the **Sigāla Jātaka**.²

¹ J. ii. 23 ff.

² *E.g.*, in J. ii. 314.

Guṇagandha.—A scholarly monk of Burma.¹

¹ Sās. 111, 112.

Guṇamuninda.—A Rājagura of Burma.¹

¹ Sās. 132, 143.

Guṇaratanadhara.—The name given by **Bhuvanekabāhu** to one of the monks who came from Ceylon to Burma to take back the pure religion¹ to Ceylon.

¹ Sās. 45.

Guṇasāgara.—A monk of Burma, author of the **Mukhamattasāra** and its *Tīkā*.¹

¹ Gv., p. 63; Bode, *op. cit.*, 25.

Guṇasāra.—A pupil of **Guṇagandha**. He was an inhabitant of **Sahassorodhagāma**.¹

¹ Sās. 112, 162, 164.

Guṇasiri.—A pupil of **Canda Thera** of **Repinagāma**. He was the teacher of **Ñāṇadhaja**.¹

¹ Sās. 162, 163, 164.

Guṇābhilaṅkāra.—A thera of **Tunnagāma**. He was one of the originators of the **Ekamsika** controversy.¹ He was, later on, the incumbent of the **Jeyyabhūmi vihāra**.²

¹ Sās. 118.

² *Ibid.*, 132, 163.

Guṇārāma.—A thera of **Arimaddanapura**. King **Ujana** built for him the **Jetavana vihāra**.¹

¹ Sās. 83.

Gutijjita.—A Pacceka Buddha, whose name occurs in a nominal list.¹

¹ M. iii. 70; ApA. i. 107.

Gutta, Guttaka.—A Tamil usurper. He was a horse-dealer and came to Ceylon with another Tamil named **Sena**. They killed King **Sūratissa** and reigned at **Anurādhapura** for twenty-two years (177-155 B.C.). They were killed by **Asela**.¹

¹ Mhv. xxi. 10 f.; Dpv. xviii. 47 f.

Guttasāla, Guttasālaka.—A village and a district in **Rohaṇa**. **Duṭṭhagāmaṇi** lived there before being crowned at **Mahāgāma**.¹ Guttasāla was thirty to thirty-five miles to the north of Mahāgāma, where the high road crossed the **Māṇikagaṅga**, and lay on the main route which spread from Mahāgāma to **Mutiyaṅgana**, and from there along the **Mahāvālukagaṅgā** to **Pulatthipura**; hence its strategic importance. It was the centre of several campaigns at different periods.² The *Atthasālinī*³ records the story of a nun of Guttasāla; she was an arahant, and when the village was destroyed by bandits she left it with a young nun carrying her baggage. At the village gate of **Nakulanagara** she met **Mahānāga** of **Kālavallimaṇḍapa**, who offered her a meal in his own bowl, as she had none of her own. She ate the meal, washed the bowl and returned it, telling him that from the next day he would get alms without exertion; and so he did.

¹ Mhv. xxiv. 17.

² *E.g.*, of Mahinda (Cv. li. 109, 117); Vijayabāhu I. (*ibid.*, lxviii. 34); Jayabāhu I. (*ibid.*, lxi. 12); Parakkamabāhu I.

(*ibid.*, lxxiv. 155 f.; lxxv. 15. See Cv. Trs. i. 158, n. 4.

³ DhsA. 398 f.

1. **Guttā Theri**.—She belonged to a brahmin family of **Sāvatthi** ; when she reached adolescence household life became repugnant to her owing to her *upanissaya*, and, with her parents' consent, she entered the Order under **Pajāpati Gotamī**. For a long time she could not concentrate her mind, but, encouraged by the Buddha, she attained arahantship.¹

Thig. vv. 163-8; ThigA. 157 f.

2. **Guttā**.—The third of the seven daughters of **Kiki**, king of Benares. She was a previous birth of **Paṭācārā**.¹

¹ J. vi. 481; but see Ap. ii. 558, v. 15, where Paṭācārā is identified with Bhikkhunī.

Guttila.—The Bodhisatta born as a musician in Benares. He was unmarried and supported his blind parents. He had as pupil **Mūsila** from **Ujjeni**, and to him Guttila taught all he knew. Later, Guttila introduced Mūsila at the king's court where, as soon as he had the ear of the king, he arranged for a competition with his master, that the king might decide who should be the court musician. Guttila, fearing a contest in his old age, fled into the forest where **Sakka** appeared before him and promised to help him to victory. The contest was held, and when Guttila played according to Sakka's instructions, the sound of his music filled the city and heavenly nymphs descended to earth to dance. Mūsila was defeated and stoned to death by the enraged crowd. Later, Sakka sent **Māṭali** to fetch Guttila to **Tāvatiṃsa** in his chariot, and as a return for his music Guttila was allowed to discover to what good deeds the inhabitants of Tāvatiṃsa owed their birth there. On returning to earth after seven days, he told the people what he had seen and exhorted them to do good.¹

It is said that once Guttila sent a thousand to a woman, wishing to win her favour, but she would not grant it. He decked himself, and in the evening sang and played his lute outside her house. She was so enthralled by his music that she opened her window and, thinking it was a door, walked out and was killed by the fall.²

Guttila is mentioned³ as one of the four human beings who went to Tāvatiṃsa even in their human body, the others being **Sādhina**, **Nimi** and **Mandhātā**.

¹ J. ii. 248 ff.; VvA. 137 ff.

² AA. i. 16 f.; is this perhaps a different person ?

³ Mil. 115, 291.

Guttila Jātaka (No. 243).—The story of **Guttila** (*q.v.*) and his contest with **Mūsila**. Mūsila is identified with **Devadatta**, **Sakka** with **Anuruddha**, and the king with **Ānanda**.

The story was told in reference to Devadatta. The monks had tried to persuade him to acknowledge the Buddha as his teacher, because it was from him that he had learned the three Piṭakas and the four Jhānas. But Devadatta would not consent.¹

¹ J. ii, 248 ff.

Guttīlavimāna.—**Moggallāna** visits **Tāvātimsa** and, seeing thirty-six goddesses whose palaces were next to each other, questions them as to their acts in the past, and reports their answers to the Buddha. The Buddha replies that those same goddesses were in Tāvātimsa at the time of **Guttīla's** visit; he then proceeds to give an account of Guttīla.¹

¹ Vv. iii. 5; VvA. 137 ff.

Gundāvana.—A forest in **Madhurā**. **Mahā Kaccāna** stayed there and was visited by **Avantiputta**, king of Madhurā, to whom he preached the **Madhurā Sutta**,¹ and by the brahmin **Kaṇḍarāyana**.² The full name of the forest seems to have been **Kaṇḍagundāvana**.³ *v.l.* **Kuṇḍavana**.

M. ii. 83 f.

A. i. 67 f.

³ MA. ii. 738; *J.R.A.S.*, 1894, 349.

Gumbakabhūtā.—The slave woman of **Ummādacittā**, whose son was entrusted to her that she might bring him to safety.¹

¹ MT. 280.

Gumbika, Gumbiya.—A yakkha; see the **Gumbiya Jātaka**.

Gumbiya Jātaka (No. 366).—Once the Bodhisatta was a merchant of Benares, and led a caravan of five hundred carts through the forest. He warned his men that they should not eat anything found in the forest without first consulting him. On the way they came across leaves strewn in the forest, covered with honeycomb. These had been placed there by a yakkha, named **Gumbiya**, who had put poison in the honey. Some of the men ate the honey, while others remembered the warning of the Bodhisatta as soon as they had tasted it. Those who ate died, the others were given emetics and recovered.

The story was related to a monk who, fascinated by a woman's charm, wished to become a layman. Sensuous pleasures are like honey sprinkled with deadly poison, said the Buddha. The monk became a *sotāpanna*.¹

¹ J. iii. 200 f.; *cp.* **Kimpakka Jātaka**.

Guralaṭṭhakalañcha.—A locality in Ceylon, the centre of a fight between the forces of the **Damiḷādhikāri Rakkha** and his enemies.¹

¹ Cv. lxxv. 77; Cv. *Trs.* i. 51, n. 3.

Gulissāni.—A monk living in the wilds, who once came on some business to see the monks at the **Kalandakanivāpa**. It was on his account that the **Gulissāni Sutta** was preached.¹

¹ M. i. 469.

Gulissāni Sutta.—**Sāriputta** notices among the monks at Rājagaha an uncouth monk from the wilds who is named **Gulissāni**. Sāriputta proceeds to talk to the other monks of the duties of a bhikkhu who, coming from the wilds, starts to live in the confraternity; he should show respect and consideration to others, be correct in the matter of seats, observe certain rules in begging for alms, and keep watch over his faculties while studying the higher Dhamma and Vinaya. **Moggallāna** asks whether these duties are incumbent only on those monks who come from the wilds, and is told that they are still more so on monks living in villages.¹

¹ M. i. 469 ff.

Guḷa.—A yakkha chief who should be invoked when unbelieving yakkhas molest any follower of the Buddha.¹

¹ D. iii. 204.

Guḷavāṇṇa.—A horse belonging to King **Kuṭakanna-Tissa**. Once the king, on his way from **Anurādhapura** to **Cetiya-pabbata**, came to the **Kadamba** river and found that his horse would not cross it. When the trainer was blamed, he explained that the horse did not wish to have his tail wet, in case the king's dress should be spoilt. The king held up the horse's tail, and he immediately crossed the stream.¹

The story was told to illustrate the good qualities of a well-trained horse.

¹ MA. ii. 653 f.

Guhāṭṭhaka Sutta.—The second sutta of the **Aṭṭhakavagga** of the Sutta Nipāta; it was preached to **Piṇḍolabbhāradvāja**. He once went to **Udaka-vana** in Kosambī, and there the women of King **Udena's** palace, who had come to the park with the king, left the king while he slept, and, finding the Elder, sat down and listened to his preaching. The king, awakening, went in search of them, and was angry when he discovered their whereabouts. He questioned Piṇḍola as to the solitude which he professed to seek in the park, but Piṇḍola refusing to answer, the king threatened to set red ants at him. Thereupon Piṇḍola went through the air to the Buddha's **Gandhakuti** and related the story. The Buddha was reclining on his bed and, in that position, preached this sutta to the Elder.

A man who clings to the body and to the pleasures of the senses, lives in constant fear. One should therefore cast off greed and cross the flood, unstained by the world.¹

The sutta probably derives its name from the fact that, in the first verse, the body is spoken of as a *guhā*.

It is commented on in the *Mahā Niddesa*.²

¹ SN. vv. 772-9; SNA. ii. 514 ff.

² pp. 23 ff.

Guhasiva.—King of **Kāliṅga**. At first he did not pay honour to the Tooth-relic of the Buddha which was in his capital, but later, having seen a miracle, he became a Buddhist and paid the relic all homage. Later, he sent the relic to Ceylon, through his daughter **Hemamālā** and her husband **Dantakumāra**. The whole story is given in the **Dāṭhāvamsa**.¹

¹ chap. iv. ff.

Guhasela.—A palace occupied by Tissa Buddha before his final renunciation.¹

¹ Bu. xviii. 17.

Guhānahānakoṭṭha. One of the eight stone bath-houses erected for the monks at **Pulatthipura** by **Parakkamabāhu I**.¹

¹ Cv. lxxviii. 45.

Gūtha. One of the purgatories. It is next to the Mahā Niraya, and is the habitation of needle-mouthed creatures who rip away the skin, flesh, tendons, etc., of the victim and then devour his marrow.¹

Those who insult their parents are born in this purgatory.²

¹ M. iii. 185; J. vi. 8; SNA. ii. 481.

² DhA. iv. 34.

1. **Gūthakhādaka**. A peta. A householder, in a village near Sāvatti, built a vihāra for a monk who visited his house. Other monks arrived, and the incumbent, envious of them, spoke ill of them to the householder who abused them all. As a result, he was born a peta in the cesspit of the same monastery and came under the notice of **Mahā Moggallāna**.¹

¹ Pv. iv. 18; PvA. 266 f.; cp. ThagA. i. 386 f.

2. **Gūthakhādaka**. Same as the above, except that in this case the householder was a woman.¹

¹ Pv. iv. 9; PvA. 269.

Gūthakhādiduṭṭhabrahmaṇa Sutta.—Story of a peta, sunk in a dungpit, eating dung with both hands. In the time of **Kassapa Buddha**, he had

invited the monks to a meal and set before them a vessel filled with dung.

The peta was seen near **Gijjhakūṭa** by both **Mahā Moggallāna** and **Lakkhaṇa**.¹

¹ S. ii. 259.

Gūthapāṇa Jātaka (No. 227).—A dung-beetle drank some liquor dropped by merchants staying in a rest-house and returned to his dung-heap intoxicated. An elephant who came up smelt the dung and went away in disgust. The beetle, thinking the elephant was frightened of him, called after him and challenged him to a fight. The elephant returned, dropped some dung on him and, making water over him, killed him on the spot.

The story was told in reference to a monk who quelled the pride of a rowdy; the latter used to molest monks who went for alms to a village near **Jetavana**, asking them questions and insulting them so much that the monks were reluctant to go there. One day a monk, stronger than the rest, enticed the man out of the village, felled him with one blow, and threatened to teach him another lesson if he did not cease pestering the monks. After that the man decamped at the sight of a monk.¹

¹ J. ii. 209 ff.

Gūlhummagga, Gūlhavessantara, Gūlavinaya.—Mentioned in the Commentaries¹ as *abuddhavadanāni*; they were probably books belonging to sects other than the orthodox Theravādins.

¹ *E.g.*, Sp. iv. 742.

Gūlhatthaṭṭikā.—A work, probably a glossary, written by a monk in Burma, author also of the **Bālappabodhana**.¹

¹ Gv. 63, 73; see Vinayagandhi.

Gūlhatthadīpanī.—A work by **Sāradassī**, explaining difficult passages in the seven books of the Abhidhamma.¹

¹ Sās. p. 116; Bode, *op. cit.*, 56.

Geṭṭhumba.—A canal. The taxes paid for the use of its water for tillage were given by **Mahinda III.** for the repairs of the **Ratanapāsāda**.¹

¹ Cv. xlix. 41.

Gedha Sutta.—See **Anussati Sutta**.

Geyya.—The second section of the Tipiṭaka arranged according to matter (*aṅgavasena*). It includes all the suttas composed in verse, especially the whole *Sagāthakavagga* of the Saṃyutta Nikāya.¹

¹ DA. i. 23 f.

1. **Gelaṇṇa Sutta.**—The Buddha, staying at the **Kūṭāgārasālā** in Vesālī, visits the sick ward in the evening and talks to the sick monks. A monk, he tells them, should meet his end collected and composed. He should put away the dejection arising from craving. In whatever he does, he should act composedly. So composed and collected, he becomes free from bondage. When his body breaks up, he understands the matter and is prepared for it, for it is like a lamp which goes out when oil and wick are exhausted.¹

¹ S. iv. 210 f.

2. **Gelaṇṇa Sutta.**—The topic is the same as in the above, but the wording differs.¹

¹ S. iv. 213 f.

1. **Gokaṇṇa.**—A locality in Ceylon and a vihāra founded by **Mahāsenā**, on the site of a Hindu temple.¹ According to the *Mahāvamsa Tīkā*,² it was on the east coast of Ceylon. Elsewhere,³ the *Tīkā* speaks of a **Gokaṇṇatittha** in the neighbourhood of the estuary of the **Mahākandara-nadi**, and the *Cūlavamsa*⁴ mentions Gokaṇṇa as the last of a series of fords in **Rohaṇa**, important from a strategic point of view, along the **Mahāvālkaugaṅgā**, from “Sarogāmatittha to Gokaṇṇa.” In another passage,⁵ Gokaṇṇa(ka) is spoken of as *mahaṇṇava* (the ocean). These facts support Geiger’s conjecture⁶ that Gokaṇṇa refers to the Trincomalee (Koddiyar) Bay at the estuary of the Mahāvālkaugaṅgā.

Gokaṇṇa(ka) is twice described as the scene of magic rites, once in the case of **Mahānāga**⁷ and again in that of **Mānavamma**.⁸

Aggabodhi V. built a *padhānaghara* for the **Gokaṇṇa-vihāra**.⁹

¹ Mhv. xxxvii. 41.

⁶ Cv. Trs. i. 59, 4; n. 316, n. 2.

² p. 685.

³ p. 269.

⁷ Cv. xli. 79.

⁸ *Ibid.*, lvii. 5.

⁴ lxxi. 18.

⁵ Cv. xli. 79.

⁹ *Ibid.*, xlvi. 5.

2. **Gokaṇṇa.**—A general of **Gajabāhu** who defeated **Kittisirimegha**; he had his headquarters in **Kālavāpi**, of which place he was *Nagaragiri*. At a meeting between him and **Parakkamabāhu** at **Buddhagāma**, the latter won him over to his side. An amusing story is told of a dream he had after his promise of help to Parakkamabāhu.¹ He fled, there-

¹ Cv. lxvi. 47 ff.

fore, to Kālavāpi and, on various occasions, offered battle to the forces of Parakkamabāhu, but everywhere he was defeated, the worst reverse being at **Nilagala** by the general **Māyāgeha**. After that he built a fortification in Kālavāpi, where he lived in comparative quiet. The last we hear of him is of his incitement of **Mānābharāṇa** to seize the throne.²

Geiger³ thinks that Gokaṇṇa is probably a clan name.

² Cv. lxiii. 34; lxvi. 35 ff., 62; lxx. 68, 71, 83, 257.

³ Cv. *Trs* i. 255, n. 3.

3. **Gokaṇṇa**.—A general of **Parakkamabāhu I.** mentioned among leaders of the expedition which he sent to South India.¹

¹ Cv. lxxvi. 253, 270, 324-6.

Gokaṇṇaka.—See **Gokaṇṇa** (1).

Gokaṇṇanāṇḍanāyaka.—A Damila chief at **Muṇḍannānamkoṭṭa**.¹

¹ Cv. lxxvi. 212.

Gokulaṅkavihāra.—A monastery built by cowherds for **Dhaniya** and his wife after their ordination. Buddhaghosa says that it existed even in his day.¹

¹ SNA. i. 46.

Gokuḷikā.—A secondary division of the **Vajjiputtakā**, their immediate parent-body being the **Mahāsaṅghikas**. Later, from the Gokulikas, sprang two other schools—the **Paññattivādins** and the **Bāhulikas** (or **Bahussutikas**).¹ Their most important heresy seems to have been that they considered all saṅkhāras, without qualification, no better than a heap of embers (*kukkuḷa*) whence the flames have died out as from an inferno of ashes. They based this view on the Buddha's declaration made in the **Adittapariyāya Sutta** ("All is on fire, bhikkhus").² This view was probably responsible for their other name of (**Kukkuḷikas** or **Kukkuṭikas**).³ It may be that Kukkuḷika was their earlier name, of which Gokuḷikā was either a corruption or a derivation from the name of one of their teachers. But all Pāli records give only the "Gokuḷika" reading.

¹ Dpv. v. 40; Mhv. v. 4 f.; Mbv., p. 96.

² Kvu. ii. 7 (p. 208), and *Points of Controversy*, 127 f.

³ Rockhill, 186 ff.

Gocariya.—One of the ten families of elephants. It is said that a **Chaddanta**-elephant is born in a **Chaddantakula** and not in such a family as the Gocariya. *v.l.* **Kālāvaka**.¹

¹ MA. i. 248.

Goṭapabbata.—A vihāra in South Ceylon built by **Mahallaka-Nāga**.¹

It may be that it is identical with **Koṭapabbatavihāra** and that Mahallaka merely restored it. *v.l.* **Koṭapabbata**.

¹ Mhv. xxxv. 124.

Goṭha.—See **Goṭhaimbara**.

Goṭhakasamudda.—The sea near Ceylon, the “ shallow sea.”¹

¹ Mhv. xxii. 49, 85; DA. ii. 695.

1. **Goṭhakābhaya, Goṭhābhaya.**—A king of the **Rohaṇa** dynasty; son of **Yaṭṭhālayakatissa** and father of **Kākavaṇṇatissa**.¹ He is sometimes called Abhaya.²

¹ Mhv. xv. 170; xxii. 11.

² *E.g.*, Mhv. xxiii. 10, 56.

2. **Goṭhakābhaya.**—King of Ceylon (302-15 A.C.). He was a **Lambakaṇṇa** of **Mahiyaṅga**, and having gone to **Anurādhapura** with **Saṅghatissa** and **Saṅghabodhi**, he, with their help, slew the reigning king, **Vijaya**, and they reigned in succession.¹ Goṭhakābhaya became Saṅghabodhi's treasurer but, seeing the king's weakness, he led a rebellion against him and captured the throne.² In addition to other religious works, he built the **Meghavaṇṇābhaya-Vihāra**. He banished from **Abhayagiri** sixty monks who had accepted the **Vetulla** heresy, but a **Coḷa** monk, **Saṅghamitta**, defeated in discussion the thera **Goṭhābhaya**, the king's uncle, and became the king's favourite, obtaining the position of tutor to the king's two sons, **Jeṭṭhatissa** and **Mahāsena**. The king was also known as **Meghavaṇṇābhaya**.³

¹ Mhv. xxxvi. 58.

² vv. 91, 98-117; for details see Saṅghabodhi.

³ v. 98.

Goṭhaimbara.—One of **Duṭṭhagāmaṇi's** chief warriors. He was the son of **Mahānāga** of **Niṭṭhulaviṭṭhika** and owed his name to his dwarfish stature. He pulled up *imbāra*-trees from a forest clearing, thus demonstrating his enormous strength. **Kākavaṇṇatissa**, hearing of this, sent for him to the court.¹ He took a prominent part in the attack on **Vijitapura**, using a coconut-palm as weapon.²

It is said³ that in the time of **Kassapa** Buddha he gave daily milk rice to the monks.

¹ Mhv. xxiii. 49 ff.; the *Rasavāhini* (ii. 28) says he subdued a yakka named **Jayasena**.

² Mhv. xxv. 27, 32, 44 f.

³ Mṭ. 452.

Goṭhābhaya.—A monk living in the **Sanḥapāla Pariveṇa**. He was the maternal uncle of King **Goṭhakābhaya II**, and tried, without success, to win the king over from the influence of **Sanḥamitta**.¹

¹ Mhv. xxxvi. 115 f.

Goṇa (Goṇaka).—A river to the south of **Anurādhapura**. On its banks, King **Cūḷābhaya** built the **Cūḷagallaka-Vihāra**,¹ and **Vaṅkanāsika-Tissa**, the **Mahāmaṅgala-Vihāra**.² Once, when **Dhātusena** was fleeing from his enemies with a therā, his uncle, the river was found to be in flood, but a nāga king took them across.³ Later, when building the **Kālavāpi**, Dhātusena dammed up the river.⁴

¹ Mhv. xxxv. 13.

² *Ibid.*, v. 113.

³ Cv. xxxviii. 24.

⁴ *Ibid.*, v. 42. It is identified with the modern Kalā-oya (Cv. *Trs.* i. 30, n. 3).

Goṇagāmaka.—A landing-place (*paṭṭana*) at the mouth of the **Mahākandara** river, where **Bhaddakaccānā** and her companions disembarked.¹

¹ Mhv. viii. 25; cf. v. 12.

Goṇagāmuka.—A locality near the **Kālavāpi** where **Gokaṇṇa** was defeated by **Rakkhadivāna**.¹

Is this identical with **Goṇagāmaka** ?²

¹ Cv. lxx. 70.

² But see Cv. *Trs.* i. 293, n. 1.

Goṇaraviya Thera.—A monk of Ceylon, probably a colleague of **Mahāsīva**. It is said that Mahāsīva was explaining to him the **Mahā Saccaka Sutta**, and that when he came to the passage where the Buddha charges **Saccaka** with not understanding the training of the body, much less that of the mind, Goṇaraviya laid aside his fan and walked away, saying that the Buddha could not have said such a thing; but Mahāsīva persuaded him that it was so.¹ *v.l.* **Moraṇāḷa**.

¹ MA. i. 463.

Goṇḍā, Goṇḍamittā.—A yakkhinī, mother of **Pola-(Posa)-mittā**.¹

¹ MT. 260.

Goṇḍigāma.—A tank constructed by **Upatissa II**.¹ The village belonging to it was given by **Jeṭṭhatissa III**. to the **Jetavana-vihāra**.² The tank was restored by **Aggabodhi V**.³

¹ Cv. xxxvii. 185.

² *Ibid.*, xlv. 97.

³ *Ibid.*, xlviii. 9.

Goṇṇagīrika.—A vihāra built by **Sūratissa** in the eastern quarter of **Anurādhapura**.¹

¹ Mhv. xxi. 4.

1. **Gotama Thera.**—He belonged to a brahmin family of **Rājagaha** and was initiated at the age of seven. When he was seventeen, he fell into bad company, gave all he had to a courtesan and broke his vow of celibacy. He was then filled with remorse at the thought of what he had done, but the Buddha appeared before him and he entered the Order, becoming an arahant in the tonsure-hall.

He had been a householder in the time of **Vipassī** Buddha and had given to the Buddha an *āmoda*-fruit.¹

He is evidently identical with **Āmodaphaliya** of the *Apadāna*.²

¹ Thag. 137 f.; ThagA. i. 256 f.

² Ap. ii. 447.

2. **Gotama Thera.** He belonged to the Sākiyan clan and came to be known only by his gotta-name. He entered the Order when the Buddha visited his kinsfolk and, in due course, became an arahant. In the time of **Sikhī** Buddha he had offered eight *campaka*-flowers at the Buddha's thūpa.¹ He is evidently identical with **Citapūjaka** of the *Apadāna*.²

¹ Thag. 258-60; ThagA. i. 374 f.

² Ap. ii. 407.

3. **Gotama Thera.**—Also called **Aparagotama**. He was older than the Buddha and belonged to an Udicca-brahmin family of Sāvattthi. He was learned in the Vedas and was an unrivalled orator. When the Buddha came to **Sāvattthi** for the dedication of **Jetavana**, he heard the Buddha preach and entered the Order, attaining arahantship in the tonsure-hall. When he returned to Sāvattthi, after a long residence in the Kosala country, many of his relations, eminent brahmins, came to him and counselled him as to the various gospels (*suddhivādā*) current among the people; he told them of the Buddha's teaching.¹

¹ Thag. 587-96; ThagA. i. 529 f.

4. **Gotama Thera.**—An arahant, living in **Piyaṅgudīpa**. He was the teacher of **Duṭṭhagāmaṇī**.¹ When the latter, during his flight from his brother, wished to give alms to a monk before eating, Gotama knew his desire and sent a monk named **Tissa** to accept the alms. When the food was brought to **Piyaṅgudīpa**, Gotama offered morsels of it to five hundred monks² and, refilling the bowl with scraps of food, sent it back by air to the prince.³

¹ Mhv. xx. 69.

² Twelve thousand, according to Mhv. xxxii. 55.

³ Mhv. xxiv. 24, 30; MT. 465.

5. **Gotama**.—The name of the clan to which the Buddha and the Sākiyans belonged. The members of the clan, though khattiyas, claimed descent from a brahmin isi, **Gotama**.¹ Gotama and **Aṅgiras** are both enumerated in the *Pravara* ceremony as the ancestors of the Gotama clan.²

Late Buddhists appear to have forgotten the Vedic ṛṣi, for, according to an ancient legend, **Okkāka**, the immediate ancestor of the Sākiyans, was born of an egg formed of the coagulated blood and semen of an ascetic Gotama, as he lay impaled for the alleged murder of a courtesan. The egg was hatched by the sun.³

Gotama is the name by which the Buddha is addressed by brahmins and others who are not his followers. In one place, at least, the Buddha is represented as addressing the Sākiyans as “Gotamā.”⁴ The Gotama-gotta is classed among the higher gottas, together with such gottas as **Moggallāna**, **Kaccāyana** and **Vāseṭṭha**.⁵ According to the Theragāthā Commentary,⁶ the Buddha’s disciples (e.g., in the case of **Vaṅgisa**) were also called Gotama, even when they did not naturally belong to that clan. See also **Sakyā**.

¹ For an explanation of this see Thomas, *op. cit.*, 22 f.

⁵ Vin. iv. 6; DA. i. 246 f. (*uccākula-paridīpanam*).

² Āśvalāyana, *Śrauta-sūtra*, 12, 11, 1.

⁶ ii. 204; also AA. i. 395 (*Gotama-buddhassa sāvako pi Gotamo*).

³ Mtu. i. 338 ff.; Rockhill, Buddha, 9 f.

⁴ S. iv. 183.

6. **Gotama**.—A brahmin sage, his full name being **Aṅgirasa Gotama**. See **Aṅgirasa** (7).

7. **Gotama**.—The name of the brahmin chaplain in the **Bhikkhāparampara Jātaka**. The scholiast adds that it was his gotta-name.¹

¹ J. iv. 371, 372.

8. **Gotama**.—A mountain near **Himavā**.¹

Ap. i. 162.

9. **Gotama**.—A thera in Ceylon who wrote a Sinhalese paraphrase to the **Sambandhacintā**. He belonged to the **Araññavāsī** sect and was a pupil of **Vanaratana Ānanda**.¹

¹ P.L.C. 199, 220.

10. **Gotama**.—See **Āḷavi-Gotama**.

11. **Gotama**.¹—The last of the twenty-five Buddhas.

He was a Sākiyan.² son of **Suddhodana**,³ chief ruler of **Kapilavatthu**, and of **Mahā Māyā**, Suddhodana's chief consort, and he belonged to the **Gotama-gotta**. Before his conception he was in the **Tusita** heaven, waiting for the due time for his birth in his last existence. Then, having made the "five investigations" (*pañcavilokanāni*),⁴ he took leave of his companions and descended to earth.⁵ Many wondrous and marvellous events attended his conception and birth.⁶ The conception takes place on the full-moon day of **Āsālha**, with the moon in **Uttarāsālha**, and Māyā has no relations with her husband. She has a marvellous dream in which the **Bodhisatta**, as a white elephant, enters her womb through her side. When the dream is mentioned to the brahmins, they foretell the birth of a son who will be either a universal monarch or a Buddha.

An earthquake takes place and thirty-two signs appear, presaging the birth of a great being. The first of these signs is a boundless, great light, flooding every corner of the ten thousand worlds; everyone beholds its glory, even the fires in all hells being extinguished. Ten months after the conception, in the month of **Visākha**, Māyā wishes to visit her parents in **Devadaha**. On the way thither from Kapilavatthu she passes the beautiful **Lumbini** grove, in which she desires to wander; she goes to a great *sāla*-tree and seizes a branch in her hand; labour pains start immediately, and, when the courtiers retire, having drawn a curtain round her, even while standing, she is delivered of the child. It is the day of the full moon of Visākha; four Mahābrahmas receive

No comprehensive account of Gotama Buddha is as yet possible. The details given in this article are those generally accepted by orthodox Theravādins and contained in their books, chiefly the Pāli Commentaries, more especially the *Nidānakathā* of the *Jātaka* and the *Buddhavaṃsa* Commentary. Biographical details are also found in the *Mahā Vagga* and the *Culla Vagga* of the *Vinaya Piṭaka*, the *Buddhavaṃsa* and in various scattered passages of the *Nikāyas* of the *Sutta Piṭaka*. References to these are given where considered useful. Controversy exists with regard to many of the matters mentioned; for discussion of the varying views regarding these, reference should be made to the works of Oldenberg, Rhys Davids (both Professor and Mrs. Rhys Davids), Kern, E. J. Thomas and other scholars. Further particulars

of persons and places mentioned can be obtained by reference to the articles under the respective names.

² The Sākiyans were evidently subjects of the Kosala king; the Buddha calls himself a Kosalan (M. ii. 124).

³ All Pāli Commentaries and Sanskrit works represent the Buddha as the son of a king, descendant of a long line of famous ancestors.

⁴ See *s.v.* Buddha.

⁵ According to the *Lalitavistara* he appointed the Bodhisatta Maitreya as king of Tusita in his place.

⁶ Given in the *Acchariyabbhutatthama Sutta* (M. iii. 118 f.); also D. ii. 12 f. A more detailed account is found in J. i. 47 ff.; both the Lal. and the Mtu. (ii. 14 ff.) differ as to the details given here of the conception and the birth.

the babe in a golden net, and streams of water descend from the sky to wash him. The boy stands on the earth, takes seven steps northwards and utters his lion-roar, "I am the chief in the world." On the same day seven other beings were born: the **Bodhi**-tree, Rāhula's mother (**Rāhulamātā**, his future wife), the four Treasure-Troves (described at DA. i. 284), his elephant, his horse Kanthaka, his charioteer **Channa**, and **Kāludāyī**. The babe is escorted back to Kapilavatthu on the day of his birth and his mother dies seven days later.

The isi **Asita** (or **Kāladevala**), meditating in the Himālaya, learns from the **Tāvātimsa** gods of the birth of the Buddha, visits **Suddhodana** the same day and sees the boy, whom they both worship. Asita weeps for sorrow that he will not live to see the boy's Buddhahood, but he instructs his nephew **Nālaka** (*v.l.* **Naradatta**) to prepare himself for that great day.⁷ On the fifth day after the birth is the ceremony of name-giving. One hundred and eight brahmins are invited to the festival at the palace; eight of them—**Rāma**, **Dhaja**, **Lakkhana**, **Mantī**, **Koṇḍañña**, **Bhoja**, **Suyāma** and **Sudatta**—are interpreters of bodily marks, and all except Koṇḍañña prophesy two possibilities for the boy; but Koṇḍañña, the youngest, says, quite decisively, that he will be a Buddha. The name given to the boy at this ceremony is not actually mentioned, but from other passages it is inferred that it was **Siddhattha** (*q.v.*).

Among other incidents recounted of the Buddha's boyhood is that of his attaining the first jhāna under a jambu-tree. One day he is taken to the state ploughing of the king where Suddhodana himself, with his golden plough, ploughs with the farmers. The nurses, attracted by the festivities, leave the child under a jambu-tree. They return to find him seated, cross-legged, in a trance, the shadow of the tree remaining still, in order to protect him. The king is informed and, for the second time, does reverence to his son.⁸

The Bodhisatta is reported to have lived in the household for twenty-nine years a life of great luxury and excessive ease, surrounded by all imaginable comforts. He owns three palaces—**Ramma**, **Suramma** and **Subha**—for the three seasons.⁹ When the Bodhisatta is sixteen years

⁷ For details see *s.v.* **Asita**.

⁸ J. i. 57 f.; MA. i. 466 f.; the incident is alluded to in the **Mahā Saccaka Sutta** (M. i. 246); the corresponding incident recounted in Mtu. (ii. 45 f.) takes place in a park, and the details differ completely. The Lal. has two versions, one in prose and one in verse and both resemble the Mtu.; but in these the Buddha is represented as being much older. The

Divy (391) and the Tibetan versions (*e.g.*, Rockhill, p. 22) put the incident very much later in the Buddha's life. Other incidents are given in Lal. and Mtu.

⁹ Mention is made of his luxurious life in A. i. 145; also in M. i. 504; further details are given in AA. i. 378 f.; J. i. 58. See also Mtu. ii. 115; *cf.* Vin. i. 15; D. ii. 21.

old, Suddhodana sends messengers to the Sākiyans asking that his son be allowed to seek a wife from among their daughters; but the Sākiyans are reluctant to send them, for, they say, though the young man is handsome, he knows no art; how, then, can he support a wife? When this is reported to the prince, he summons an assembly of the Sākiyans and performs various feats, chief of these being twelve feats with a bow which needs the strength of one thousand men.¹⁰ The Sākiyans are so impressed that each sends him a daughter, the total number so sent being forty thousand. The Bodhisatta appoints as his chief wife the daughter of **Suppabuddha**, who, later, comes to be called **Rāhulamātā**.¹¹

According to the generally accepted account, Gotama is twenty-nine when the incidents occur which lead to final renunciation. Following the prophecy of the eight brahmins, his father had taken every precaution that his son should see no sign of old age, sickness or death. But the gods decide that the time is come for the Enlightenment, and instil into Gotama's heart a desire to go into the park. On the way, the gods put before him a man showing signs of extreme age, and the Bodhisatta returns, filled with desire for renunciation. The king, learning this, surrounds him with even greater attractions, but on two other days¹² Gotama goes to the park and the gods put before him a sick man and a corpse. On the full-moon day of **Āsālha**, the day appointed for the Great Renunciation, Gotama sees a monk and hears from his charioteer praise of the ascetic life. Feeling very happy, he goes to the park to enjoy himself. **Sakka** sends **Vissakamma** himself to bathe and adorn him, and as Gotama returns to the city in all his majesty, he receives news of the birth of his son. Foreseeing in this news a bond, he decides to call the babe **Rāhula** (*q.v.*). **Kisā Gotamī** (*q.v.*) sees Gotama on the way to the palace and, filled with longing for him, sings to him a song containing the word *nibbata*. The significance of the word (=extinguished, at peace) thrills him, and he sends to **Kisā** his priceless gold necklace which she, however, accepts as a token of love. Gotama enters the palace and sleeps. He wakes in the middle of the night¹³ to find his female musicians sleeping in attitudes which fill him with disgust and with loathing for the worldly life, and he decides to leave it. He orders **Channa** to saddle **Kanthaka**, and enters his wife's room for a last look at her and their son.

¹⁰ The feats with the bow are described in the **Sarabhaṅga Jātaka** (J. v. 129 f.).

¹¹ She is known under various names: **Bhaddakaccā** (or **Kaccānā**), **Yasodharā**, **Bimbā**, **Bimbasundarī** and **Gopā**. For a discussion see *s.v.* **Rāhulamātā**.

¹² According to some accounts, *e.g.* that of the **Dighabhāṇakas**, the four omens were all seen on the same day (J. i. 59).

¹³ In some versions the Renunciation takes place seven days after the birth of **Rāhula** (J. i. 62).

He leaves the city on his horse **Kanthaka**, with Channa clinging to its tail. The devas muffle the sound of the horse's hoofs and of his neighing and open the city gates for Gotama to pass. **Māra** appears before Gotama and seeks to stay him with a promise that he shall be universal monarch within seven days. On his offer being refused, **Māra** threatens to shadow him always. Outside the city, at the spot where later was erected the **Kanthakanivattana-cetiya**, Gotama turns his horse round to take a last look at Kapilavatthu. It is said that the earth actually turned, to make it easy for him to do so. Then, accompanied by the gods, he rides thirty leagues through three kingdoms—those of the Sākiyans, the Koliyans and the Mallas—and his horse crosses the river **Anomā** in one leap. On the other side, he gives all his ornaments to Channa, and with his sword cuts off hair and beard, throwing them up into the air, where Sakka takes them and enshrines them in the **Cūlāmaṇicetiya** in Tāvatisa. The Brahmā **Ghaṭikāra** offers Gotama the eight requisites of a monk, which he accepts and adopts. He then sends Channa and Kanthaka back to his father, but Kanthaka, broken-hearted, dies on the spot and is reborn as **Kanthaka-devaputta**.¹⁴

From Anomā the Bodhisatta goes to the mango-grove of **Anupiya**, and after spending seven days there walks to Rājagaha (a distance of thirty leagues) in one day, and there starts his alms rounds. **Bimbisāra's** men, noticing him, report the matter to the king, who sends messengers to enquire who this ascetic is. The men follow Gotama to the foot of the **Paṇḍavapabbata**, where he eats his meal, and they then go and report to the king. Bimbisāra visits Gotama, and, pleased with his bearing, offers him the sovereignty. On learning the nature of Gotama's quest, he wins from him a promise to visit Rājagaha first after the Enlightenment.¹⁵ Journeying from Rājagaha,

¹⁴ The account given here is taken mainly from the Nidānakathā (J. i. 59 ff.) and evidently embodies later tradition; cp. D. ii. 21 ff. From passages found in the Piṭakas (e.g., A. i. 145; M. i. 163, 240; M. ii. 212 f.) it would appear that the events leading up to the Renunciation were not so dramatic as given here, the process being more gradual. I do not, however, agree with Thomas (*op. cit.*, 58) that, according to these accounts, the Bodhisatta left the world when "quite a boy." I think the word *dahara* is used merely to indicate "the prime of youth," and not necessarily "boyhood." The description of the Renunciation in the

Lal. is very much more elaborate and adds numerous incidents, no account of which is found in the Pāli.

¹⁵ This incident is also mentioned in the Pabbajjā Sutta (SN. vv. 405-24), but there it is the king who first sees Gotama. It is significant that, when asked his identity, Gotama does not say he is a king's son. The Pāli version of the sutta contains nothing of Gotama's promise to visit Rājagaha, but the Mtu. version (ii. 198-200), which places the visit later, has two verses, one of which contains the request and the other the acceptance; and the SNA. (ii. 385 f.), too, mentions the promise and tells that Bimbisāra

Gotama in due course becomes a disciple of **Ālāra-Kālāma**. Having learnt and practised all that Ālāra has to teach, he finds it unsatisfying and joins **Uddaka-Rāmaputta**; but Uddaka's doctrine leaves him still unconvinced and he abandons it. He then goes to **Senānigāma** in **Uruvelā** and there, during six years, practises all manner of severe austerities, such as no man had previously undertaken. Once he falls fainting and a deva informs Suddhodana that Gotama is dead. But Suddhodana, relying on the prophecy of Kāladevala, refuses to believe the news. Gotama's mother, now born as a devaputta in Tāvātimsa, comes to him to encourage him. At Uruvelā, the **Pañcavaggiya** monks are his companions, but now, having realised the folly of extreme asceticism, he decides to abandon it, and starts again to take normal food; thereupon the Pañcavaggiyas, disappointed, leave him and go to **Isipatana**.¹⁶

Gotama's desire for normal food is satisfied by an offering brought by **Sujātā** to the **Ajapāla** banyan tree under which he is seated. She had made a vow to the tree, and her wish having been granted, she takes her slave-girl, **Punṇā**, and goes to the tree prepared to fulfil her promise. They take Gotama to be the Tree-god, come in person to accept her offering of milk-rice; the offering is made in a golden bowl and he takes it joyfully. Five dreams¹⁷ he had the night before convince Gotama that he will that day become the Buddha. It is the full-moon day of Visākha; he bathes at **Suppatittha** in the **Nerañjarā**, eats the food and launches the bowl up stream, where it sinks to the abode of the Nāga king, **Kāla (Mahākāla)**.

Gotama spends the rest of the day in a *sāla*-grove and, in the

was informed of the prophecy concerning Gotama. There is another version of the Mtu. (ii. 117-20) which says that Gotama went straight to Vaiśālī after leaving home, joining Ālāra, and later visited Uddaka at Rājagaha. Here no mention is made of Bimbisāra. We are told in the Mhv. (ii. 25 ff.) that Bimbisāra and Gotama (Siddhattha) had been playmates, Bimbisāra being the younger by five years. Bimbisāra's father (Bhāti) and Suddhodana were friends.

¹⁶ J. i. 66 f. The Therīgāthā Commentary (p. 2) mentions another teacher of Gotama, named **Bhaggava**, whom Gotama visited before Ālāra. Lal. (330 [264]) contains a very elaborate account of Gotama's visits to teachers;

he goes first to two brahmin women, Śākī and Padmā, then to Raivata and Rajaka, son of Trimaṇḍika, and finally (as far as this chapter is concerned) to Ālāra at Vaiśālī. A poem containing an account of the meeting of Gotama with Bimbisāra is inserted into this account. The next chapter tells of Uddaka. An account of Gotama's visits to teachers and of the details of his austerities is also given in the Mahā Saccaka Sutta, already referred to (M. i. 240 ff.); the **Mahā Sihanāda Sutta** (M. i. 77 ff.) contains a long and detailed account of his extreme asceticisms. See also M. i. 163 ff.; ii. 93 f.

¹⁷ The dreams are recounted in A. iii. 240 and in Mtu. ii. 136 f.

evening, goes to the foot of the Bodhi-tree, accompanied by various divinities; there the grass-cutter **Sotthiya** gives him eight handfuls of grass; these, after investigation, Gotama spreads on the eastern side of the tree, where it becomes a seat fourteen hands long, on which he sits cross-legged, determined not to rise before attaining Enlightenment.¹⁸

Māra, lord of the world of passion, is determined to prevent this fulfilment, and attacks Gotama with all the strength at his command. His army extends twelve leagues to the front, right, and left of him, to the end of the Cakkavāḷa behind him, and nine leagues into the sky above him. Māra himself carries numerous weapons and rides the elephant **Girimekhala**, one hundred and fifty leagues in height. At the sight of him all the divinities gathered at the Bodhi-tree to do honour to Gotama—the great Brahmā, Sakka, the Nāga-king Mahākāla—disappear in a flash, and Gotama is left alone with the ten *pāramī*, long practised by him, as his sole protection. All Māra's attempts to frighten him by means of storms and terrifying apparitions fail, and, in the end, Māra hurls at him the **Cakkāvudha**. It remains as a canopy poised over Gotama. The very earth bears witness to Gotama's fitness to be the Enlightened One, and Girimekhala kneels before him. Māra is vanquished and flees headlong with his vast army. The various divinities who had fled at the approach of Māra now return to Gotama and exult in his triumph.¹⁹

Gotama spends that night in deep meditation. In the first watch he gains remembrance of his former existences; in the middle watch he attains the divine eye (*dibbacakkhu*); in the last watch he revolves in his mind the Chain of Causation (*paṭiccasamuppāda*). As he masters this, the earth trembles and, with the dawn, comes Enlightenment. He is now the supreme Buddha, and he breaks forth into a pæan of joy (*udāna*).²⁰

¹⁸ J. i. 69. The Piṭakas know nothing of Sujātā's offering or of Sotthiya's gift. Lal. (334-7 [267-70]) mentions ten girls in all who provide him with food during his austerities. Divy (392) mentions two, Nandā and Nandabalā.

¹⁹ The whole story of the contest with Māra is, obviously, a mythological development. It is significant that in the Majjhima passages referred to earlier there is no mention of Māra, of a temptation, or even of a Bodhi-tree; but see D. ii. 4 and Thomas (*op. cit.*, n. 1). According to the Kālīṅgabodhi Jātaka, which, very probably, embodies

an old tradition, the bodhi-tree was worshipped even in the Buddha's lifetime. The Māra legend is, however, to be found in the Canonical **Padhāna Sutta** of the Sutta Nipāta. This perhaps contains the first suggestion of the legend. For a discussion see *s.v.* Māra.

²⁰ There is great doubt as to which were these Udāna verses. The Nidānakathā and the Commentaries generally quote two verses (153, 154) included in the Dhammapada collection (*anekajāti sam-sāram*, etc.). The Vinaya (i. 2) quotes three different verses (as does also DhsA. 17), and says that one verse

For the first week the Buddha remains under the Bodhi-tree, meditating on the Paṭiccasamuppāda; the second week he spends at the Ajapālanigrodha, where the "Huhuṅka" brahmin accosts him²¹ and where Māra's daughters, **Taṇhā**, **Aratī** and **Rāgā**, appear before the Buddha and make a last attempt to shake his resolution;²² the third week he spends under the hood of the nāga-king **Mucalinda**;²³ the fourth week is spent in meditation under the **Rājāyatana** tree;²⁴ at the end of this period takes place the conversion of **Tapussa** and **Bhallika**. They take refuge in the Buddha and the Dhamma, though the Buddha does not give them any instruction.

Doubts now assail the Buddha as to whether he shall proclaim to the world his doctrine, so recondite, so hard to understand. The Brahṃā **Sahampati**²⁵ appears before him and assures him there are many prepared to listen to him and to profit by his teaching, and so entreats him to teach the Dhamma. The Buddha accedes to his request and, after consideration, decides to teach the Dhamma first to the Pañcavaggiyas at Isipatana. On the way to Benares he meets the Ājīvaka **Upaka** and tells him that he (the Buddha) is Jina. On his arrival at Isipatana the Pañcavaggiyas are, at first, reluctant to acknowledge his claim to be the Tathāgata, but they let themselves be won over and, on the full-moon day of Āsāḷha, the Buddha preaches to them the sermon which came to be known as the **Dhammacakkappavattana Sutta**.²⁶ At the end of the sermon Koṇḍañña becomes a sotāpanna and they all become monks.

This sermon is followed five days later by the **Anattalakkhaṇa Sutta**, at the conclusion of which all five become arahants. The following day the Buddha meets **Yasa**, whom he converts. Yasa's father, who comes seeking him, is the first to take the threefold formula of Refuge.

was repeated at the end of each watch, all the watches being occupied with meditation on the paṭiccasamuppāda. Mtu. (ii. 286) gives a completely different Udāna, and in another place (ii. 416) mentions a different verse as the first Udāna. The Tibetan Vinaya is, again, quite different (Rockhill, p. 33). For a discussion see Thomas, *op. cit.*, 75 ff.

²¹ Māra now comes again and asks the Buddha to die at once (D. ii. 112).

²² J. i. 78; S. i. 124; Lal. 490 (378).

²³ Vin. i. 3.

²⁴ This is the Vinaya account (Vin. i. 1 ff.); but the Jātaka (i. 77 ff.) extends

this period to seven weeks, the additional weeks being inserted between the first and second. The Buddha spends one week each at the Animisa-cetiya, the **Ratanacāṅkama** and the **Ratanaghara**, and this last is where he thinks out the Abhidhamma Piṭaka.

²⁵ According to J. i. 81, with the gods of the thousand worlds, including Sakka, Suyāma, Santusita, Sunimmita, Vasavatti, etc.

²⁶ Vin. i. 4 ff.; M. i. 118 ff.; cp. D. ii. 36 ff. Regarding the claim of this sutta to be the Buddha's first sermon, see Thomas, *op. cit.*, p. 86; see also *s.v.* **Pañcavaggiyā**.

Yasa becomes an arahant and is ordained. The Buddha accepts a meal at his house, and Yasa's mother and one of his former wives are the first two lay-women to become the Buddha's disciples. Then four friends of Yasa and, afterwards, fifty more, enter the Order and become arahants. There are now sixty arahants besides the Buddha, and they are sent in different directions to preach the Dhamma. They return with many candidates for admission to the Order, and the Buddha, who up till now had ordained men with the "*ehi bhikkhu*" formula, now allows the monks themselves to perform the ceremony of ordination.²⁷

After spending the rainy season at Benares,²⁸ the Buddha returns to Seṇānigāma in Uruvelā, on the way converting and ordaining the thirty **Bhaddavaggiyā**. At Uruvelā, after a long and protracted exercise of magical powers, consisting in all of three thousand five hundred miracles, the Buddha wins over the three Kassapa brothers, the **Tebhātika Jaṭilā**, with their thousand followers, and ordains them. They become arahants after listening to the **Ādittapariyāya** Sutta preached at **Gayāsisa**; with these followers he visits Rājagaha, where King Seniya Bimbisāra comes to see him at the **Laṭṭhivanuyyāna**. The following day the Buddha and the monks visit the palace, preceded by Sakka disguised as a youth and singing the praises of the Buddha. After the meal, the king gifts **Veḷuvana** to the Buddha and the Order. The Buddha stays for two months at Rājagaha,²⁹ and it is during this time that **Sāriputta** and **Moggāllāna** join the Order, through the instrumentality of **Assaji**.³⁰ The number of converts now rapidly increases and the people of **Magadha**, alarmed by the prospect of childlessness, widowhood, etc., blame the Buddha and his monks. The Buddha, however, refutes their charges.³¹

³² On the full-moon day of Phagguna (February-March) the Buddha, accompanied by twenty thousand monks, sets out for Kapilavatthu at the express request of his father, conveyed through Kāludāyī.³³ By slow stages he arrives at the city, where he stays at the **Nigrodhā-**

²⁷ Vin. i. 15 ff.; J. i. 81 f.

²⁸ About this time Māra twice tries to tempt the Buddha, once after he had sent the disciples out to preach and once after the Retreat (S. i. 105, 111; Vin. i. 21, 22).

²⁹ BuA. 4. It was probably during this year, at the beginning of the rainy season, that the Buddha visited Vesālī at the request of the Licchavis, conveyed through Mahāli. The city was suffering from pestilence and famine. The Buddha went, preached the **Ratana**

Sutta and dispelled all dangers (DhA. iii. 436 ff.).

³⁰ Vin. i. 23 ff.

³¹ Vin. i. 42 f.

³² The account of the first twenty years of the Buddha's ministry is summarised from various sources, chiefly from Thomas's admirable account in his *Life and Legend of the Buddha* (pp. 97 ff.). The necessary references are to be found under the names mentioned.

³³ This visit is not mentioned in the Canon; but see Thag. 527-36; AA. i. 107, 167; J. i. 87; DhA. i. 96 f.; ThagA. i. 997 ff.

rāma, and, in order to convince his proud kinsmen of his power, performs the **Yamakapāṭihāriya** and then relates the **Vessantara Jātaka**. The next day, receiving no invitation to a meal, the Buddha begs in the streets of the city; this deeply grieves Suddhodana, but later, learning that it is the custom of all Buddhas, he becomes a sotāpanna and conducts the Buddha and his monks to meal at the palace. There all the women of the palace, excepting only Rāhulamātā, come and do reverence to the Buddha. **Mahāpajāpati** becomes a sotāpanna and Suddhodana a sakadāgāmi. The Buddha visits Rāhulamātā in her own apartments and utters her praises in the **Candakinnara Jātaka**. The following day the Buddha persuades his half-brother, **Nanda**, to come to the monastery, where he ordains him and, on the seventh day, he does the same with Rāhula. This is too great a blow for Suddhodana, and at his request the Buddha rules that no person shall be ordained without the consent of his parents. The next day the Buddha preaches to Suddhodana, who becomes an anāgamī. During the Buddha's visit to Kapilavatthu, eighty thousand Sākiyans join the Order, one from each family. With these he returns to Rājagaha, stopping on the way at Anupiya, where **Anuruddha**, **Bhaddiya**, **Ānanda**, **Bhagu**, **Kimbila** and **Devadatta**, together with their barber, **Upāli**, visit him and seek ordination.

On his return to Rājagaha³⁴ the Buddha resides in the **Sītavana**. There **Sudatta**, later known as **Anāthapiṇḍika**, visits him, is converted, and invites him to **Sāvatthi**. The Buddha accepts the invitation and journeys through **Vesālī** to Sāvatthi, there to pass the rainy season.³⁵ Anāthapiṇḍika gifts **Jetavana**, provided with every necessity, for the residence of the Buddha and his monks. Probably to this period belongs the conversion of **Migāra**, father-in-law of **Visākhā**, and the construction, by Visākhā, of the **Pubbārāma** at Sāvatthi. The vassa of the fourth year the Buddha spends at Veluvana, where he converts **Uggasena**.³⁶ In the fifth year Suddhodana dies, having realised arahantship, and the Buddha flies through the air, from the **Kūṭāgārasālā** in Vesālī where he was staying, to preach to his father on his death-bed. According to one account³⁷ it is at this time that the quarrel breaks out between the Sākiyans and the Koliyans regarding the irrigation of the river **Rohiṇī**. The Buddha persuades them to make peace, and takes up his abode in the Nigrodhārāma. Mahāpajāpati Gotamī, with other Sākiyan women, visits him there and asks that women may be

³⁴ J. i. 92. The story is also told in the Vinaya (ii. 154), but no date is indicated.

³⁵ Vin. ii. 158; but see BuA. 3, where the Buddha is mentioned as having spent the vassa in Rājagaha.

³⁶ DhA. iv. 59 f.

³⁷ AA. i. 186; SNA. i. 357; ThigA. 141; details of the quarrel are given in J. v. 412 ff.

allowed to join the Order. Three times the request is made, three times refused, the Buddha then returning to Vesālī. The women cut off their hair, don yellow robes and follow him thither. Ānanda intercedes on their behalf and their request is granted.³⁸

In the sixth year the Buddha again performs the Yamakapāṭihāriya, this time at the foot of the Gaṇḍamba tree in Sāvattthi. Prior to this, the Buddha had forbidden any display of magic powers, but makes an exception in his own case.³⁹

He spends the vassa at **Maṅkulapabbata**. After the performance of the miracle he follows the custom of all Buddhas and ascends to Tāvātimsa in three strides to preach the Abhidhamma to his mother who is born there as a deva, and there he keeps the seventh vassa. The multitude, gathered at Sāvattthi at the Yamakapāṭihāriya, refuse to go away until they have seen him. For three months, therefore, Moggallāna expounds to them the Dhamma, while **Culla Anāthapiṇḍika** provides them with food. During the preaching of the Abhidhamma, Sāriputta visits the Buddha daily and learns from him all that has been recited the previous day. At the end of the vassa, the Buddha descends a jewelled staircase and comes to earth at **Sanhassa**, thirty leagues from Sāvattthi.⁴⁰ It was about this time, when the Buddha's fame was at its height, that the notorious **Ciñcā-mānavikā** was persuaded by members of some hostile sect to bring a vile accusation against the Buddha. A similar story, told in connection with a paribbājikā named **Sundarī**, probably refers to a later date.

The eighth year the Buddha spends in the country of the **Bhaggas** and there, while residing in **Bhesakalāvana** near **Sumsumāragiri**, he meets **Nakulapitā** and his wife, who had been his parents in five hundred former births.⁴¹

In the ninth year the Buddha is at **Kosambī**. While on a visit to the Kuru country he is offered in marriage **Māgandiyā**, the beautiful daughter of the brahmin **Māgandiyā**. The refusal of the offer, accompanied by insulting remarks about physical beauty, arouses the enmity of Māgandiyā who, thenceforward, cherishes hatred against the Buddha.⁴²

³⁸ Vin. ii. 253 ff.; A. iv. 274 f.; for details see *s.v.* Mahāpajāpati.

³⁹ DhA. iii. 199 f.; J. iv. 265, etc.

⁴⁰ For details see *s.v.* Devorohaṇa.

⁴¹ A.A. i. 217. The same is told of another old couple in Sāketa. See the **Sāketa Jātaka**. The Buddha evidently stayed again at Sumsumāragiri many years later. It was during his second visit that **Bodhirājakumāra** (*q.v.*) invited

him to a meal at his new palace in order that the Buddha might consecrate the building by his presence.

⁴² SN., pp. 163 ff.; SNA. ii. 542 ff.; DhA. i. 199 ff. Thomas (*op. cit.*, 109) assigns the Māgandiyā incident to the ninth year. I am not sure if this is correct, for the Commentaries say the Buddha was then living at Sāvattthi.

In the tenth year there arises among the monks at **Kosambī** a schism which threatens the very existence of the Order. The Buddha, failing in his attempts to reconcile the disputants, retires in disgust to the **Pārileyyaka** forest, passing on his way through **Bālakaloṇakāragāma** and **Pācīnavamsadāya**. In the forest he is protected and waited upon by a friendly elephant who has left the herd. The Buddha spends the rainy season there and returns to Sāvattī. By this time the Kosambī monks have recovered their senses and ask the Buddha's pardon. This is granted and the dispute settled.⁴³

In the eleventh year the Buddha resides at the brahmin village of **Ekanālā** and converts **Kasi-Bhāradvāja**.⁴⁴ The twelfth year he spends at **Verañjā**, keeping the vassa there at the request of the brahmin **Verañja**. But Verañja forgets his obligations; there is a famine, and five hundred horse-merchants supply the monks with food. Moggallāna's offer to obtain food by means of magic power is discouraged.⁴⁵ The thirteenth Retreat is kept at **Cālikapabbata**, where **Meghiya** is the Buddha's personal attendant.⁴⁶ The fourteenth year is spent at Sāvattī, and there **Rāhula** receives the upasampadā ordination.

In the fifteenth year the Buddha revisits Kapilavatthu, and there his father-in-law, Suppabuddha, in a drunken fit, refuses to let the Buddha pass through the streets. Seven days later he is swallowed up by the earth at the foot of his palace.⁴⁷

The chief event of the sixteenth year, which the Buddha spent at **Ālavī**, is the conversion of the yakkha **Ālavaka**. In the seventeenth year the Buddha is back at Sāvattī, but he visits Ālavī again out of compassion for a poor farmer who becomes a sotāpanna after hearing him preach.⁴⁸ He spends the rainy season at Rājagaha. In the next year he again comes to Ālavī from Jetavana for the sake of a poor weaver's daughter. She had heard him preach, three years earlier, on the desirability of meditating upon death. She alone gave heed to his admonition and, when the Buddha knows of her imminent death, he journeys thirty leagues to preach to her and establish her in the sotāpattiphala.⁴⁹

The Retreat of this year and also that of the nineteenth are spent at **Cālikapabbata**. In the twentieth year takes place the miraculous conversion of the robber **Āṅgulimāla**. He becomes an arahant and dies shortly after. It is in the same year that Ānanda is appointed permanent attendant on the Buddha, a position which he holds to the end of

⁴³ Vin. i. 337 ff.; J. iii. 486 f.; DhA. i. 44 ff.; but see Ud. iv. 5; s.v. **Pāriley-yaka**.

⁴⁴ SN., p. 12 f.; S. i. 172 f.

⁴⁵ Vin. iii. 1 ff.; J. iii. 494 f.; DhA. ii. 153.

⁴⁶ A. iv. 354; Ud. iv. 1.

⁴⁷ DhA. iii. 44.

⁴⁸ DhA. iii. 262 ff. ⁴⁹ *Ibid.*, 170 ff.

the Buddha's life, twenty-five years later.⁵⁰ The twentieth Retreat is spent at Rājagaha.

With our present knowledge it is impossible to evolve any kind of chronology for the remaining twenty-five years of the Buddha's life. The Commentaries state⁵¹ that they were spent at Sāvatti in the monasteries of Jetavana and Pubbārāma. This, probably, only implies that the Retreats were kept there and that they were made the headquarters of the Buddha. From there, during the dry season, he went every year on tour in various districts. Among the places visited by him during these tours are the following:⁵² Aggālavacetiya, Anotatta, Andhakavinda, Ambapālavana, Ambalaṭṭhikā, Ambasaṇḍā, Assapura, Āpaṇa, Icchānaṅgala, Ukkatṭhā (Subhagavana), Ukkācelā, Ugganagara, Ujuññā (Kaṇṇakattṭhaka deer-park), Uttara in Koliya. Uttarakā, Uttarakuru, Uruvelakappa, Ulumpa, Ekanālā, Opasāda, Kakkarapatta, Kajaṅgalā (Mukheluvana), Kammāssadhamma, Kalandakanivāpa (near Benares), Kimbilā, Kiṭṭāgiri, Kuṇḍadhānavana (near Kuṇḍakoli), Kesaputta, Koṭṭigāma, Kosambī (Ghositārāma and Badarikārāma), Khānumata, Khomadussa, Gosiṅgasālavana, Caṇḍalakappa, Campā (Gagarā), Cātuma, Cetiyaḡiri in Vesālī, Jivakambavana (in Rājagaha), Tapodārāma, Tindukkhaṇu (paribbājakārāma), Todeyya, Thullakoṭṭhita, Dakkhiṇāgiri, Daṇḍakappa, Devadaha, Desaka in the Sumbha country, Nagaraka, Nagaravinda, Nādikā (Giṇṇakāvasatha), Nālandā (Pāvārika mango-grove), Nālakaḡpāna (Palāsavana), Paṇkadhā, Pañca-sālā, Pāṭikārāma, Beluva, the Brahma world, Bhaddavatī, Bhaddiya (Jāṭiyāvana), Bhaganagara (Ānandacetiya), Maṇinālakacetiya, Manasākaṭa, Mātulā, Mithilā (Makhādeva mango-grove), Medatalumpa, Moraṇivāpa, Rammaka's hermitage, Laṭṭhivana, Videha, Vedhañña-ambavana, Venāḡapura, Verañjā, Veḡudvāra, Vesālī (also various shrines there, Udenacetiya, Gotamacetiya, Cāpalacetiya, Bahuputtakacetiya, Sattambacetiya, Sārandaacetiya), Sakkara, Sajjana, Salalāḡaraka in Sāvatti, Sāketa (Añjanavana), Sāmagāma, Sālavatikā, Sālā, Siṃsapāvana, Silāvati, Sītavana, Sūkarakhatalena, Setavyā, Hatthigāma, Halidavassana and the region of the Himālaya.

There is a more or less continuous account of the last year of the Buddha's life. This is contained in three suttas: the **Mahāparinibbāna**, the **Mahāsudassana** and the **Janavasabha**. These are not separate discourses but are intimately connected with each other. The only event prior to the incidents recounted in these suttas, which can be fixed

⁵⁰ For details see *s.v.* **Ānanda**.

⁵¹ *E.g.*, BuA. 3; SNA. (p. 336 f.) says that when the Buddha was at Sāvatti, he spent the day at the Migāramātu-

pāsāda in the Pubbārāma, and the night at Jetavana or *vice versa*.

⁵² For details of these visits see *s.v. passim*.

with any certainty, is the death of the Buddha's pious patron and supporter, **Bimbisāra**, which took place eight years before the Buddha's Parinibbāna.⁵³ It was at this time that **Devadatta** tried to obtain for himself a post of supremacy in the Order, and, failing in this effort, became the open enemy of the Buddha.⁵⁴ Enlisting the support of **Ajātasattu**, he tried in many ways to kill the Buddha. Royal archers were bribed to shoot the Buddha, but they were won over by his personality and confessed their intentions. Then Devadatta hurled a great rock down **Gijjhakūṭa** on to the Buddha as he was walking in the shade of the hill; the hurtling rock was stopped by two peaks, but splinters struck the Buddha's foot and caused blood to flow; he suffered great pain and had to be taken to the **Maddakucchi** garden, where his injuries were dressed by the physician **Jivaka**.⁵⁵ The monks wished to provide a guard, but the Buddha reminded them that no man had the power to deprive a Tathāgata of his life.

Devadatta next bribed the royal elephant keepers to let loose a fierce elephant, **Nālāgiri**, intoxicated with toddy, on the road along which the Buddha would go, begging for alms. The Buddha was warned of this but disregarded the warning, and when the elephant appeared, Ānanda, against the strict orders of the Buddha, threw himself in its path, and only by an exercise of *iddhi*-power, including the folding up of the earth, could the Buddha come ahead of him. As the elephant approached, the Buddha addressed it, pervading it with his boundless love, until it became quite gentle.⁵⁶

These attempts to encompass the Buddha's death having failed, Devadatta, with three others, decides to create a schism in the Order and asks the Buddha that five rules should be laid down, whereby the monks would be compelled to lead a far more austere life than hitherto. When this request is refused, Devadatta persuades five hundred recently ordained monks to leave Vesālī with him and take up their residence at Gayāsīsa, where he would set up an organisation similar to that of the Buddha. But, at the Buddha's request, Sāriputta and Moggallāna visit the renegade monks; Sāriputta preaches to them and they are persuaded to return. When Devadatta discovers this, he vomits hot blood and lies ill for nine months. When his end approaches, he wishes

⁵³ Mhv. ii. 32.

⁵⁴ Devadatta's desire to deprive the Buddha of the leadership of the Saṅgha seems to have been conceived by him, according to the Vinaya account (Vin. ii. 184), almost immediately after he joined the Order, and the Buddha was warned of this by the devaputta

Kakudha. This account lends point to the statement contained especially in the Northern books, that even in their lay life Devadatta had always been Gotama's rival.

⁵⁵ S. i. 27.

⁵⁶ This incident, with great wealth of detail, is related in several places—e.g., in J. v. 333 ff.

to see the Buddha, but he dies on the way to Jetavana—whither he is being conveyed in a litter—and is born in **Avīci**.⁵⁷

From Gijjhakūṭa, near Rājagaha, the Buddha starts on his last journey. Just before his departure he is visited by **Vassākāra**, and the talk is of the Vajjians; the Buddha preaches to Vassākāra and the monks on the conditions that lead to prosperity. The Buddha proceeds with a large concourse of monks to **Ambalaṭṭhikā** and thence to **Nālandā**, where Sāriputta utters his lion-roar (*sīhanāda*) regarding his faith in the Buddha. The Buddha then goes to **Pāṭaligāma**, where he talks to the villagers on the evil consequences of immorality and the advantages of morality. He utters a prophecy regarding the future greatness of **Pāṭaliputta** and then, leaving by the **Gotamadvāra**, he crosses the river Ganges at **Gotamatittha**. He proceeds to **Koṭigāma** and thence to **Ñātika**, where he gives to Ānanda the formula of the *Dhammādāsa*, whereby the rebirth of disciples could be ascertained. From Ñātika he goes to Vesālī, staying in the park of the courtesan Ambapālī. The following day he accepts a meal from Ambapālī, refusing a similar offer from the Licchavis; Ambapālī makes a gift of her park to the Buddha and his monks. The Buddha journeys on to **Beluva**, where he spends the rainy season, his monks remaining in Vesālī. At Beluva he falls dangerously ill but, with great determination, fights against his sickness. He tells Ānanda that his mission is finished, that when he is dead the Order must maintain itself, taking the Dhamma alone as its refuge, and he concludes by propounding the four subjects of mindfulness.⁵⁸ The next day he begs in Vesālī and, with Ānanda, visits the **Cāpāla-cetiya**. There he gives to Ānanda the opportunity of asking him to live until the end of the kappa, but Ānanda fails to take the hint. Soon afterwards Māra visits the Buddha and obtains the assurance that the Buddha's nibbāna will take place in three months. There is an earthquake, and, in answer to Ānanda's questions, the Buddha explains to him the eight causes of earthquakes. This is followed by lists of the eight assemblies, the eight stages of mastery and the eight stages of release. The Buddha then repeats to Ānanda his conversation with Māra, and Ānanda now makes his request to the Buddha to prolong his life, but is told that it is now too late; several opportunities he has had, of which he has failed to avail himself. The monks are assembled in Vesālī, in the Service Hall, and the Buddha exhorts them to practise the doctrines he has taught, in order that the religious life may last long. He then announces his impending death.

The next day, returning from Vesālī, he looks round at the city for

⁵⁷ For further details and for references, see *s.v.* Devadatta.

⁵⁸ D. ii. 100.

the last time and goes on to **Bhaṇḍagāma**⁵⁹; there he preaches on the four things the comprehension of which destroys rebirth—noble conduct, earnestness in meditation, wisdom and freedom.

He then passes through the villages of **Hatthigāma**, **Ambagāma** and **Jambugama**, and stays at **Bhoganagara** at the **Ānandacetiya**. There he addresses the monks on the Four Great Authorities (*Mahāpadesa*), by reference to which the true doctrine may be determined.⁶⁰ From Bhoganagara the Buddha goes to **Pāvā** and stays in the mango-grove of **Cunda**, the smith. Cunda serves him with a meal which includes *sūkaramaddava*.⁶¹ The Buddha alone partakes of the *sūkaramaddava*, the remains being buried. This is the Buddha's last meal; sharp sickness arises in him, with flow of blood and violent, deadly pains, but the Buddha controls them and sets out for **Kusinārā**. On the way he has to sit down at the foot of a tree. Ānanda fetches him water to drink from the stream **Kakutthā**, over which five hundred carts had just passed; but, through the power of the Buddha, the water is quite clear. Here the Buddha is visited by **Pukkusa**, the Mallan, who is converted and presents the Buddha with a pair of gold-coloured robes. The Buddha puts them on and Ānanda notices the marvellous brightness and clearness of the Buddha's body. The Buddha tells him that the body of a Buddha takes on this hue on the night before his Enlightenment and on the night of his passing away, and that he will die that night at Kusinārā. He goes to the Kakutthā, bathes and drinks there and rests in a mango-grove. There he instructs Ānanda that steps must be taken to dispel any remorse that Cunda may feel regarding the meal he gave to the Buddha.

From Kakutthā the Buddha crosses the **Hiraññavatī** to the **Upavattana** sāla-grove in Kusinārā. There Ānanda prepares for him a bed with the head to the north. All the trees break forth into blossom and flowers cover the body of the Buddha. Divine mandāra-flowers and sandalwood powder fall from the sky, and divine music and singing sound through the air. But the Buddha says that the greater honour to him would be to follow his teachings.

The gods of the ten thousand world systems assemble to pay their

⁵⁹ According to the Commentaries (e.g., DA. ii. 549), after the rainy season spent at Beluva, the Buddha goes back to Jetavana, where he is visited by Sāriputta, who is preparing for his own parinibbāna at Nālakagāma. From Jetavana the Buddha went to Rājagaha, where Mahāmoggallāna died. Thence

he proceeded to Ukkācelā, where he spoke in praise of the two chief disciples. From Ukkācelā he proceeded to Vesālī and thence to Bhaṇḍagāma. Rāhula, too, predeceased the Buddha (DA. ii. 549).

⁶⁰ Cf. A. ii. 167 ff.

⁶¹ There is much dispute concerning this word. See Thomas, *op. cit.*, 149, n. 3.

last homage to the Buddha, and **Upavāna**, who stands fanning him, is asked to move away as he obstructs their view.

Ānanda asks for instruction on several points, including how the funeral rites should be performed; he then goes out and abandons himself to a fit of weeping; the Buddha sends for him, consoles him and speaks his praises. Ānanda tries to persuade the Buddha not to die in a mud-and-wattle village, such as is Kusinārā, but the Buddha tells him how it was once the mighty **Kusāvati**, capital of **Mahāsudassana**.

The Mallas of Kusināra are informed that the Buddha will pass away in the third watch of the night, and they come with their families to pay their respects. The ascetic **Subhadda** comes to see the Buddha and is refused admission by Ānanda, but the Buddha, overhearing, calls him in and converts him. Several minor rules of discipline are delivered, including the order for the excommunication of **Channa**. The Buddha finally asks the assembled monks to speak out any doubts they may have. All are silent and Ānanda expresses his astonishment, but the Buddha tells him it is natural that the monks should have no doubts. Then, addressing the monks for the last time, he admonishes them in these words: "Decay is inherent in all component things; work out your salvation with diligence." These were the Buddha's last words. Passing backwards and forwards through various stages of trance, he attains Parinibbāna. There is a great earthquake and terrifying thunder, and the Brahmā Sahampati, Sakka king of the gods, Anuruddha and Ānanda utter stanzas, each proclaiming the feeling uppermost in his mind. It is the full-moon day of the month of Visākha and the Buddha is in his eightieth year.

The next day Ānanda informs the Mallas of Kusināra of the Buddha's death, and for seven days they hold a great celebration. On the seventh day, following Ānanda's instructions, they prepare the body for cremation, taking it in procession by the eastern gate to the **Makuṭabandhana** shrine, thus altering their proposed route, in order to satisfy the wishes of the gods, as communicated to them by Anuruddha. The whole town is covered knee-deep with mandārava-flowers, which fall from the sky. When, however, four of the chief Mallas try to light the pyre, their attempt is unsuccessful and they must wait until **Mahā Kassapa**, coming with a company of five hundred monks, has saluted it. The Commentaries (e.g., DA. ii. 603) add that Mahā Kassapa greatly desired that the Buddha's feet should rest on his head when he worshipped the pyre. The wish was granted: the feet appeared through the pyre, and when Kassapa had worshipped them, the pyre closed together. The pyre burns completely away, leaving no cinders nor soot. Streams

of water fall from the sky to extinguish it and the Mallas pour on it scented water. They then place a fence of spears around it and continue their celebrations for seven days. At the end of that period there appear several claimants for the Buddha's relics: **Ajātasattu**, the **Licchavis** of Vesālī, the Sākiyans of Kapilavatthu, the **Bulis** of **Allakappa**, the Koliyas of **Rāmagāma**, a brahmin of **Veṭṭhadīpa** and the Mallas of Pāvā. But the Mallas of Kusinārā refusing to share the relics with the others, there is danger of war. Then the brahmin **Doṇa** counsels concord and divides the relics into eight equal parts for the eight claimants. Doṇa takes for himself the measuring vessel and the **Moriyas** of **Pipphalivana**, who arrive late, carry off the ashes. Thūpas were built over these remains and feasts held in honour of the Buddha.⁶² It is said⁶³ that just before the Buddha's Sāsana disappears completely from the world, all the relics will gather together at the **Mahācetiya**, and travelling from there to **Nāgadīpa** and the **Ratanacetiya**, assemble at the Mahābodhi, together with the relics from other parts. There they will re-form the Buddha's golden-hued body, emitting the six-coloured aura. The body will then catch fire and completely disappear, amid the lamentations of the ten thousand world-systems.

The Ceylon Chronicles⁶⁴ record that the Buddha visited the Island on three separate occasions. The first was while he was dwelling at Uruvelā, awaiting the moment for the conversion of the Tebhātika Jaṭilas, in the ninth month after the Enlightenment, on the full-moon day of Phussa (Dec.-Jan.). He came to the **Mahānāga** garden, and stood in the air over an assembly of yakkhas then being held. He struck terror into their hearts and, at his suggestion, they left Ceylon and went in a body to **Giridīpa**, hard by. The Buddha gave a handful of his hair to the deva **Mahāsumana** of the **Sumanakūṭa** mountain, who built a thūpa which was later enlarged into the **Mahiyaṅgana** Thūpa. The Buddha again visited Ceylon in the fifth year, on the

⁶² The concluding passage of the Mahā-parinibbāna Sutta (D. ii. 167) states that the Buddha's relics were eight measures, seven of which were honoured in Jambudīpa and the remaining one in the Nāga realm in Rāmagāma. One tooth was in heaven, one in Gandhāra, a third in Kāliṅga (later taken to Ceylon), and a fourth in the Nāga world. Ajātasutta's share was deposited in a thūpa and forgotten. It was later discovered by **Asoka** (with the help of Sakka) and distributed among his eighty-four thousand monasteries. Asoka also recorded

the finding of all the other relics except those deposited in Rāmagāma. These were later deposited in the Mahācetiya at Anurādhapura (Mhv. xxxi. 17 ff.). Other relics are also mentioned, such as the Buddha's collar-bone, his alms bowl, etc. (Mhv. xvii. 9 ff.; Mhv. i. 37, etc.).

⁶³ *E.g.*, DA. iii. 899.

⁶⁴ Mhv. i. 12 ff.; Dpv. i. 45 ff.; ii. 1 ff. etc. The Burmese claim that the Buddha visited their land and went to the Lohita-candana Vihāra, presented by the brothers Mahāpuṇṇa and Cūlapuṇṇa of Vāṇija-gāma (*Ind. Antiq.* xxii., and Sās. 36 f.).

new-moon day of Citta (March-April), to check an imminent battle between two Nāga chiefs in **Nāgadīpa**; the combatants were **Mahodara** and **Cūlodara**, uncle and nephew, and the object of the quarrel was a gem-set throne. The Buddha appeared before them, accompanied by the deva **Samiddhi-Sumana**, carrying a Rājayatana tree from Jetavana, settled their quarrel and received, as a gift, the throne, the cause of the trouble. He left behind him both the throne and the Rājayatana tree for the worship of the Nāgas and accepted an invitation from the Nāga-king, **Mañiakkhika** of Kalyāṇi, to pay another visit to Ceylon. Three years later Mañiakkhika repeated the invitation and the Buddha came to Kalyāṇi with five hundred monks, on the second day of Vesākha. Having preached to the Nāgas, he went to Sumanakūṭa, on the summit of which mountain he left the imprint of his foot.⁶⁵ He then stayed at **Dighavāpī** and from there visited **Mahāmeghavana**, where he consecrated various spots by virtue of his presence, and proceeded to the site of the later **Silācetiya**. From there he returned to Jetavana.

Very little information as to the personality of the Buddha is available. We are told that he was golden-hued,⁶⁶ that his voice had the eight qualities of the Brahmāsāra⁶⁷—fluency, intelligibility, sweetness, audibility, continuity, distinctness, depth and resonance—that he had a fascinating personality—he was described by his opponents as seductive⁶⁸—that he was handsome, perfect alike in complexion and stature and noble of presence.⁶⁹ He had a unique reputation as a teacher and trainer of the human heart. He was endowed with the thirty-two marks of the Mahāpurisa.⁷⁰ There is a legend that Mahā Kassapa, though slightly shorter, resembled the Buddha in appearance.⁷¹

Mention is often made of the Buddha's love of quiet and peace, and even the heretics respected his wishes in this matter, silencing their discus-

⁶⁵ Legend has it that other footprints were left by the Buddha, on the bank of the river **Nammadā**, on the **Saccabaddha** mountain and in **Yopaka-pura**.

⁶⁶ *E.g.*, Sp. iii. 689.

⁶⁷ *E.g.*, D. ii. 211; M. ii. 166 f. It is said that while an ordinary person spoke one word, Ānanda could speak eight; but the Buddha could speak sixteen to the eight of Ānanda (MA. i. 283).

⁶⁸ *E.g.*, M. i. 269, 275.

⁶⁹ *E.g.*, M. ii. 167.

⁷⁰ For details of these, see *s.v.* Buddha.

⁷¹ Attempts made, however, to measure the Buddha always failed; two such attempts are generally mentioned—one by a brahmin of Rājagaha and the other by Rāhu, chief of the Asuras (DA. i. 284 f.). The Buddha had the physical strength of many millions of elephants (*e.g.*, VibhA. 397), but his strength quickly ebbed away after his last meal and he had to stop at twenty-five places while travelling three gāvutas from Pāvā to Kusināra (DA. ii. 573).

sions at his approach.⁷² Examples are given⁷³ of the Buddha refusing to allow noisy monks to live near him. He loved solitude and often spent long periods away from the haunts of men, allowing only one monk to bring him his meals.⁷⁴ According to one account,⁷⁵ it was his practice to spend part of the day in seclusion, but he was always ready to see anyone who urgently desired his spiritual counsel.⁷⁶

In the **Mahā Govinda Sutta**⁷⁷ Sakka is represented as having uttered "eight true praises" of the Buddha. Perhaps the most predominant characteristics of the Buddha were his boundless love and his eagerness to help all who sought him. His fondness for children is seen in such stories as those of the two **Sopākas**, of **Kumāra-Kassapa**, of **Cūla Panthaka** and **Dabba-Mallaputta** and also of the novices **Paṇḍita** and **Sukha**. His kindness to animals appears, for instance, in the introductory story of the **Maccha Jātaka** and his interference on behalf of **Udena's** aged elephant, **Bhaddavatikā** (*q.v.*). The Buddha was extremely devoted to his disciples and encouraged them in every way in their difficult life. The **Theragāthā** and the **Therīgāthā** are full of stories indicating that he watched, with great care, the spiritual growth and development of his disciples, understood their problems and was ready with timely interference to help them to win their aims. Such incidents as those mentioned in the **Bhaddāli Sutta**,⁷⁸ the introduction to the **Tittha Jātaka** and the **Kaṇṇakkhandha Jātaka**, seem to indicate that he took a personal and abiding interest in all who came under him. It was his unvarying custom to greet with a smile all those who visited him, inquiring after their welfare and thus putting them at their ease.⁷⁹ When anyone sought permission to question him, he made no conditions as to the topic of discussion. This is called *sabbaññūpapāraṇa*.⁸⁰

When he was staying in a monastery, he paid daily visits to the sick-

⁷² *E.g.*, D. i. 178 f.; iii. 39; even his disciples had a similar reputation (*e.g.*, D. iii. 37).

⁷³ *E.g.*, M. i. 456; see also M. ii. 122, where a monk was jogged by his neighbour because he coughed when the Buddha was speaking.

⁷⁴ *E.g.*, S. v. 12, 320; but this very love of solitude was sometimes brought against him. By intercourse with whom does he attain to lucidity in wisdom? they asked. His insight, they said, was ruined by his habit of seclusion (D. iii. 38).

⁷⁵ A. i. 181.

⁷⁶ *E.g.*, A. iv. 438.

⁷⁷ D. ii. 222 f.

⁷⁸ M. i. 445.

⁷⁹ Vin. i. 313.

⁸⁰ *E.g.*, M. i. 230. When the Buddha himself asked a question of any of his interrogators, they could not remain silent, but were bound to answer; a yakkha called **Vajirapāṇi** was always present to frighten those who did not wish to do so (*e.g.*, M. i. 231). The Buddha was not over-anxious to get converts, and when his visitors declared themselves his followers he would urge them to take time to consider the matter —*e.g.*, in the case of **Acela Kassapa** and **Upāligahapati**.

ward to talk to the inmates and to comfort them.⁸¹ The charming story of **Pūtigata-Tissa** shows that he sometimes attended on the sick himself, thus setting an example to his followers. In return for his devotion, his disciples adored him, but even among those who immediately surrounded him there were a few who refused to obey him implicitly—e.g., **Lāludāyī**, the companions of **Assaji** and **Punabbasuka**, the **Chabbaggiyas**, the **Sattarasavaggiyas** and others, not to mention Devadatta and his associates.

The Buddha seems to have shown a special regard for **Sāriputta**, **Ānanda** and **Mahā Kassapa** among the monks, and for **Anāthapiṇḍika**, **Mallikā**, **Visakhā**, **Bimbisāra** and **Pasenadi** among the laity. He seems to have been secretly amused by the very human qualities of **Pasenadi** and by his failure to appreciate the real superiority of **Mallikā**, his wife.

The Buddha always declared that he was among the happy ones of this earth, that he was far happier, for instance, than **Bimbisāra**,⁸² and he remained unmoved by opposition or abuse.⁸³

The *Milindapañha*⁸⁴ mentions several illnesses of the Buddha: the injury to his foot has already been referred to; once when the humours of his body were disturbed **Jivaka** administered a purge;⁸⁵ on another occasion he suffered from some stomach trouble which was cured by hot water, or, according to some, by hot gruel.⁸⁶ The *Dhammapada* Commentary⁸⁷ mentions another disorder of the humours cured by hot water obtained from the brahmin **Devahita**, through **Upavāna**. The Commentaries⁸⁸ mention that he suffered, in his old age, from constant backache, owing to the severe austerities practised by him during the six years preceding his Enlightenment, and the unsuitable meals taken during that period were responsible for a dyspepsia which persisted throughout the rest of his life,⁸⁹ culminating in his last serious illness of dysentery.

The *Apadāna*⁹⁰ contains a set of verses called **Pubbakammapiṭṭi**; these verses mention certain acts done by the Buddha in the past, which resulted in his having to suffer in various ways in his last birth. He was once a drunkard named **Munālī** and he abused the **Pacceka Buddha Surabhi**. On another occasion he was a learned brahmin, teacher of five hundred pupils. One day, seeing the **Pacceka Buddha Isigana**, ne

⁸¹ See, e.g., s.v. **Kutāgārasālā**.

⁸² E.g., M. i. 94.

⁸³ E.g., in the case of the organised conspiracy of **Māgandiyā** (DhA. iv. 1 f.).

⁸⁴ p. 134.

⁸⁵ Vin. i. 279.

⁸⁶ Vin. i. 210 f.; Thag. 185.

⁸⁷ DhA. iv. 232; ThagA. i. 311 f.

⁸⁸ MA. i. 465; DA. iii. 974; see also D. iii. 209, when he was preaching to the **Mallas of Pāvā**.

⁸⁹ SA. i. 200.

⁹⁰ Ap. i. 299 f.

spoke ill of him to his pupils, calling him "sensualist." The result of this act was the calumny against him by Sundarikā in this life.

In another life he reviled a disciple of a Buddha, named **Nanda**; for this he suffered in hell for twelve thousand years and, in his last life, was disgraced by Cīñcā. Once, greedy for wealth, he killed his step-brothers, hurling them down a precipice; as a result, Devadatta attempted to kill him by hurling down a rock. Once, as a boy, while playing on the highway, he saw a Pacceka Buddha and threw a stone at him, and as a result, was shot at by Devadatta's hired archers. In another life he was a mahout, and seeing a Pacceka Buddha on the road, drove his elephant against him; hence the attack by Nālāgiri. Once, as a king, he sentenced seventy persons to death, the reward for which he reaped when a splinter pierced his foot. Because once, as a fisherman's son, he took delight in watching fish being caught, he suffered from a grievous headache when **Viṭṭhābha** slaughtered the Sākiyans. In the time of **Phussa** Buddha he asked the monks to eat barley instead of rice and, as a result, had to eat barley for three months at Verañja. (According to the Dhammapada Commentary [iii. 257], the Buddha actually had to starve one day at **Pañcasālā**, because none of the inhabitants were willing to give him alms.) Because he once killed a wrestler, he suffered from cramp in the back. Once, when a physician, he caused discomfort to a merchant by purging him, hence his last illness of dysentery. As **Jotipāla**, he spoke disparagingly of the Enlightenment of Kassapa Buddha, and in consequence had to spend six years following various paths before becoming the Buddha. He was one of the most short-lived Buddhas, but because of those six years his Sāsana will last longer.⁹¹

The Buddha was generally addressed by his own disciples as Bhagavā. He spoke of himself as Tathāgata, while non-Buddhists referred to him as Gotama or Mahāsamaṇa. Other names used are Mahāmuni, Sākya-muni, Jina, Sakka (e.g., Sn. vs. 345) and Brahma (Sn. vs. 91; SnA. ii. 418), also **Yakkha** (q.v.).

The Aṅguttara Nikāya⁹² gives a list of the Buddha's most eminent disciples, both among members of the Order and among the laity. Each one in the list is mentioned as having possessed pre-eminence in some particular respect.

Among those who visited the Buddha for discussion or had interviews with him or received instruction and guidance direct from him, the following may be included in addition to those already mentioned:⁹³

Āṅkura, Aggidatta, Acela-Kassapa, Ajātasattu, Ajita the paribbājaka,

⁹¹ Sp. i. 190 f.

⁹² A. i. 23 ff.

⁹³ This list does not pretend to be

complete. Some of the names have already been mentioned in this monograph in various connections.

Ajita the Licchavi general, Attadattha, Anitthigandhakumāra, Anurā-dha, Anuruddha, Annabhāra, Abhaya-rājakumāra, Abhayā, Abhiññaka, Abhibhūta, Abhirūpa-Nandā, Ambaṭṭha, the monk Ariṭṭha, Ariya the fisherman, Asama, Asibandhaputta, Assaji, Assalāyana, Ākotaka, Āmagandha, the yakkhas Ālavaka and Indaka, Ugga of Vesālī, Ugga the minister, Uggata-Sarīra, Uggaha, Ujjaya, Unnābha, Uttara-deva-putta, Uttara the Nāga king, Uttara, pupil of Pārāsariya, Uttiya, Udaya and Udāyi the brahmins, Uttara, pupil of Brahmāyu, Uttarā, daughter of Puṇṇa, Uttarā the aged nun, Upavāna, Upasālha, Upasena, Upāligahapati, Ubbirī, Eraka, Esakārī, Kakudha, Kandaraka, Kapila the fisherman, Kappa, Kappataṅkura, Kalārakkhattiya, Kassapa the deva, Kāṇa, Kāṇamātā, Kātiyāna, Kāpaṭhika, Kāmada, Kāraṇapālī, the Kālāmas, Kāligodhā, Kimbila, Kisāgotamī, Kukkuṭamitta the hunter, Kuṇḍadhāna, Kuṇḍaliya, Kulla, Kūṭadanta, Keṇiya the Jaṭila, Kevaddha, Kesi the horse trainer, Kokanadā, the two daughters of Pajjuna, Kokālika, Khadiravaniya-Revata, Khānu-Koṇḍañña, Khema the deva, Khemā, Gaṇaka-Moggallāna, Gavampati, Guttā, Gotama Thera, Caṅkī, Candana, Candābha, Candimā (Candimasa), Citta-Hatthasārīputta, Cunda, Cunda-Samaṇuddesa, Cundī, Culla-Dhanuggaha, Culla-Subhaddhā, Chattapāṇī, Janapada-Kalyāṇī-Nandā, Janavasabha, Jantu, Jambuka, Jambukhādaka, Jāṇussoṇi, Jāliya, Jīvaka-Komārabhacca, Jenta, Jotikagahapati, Tāyana, Tālapuṭa, Tikaṇṇa, Timbaruka, Tissa, cousin of the Buddha, Tissa, friend of Metteyya, Tissa of Roruva, Tudu-brahmā, Thulla-Tissa, Daṇḍapaṇī, Dāmālī, Dāsaka, Dīgha the deva, Dīghajānu, Dīghatapaṣṣī, Dīghanakha, Dīghalaṭṭhi, Dīghāvu, Dummukha, Doṇa, Dhamma-dinna, Dhammārāma, the Dhammika-upāsaka, Dhammika the brahmin, Nanda Thera, Nanda the herdsman, Nandana, Nandiya-paribbājaka, Nandiya the Sākiyan, Nandivisāla, Nāgita, Nālakatāpasa, Nālijaṅgha, Nigamavāsi-Tissa, Nigrodha, Niṅka, Nīta, Nhātakamuni, Paccanikasāta, Pañcasikha, Pañcālacaṇḍa, Paṭācārā, Pasenadi, king of Kosala, Pahārāda the asura, Pāṭaliya, Pārāpariya, Piṅgala-Kaccha, Piṅgiyāṇī, Pilinda-Vaccha, Pilotika, Puṇṇa, Puṇṇa-Koliyaputta, Puṇṇa-Mantānīputta, Puṇṇā, Puṇṇiya, Pessa the elephant trainer, Pokkharasāti, Poṭṭhapāda, Poṭhila, Potaliya, Phaggunā, Baka-brahmā, Bahuputtikā, Bāvarī and his sixteen disciples, Bāhiya-Dārucīriya, Bāhuna, Bilālapādaka, Belatṭhakāṇi, Bojjhā, Brahmāyu, Bhagu, Bhaggava, Bhadda, Bhaddā-Kuṇḍakakesī, Bhaddāli, Bhaddiya the Licchavi, several Bhāradvājas (Akkosaka*, Aggika*, Asurinda*, Ahimsaka*, Kāsi*, Jaṭā*, Navakammika*, Bilaṅgika*, Suddhika*, Sundarika*), Bhāradvāja, husband of Dhanañjāni, Bhāradvāja, friend of Vāseṭṭha, Bhuñjati, Bhumiya, Bhesika the barber, Macchari-Kosiya, Maṇibhadda, Maṇḍissa, Mahā-kappina, Mahā-Kassapa, Mahā-koṭṭhita, Mahā-Cunda, Mahā-

dhana, Mahā-nāma, Mahā-Moggallāna, Mahāli (Oṭṭhaddha), the two Māgandiyas—one the brahmin and one the paribbājaka, Māgha, Mānava-Gāmiya, Mānatthaddha, Mātuposaka, Mālunkya-putta, Migajāla, Migasira, Meṇḍaka of Bhaddiya, Moliya-Phagga, Moliya-Sivaka, Yasoja, Raṭṭhapāla, Rādha, Rāhula, Rāsiya, Rūpānandā, Roja the Malla, Rohiṇī, Rohitassa, Lakunṭaka-Bhaddiya, the goddess Lājā, Lomasakaṅgiya, Lohicca, Vakkali, Vaṅḡsa, Vajjiyamāhita, Vaḍḍha the Licchavi, Vaḍḍhamāna, Vappa, Varadhara, Vassakāra, Vāraṇa, Vāsetṭha-upāsaka, Vāsetṭha, friend of Bhāradvāja, Visākha Pañcalaputta, Visākhā, Virā, Vekhanasa, Veṇḍu, Vatambari, Sakuludāyi, Sakka, Saṅkicca, the two Saṅgāravas, Saṅgharakkhita (Bhāgineyya°), Saccaka, Sajjha, Satullapa-devas, Sanaṅkumāra, Santati, Sandha, Sandhāna, Samiddhi, Sarabha, Sarabhaṅga, Sātāgira, Sātālī, Sāti, Sānu, Sikhā-Moggallāna, Sigāla, Sirimā, Siva, Sivali, Siha the general, Sukhā, Suciloma, Sujātā, daughter-in-law of Anāthapiṇḍika, Sudatta, Sunakkhatta, Sunīta, Sundara-Samuḍḍa, Sundarī-Nandā, the leper Suppabuddha, Suppavāsā, Subha Todeyyaputta, the two nuns named Subhā, Subhūti, the novice Sumana, Sumanā, sister of Pasenadi, Subrahmā, Surādha, Suriya, Susīma, Seniya, Seri, Sela, Soṇa-Kutikaṇṇa, Soṇa-Kolivisa, Soṇadaṇḍa, Soṇā, the two Sopākas, Hatthaka Ālavaka, Hatthaka-devaputta and Hemavata. See also *s.v.* **Buddha** and **Bodhisatta**.

1. **Gotamaka**.—A class of ascetics, enumerated in a list of such classes.¹ Rhys Davids thinks² they were almost certainly the followers of some other member of the Sākya clan, as distinct from the Buddha, and suggests that it might have been **Devadatta** or possibly a brahmin of the **Gotamagotta**. The *Lalita-vistara*,³ however, speaks of the Gautamas in a list of nine such sects; the Gotamakas and the Gautamas are evidently identical, as several of the other classes correspond with the Pāli. According to the *Lalita-vistara*, these sects existed even before the Buddha, for they are represented as meeting and addressing him in the sixth week after the Enlightenment, on his way to the **Ajapāla**-tree. We hear no more of them in subsequent history.

¹ A. iii. 276. Does *devadhammika* in Buddhist Law in ERE.; see also *Brethren* Ap. ii. 358 (vs. 11) qualify *Gotamā* ? 265, n. 3.

² Dial. i. 222; but see his article on ³ p. 492.

2. **Gotamaka**.—A yakkha. See **Gotamakacetiya**.

3. **Gotamaka**.—See **Kaṇha-Gotamaka**.

Gotamaka Sutta.—Preached to the monks at the **Gotamakacetiya**. The Buddha declares that his proclamation of a Dhamma is with full comprehension, with casual connection (*sanidānaṃ*), and accompanied by wonders. His instructions are with reason.¹

It is said that at this pronouncement the thousandfold universe trembled.² The *Majjhima Commentary*³ states that the Sutta was preached to the monks mentioned in the **Mūlapariyāya Sutta**, and that, at the end, they became arahants.

¹ A. i. 276 f.² Also DA. i. 130; J. ii. 259.³ i. 49.

Gotamakacetiya.—A shrine near and to the south of **Vesāli**.¹ It was considered one of the beautiful spots of that town² and the Buddha stayed there several times, particularly during the first years of his ministry.³ During one such stay, he laid down the rule which allowed monks the use of three robes; he himself felt cold during the night and had to wear extra clothing.⁴

The shrine was pre-Buddhistic and dedicated to a Yakkha named **Gotamaka**. A vihāra was later built on the spot for the Buddha and his monks.⁵ There the **Gotamaka Sutta** was preached.⁶ The *Divyāvadāna*,⁷ in a list of noted places of Vesāli, speaks of a *Gautama-nyagrodha*. The reference is evidently to this cetiya. It has been suggested⁸ that the cetiya may have been called after the Kāla (Kaṇha) Gotama Nāgas, but the suggestion appears far-fetched.

¹ D. iii. 9.² *E.g.*, D. ii. 102, 118.³ Thus AA. i. 457.⁴ Vin. i. 288; iii. 195.⁵ UdA. 322; DhA. iii. 246; AA. i.⁶ And, according to some, also the **Hemavata Sutta** (SNA. i. 199).⁷ p. 201.⁸ See *J.P.T.S.* 1891, p. 67; Windisch: *Mara und Buddha*, p. 68; *cp.* J. ii. 145.

457; SNA. i. 344.

Gotamatittha.—The ford by which the Buddha crossed the Ganges, after leaving **Pāṭaligāma**.¹ See also **Gotamadvāra**.

¹ Vin. i. 230; Ud. viii. 6; UdA. 424; D. ii. 89.

Gotamadvāra.—The gate by which the Buddha left **Pāṭaligāma**, after having eaten there at the invitation of **Sunīdha** and **Vassakāra**.¹

¹ Vin. i. 230, etc., as above.

Gotamā.—Mother of **Candakumāra** and chief queen of the king of Benares.¹ She is identified with **Mahāmāyā**.² She is sometimes also called **Gotamī**.³

¹ J. vi. 134.² *Ibid.*, 157.³ *E.g.*, *ibid.*, 148, 151.

1. **Gotamī, Gotamā.**—See **Mahā Pajāpatī Gotamī, Kisāgotamī**, etc.

2. **Gotamī.**—One of the chief women supporters of **Vessabhū Buddha**.¹ The Commentary² calls her **Kāligotamī**.

¹ Bu. xxii. 25.

² BuA., p. 208.

1. **Gotamī Sutta.**—**Māra** sees **Kisā Gotamī** resting alone in the **Andhavana** and tries to frighten her, but he is forced to retire discomfited.¹

¹ S. i. 129.

2. **Gotamī Sutta.**—The story of how **Pajāpatī Gotamī** (*q.v.*) and her companions obtained the Buddha's sanction to enter the Order and the conditions attaching to that sanction.¹

¹ A. iv. 274 ff.

Gotamyā.—The name given to the followers of **Pajāpatī Gotamī**.¹

¹ *E.g.*, DhA. iv. 149.

Gotta, Goda.—See **Godatta** (2).

1. **Godatta Thera.**—He belonged to a family of caravan-leaders and, on the death of his father, travelled about himself with five hundred carts, engaged in trade. One day, one of his oxen fell on the road, and seeing that his men could not get it up, Godatta went up and smote it. The ox, incensed by this cruelty, assumed a human voice and, chiding him for his base ingratitude, cursed him. Godatta, much moved, renounced all his property and joined the Order, in due course attaining arahantship.¹ The *Theragāthā*² contains several stanzas attributed to him, wherein he discoursed to "Ariyan" groups, both lay and religious, on *lokadhammā* (the nature of things ?), illustrating his meaning with a wealth of simile. He is probably the Godatta of the **Godatta Sutta**.

¹ ThagA. i. 555 f.

² vs. 659-72.

2. **Godatta Thera.**—His full name was **Abhidhammika Godatta**, showing that he was considered expert in Abhidhamma. He was evidently a well-known Abhidhamma commentator and is quoted in the *Visuddhimagga*,¹ but it is said that his explanation was rejected in the Commentaries because it was only the Elder's personal view. The *Samantapāsādikā*,² however, relates a story showing that the Elder was recognised as an authority on the Vinaya. A monk of **Antarasamudda**

¹ p. 138.

² ii. 307, also 478; iii. 588.

made a drinking bowl out of a coco-nut shell and, leaving it in the monastery, went to **Cetiyagiri**. Another monk, fancying the bowl, stole it and also went to Cetiyagiri, where he met the owner and was charged with theft. Unable to settle the dispute where they were, they went to the **Mahāvihāra**. There, by beating of drums, the monks were assembled near the **Mahācetiya**, and convicted the accused of theft, holding him guilty of a *pārājikā* offence. Godatta, being interviewed, pointed out that the value of the bowl was only a penny or two and that the Buddha had nowhere laid down that the theft of such an insignificant object could be held a *pārājikā* offence. His decision was greeted with applause, and when the report thereof reached the reigning king, **Bhātiya**, he decreed that, henceforth, in all their disputes, his subjects should abide by the decision of Godatta. *v.l.* **Godha, Godhaka, Goda, Gotta, Godanta.**

3. **Godatta Thera**.—An incumbent of **Kalyāṇi-mahāvihāra** in Ceylon. He would procure his food when the shadow of the sun was two inches long and eat it when it was but one inch. Even when no sun was to be seen, he knew the time exactly. The people discovered this by watching him and set their “clocks” by his movements.¹

¹ MA. i. 100.

Godatta Sutta.—A conversation between **Godatta** and **Cittagahapati** at the **Ambātakavana** in **Macehikāsaṇḍa**. Godatta asks Citta about the different kinds of heart's release (*cetovimutti*)—*appamāṇācetovimutti*, *ākiñcaññācetovimutti*, *suññatocetovimutti* and *animittācetovimutti*. Citta explains them and points out how, according to one view, these states are diverse both in spirit and in letter and how, according to another, they are the same in spirit, though diverse in letter.¹

¹ S. iv. 295 f.

Godāvari.—See **Godhāvari**.

1. **Godha, Godhaka**.—See **Godatta** (2).

2. **Godha Thera**.—A **Sākiyan**. A conversation between him and **Mahānāma** the **Sākiyan** is recorded in the **Godha Sutta**¹ (*q.v.*).

¹ S. v. 371.

1. **Godha Jātaka** (No. 138).—The Bodhisatta was once born as a lizard and paid homage to a good ascetic living near the ant-hill where he dwelt. The good ascetic left and was replaced by a wicked one,

to whom the Bodhisatta paid like homage. One day, the villagers brought a dish of lizard's flesh to the ascetic. Being attracted by its flavour, he planned to kill the Bodhisatta, that he might have more of the flesh. But the Bodhisatta discovered his intention just in time, and, making good his escape, denounced the hypocrite.

The story was told in reference to a wicked monk.¹

¹ J. i. 480 f.

2. **Godha Jātaka** (No. 141).—The Bodhisatta was born once as an iguana, leader of many others. His son became intimate with a young chameleon, whom he used to clip and embrace. The Bodhisatta warned his son against this unnatural intimacy, but, finding his advice of no avail, and knowing that danger would come to them through the chameleon, he prepared a way of escape, should the need arise. The chameleon, growing tired of the friendship with the iguana, showed a trapper the home of the iguanas. The trapper made a fire round the hole and killed many of the iguanas as they tried to escape, but the Bodhisatta reached safety through the hole he had provided.

The story was told about a treacherous monk, identified with the young iguana.¹ For details see the **Mahilāmukha Jātaka**.

¹ J. i. 487 f.

3. **Godha Jātaka** (No. 325).—The story of the past is very similar to No. 1 above, except that there is only mention of one ascetic and he is a hypocrite. The young lizard threatened to expose the ascetic's hypocrisy and compelled him to leave the hermitage. The story was related in reference to a monk who was a cheat and a rogue.¹

Cf. the **Kuhakabrāhmaṇa Vatthu** (DhA. iv. 154 f.).

¹ J. iii. 84 f.

4. **Godha Jātaka** (No. 333).—A prince and his wife, returning after a long journey, were greatly distressed by hunger, and some hunters, seeing them, gave them a roasted lizard. The wife carried it in her hand, hanging it from a creeper. Arriving at a lake, they sat down at the foot of a tree, and while his wife was away fetching water the prince ate the whole lizard. When his wife came back, he told her that the lizard had run away, leaving only the tail in his hand. Later, the prince became king, but his wife, though appointed queen consort, received no real honour. The Bodhisatta, who was the king's minister, wishing to see justice done to the queen, contrived that the king should be reminded of his ingratitude by allusion being made to the incident

of the roast lizard. The king thereupon realised his neglect of his dutiful wife, and conferred on her supreme power.

The story was told in reference to a couple who had been given a roast lizard, when returning from a journey undertaken to collect debts. The husband ate the whole lizard when his wife was away. She said nothing and drank some water to appease her hunger, but when they visited the Buddha, and he asked her if her husband were good and affectionate, she replied in the negative. The Buddha then told her the story of the past.¹

¹ J. iii. 106 f.; cf. *Succaja Jātaka*.

Godha or Mahānāma Sutta.—**Mahānāma** visits **Godha** the Sākiyan at **Kapilavatthu** and asks him what qualities, possessed by a *sotāpanna*, will secure for him ultimate enlightenment. There are three, answers Godha—unwavering loyalty to the Buddha, the Dhamma and the Saṅgha. When Godha, in his turn, asks the same question of Mahānāma, the latter answers that there are four, and adds the possession of Āriyan virtues. The two seek the Buddha to ask his opinion. Mahānāma declares to the Buddha that he would accept the Buddha's decision in face of the opinion of everyone else in the universe. In answer to a question of the Buddha, Godha answers that of a person who holds such a view he has nothing but good to say, the conclusion evidently being that he accepts Mahānāma's opinion in preference to his own.¹

¹ S. v. 371 f.

Godhagatta-Tissa Thera.—He it was who brought about a reconciliation between **Duṭṭhagāmaṇī** and his brother **Tissa**.¹ The Commentary² explains that he had a cutaneous complaint which made his skin scaly like that of a *godha* (iguana).

¹ Mhv. xxiv. 49-53.

² Mṭ. 469.

Godhapura.—See **Gonaddhapura**.

Godhā.—See **Kāligodhā**.

1. **Godhāvarī.** (*v.l.* **Godāvarī**).—A river in **Dakkhiṇāpatha**, of which it forms the southern boundary. During the Buddha's time, the **Alaka** (or **Mulaka**) king and the **Assaka** king (both **Andhakas**) had settlements on its northern bank, and **Bāvarī's** hermitage lay in the territory between their dominions.¹ The Commentary² says that near this

¹ SN. vs. 977.

² SNA. ii. 581.

spot the Godhāvari divided into two branches, forming an island three leagues in extent, and the island was a dense forest, known as the **Kapiṭṭhavana**. Bāvari's hermitage occupied a region of five leagues. In the past this region had been the abode of various sages, such as **Sarabhaṅga**.³ According to the *Āṅuttara Commentary*,⁴ Bāvari's hermitage was on a bend of the river (*Godhāvarīvaṅke*). The Godhāvari is one of the holiest rivers in Southern India, rising in Brahmagiri near the village of Triyaṇvaka and sanctified by its connection with Rāma and various saints.

³ J. v. 132, 136; Mtu. i. 363.

⁴ AA. i. 182.

2. **Godhāvari**.—A canal, built by **Parakkamabāhu I.**, connecting the **Kāragāṅgā** and the **Parakkamasāgara**.¹

¹ Cv. lxxix. 57.

Godhika Thera.—Son of a **Malla** chief in **Pāvā**. He went to **Kapilavattu** with his friends, **Subāhu**, **Valliya** and **Uttiya**, and there he saw the Twin Miracle and joined the Order, later attaining arahantship. (But see below.) At **Rājagaha**, **Bimbisāra** built a hut for him but forgot the roof. The gods prevented rain from falling till this error was rectified.

Godhika and his friends had been companions in good deeds in the past, especially in the time of **Siddhattha Buddha** and of **Kassapa Buddha**. Eighty-seven kappas ago Godhika was seven times king, under the name of **Mahāsena**.¹

According to the *Samyutta*² account, Godhika lived on the **Kālasilā** in **Isigilipassa**. There he made various vain attempts to win arahantship,³ achieving only temporary emancipation of mind, from which he then fell away. Six times this happened and then he decided to commit suicide by cutting his throat. Māra saw this and reported it to the Buddha, but when the Buddha arrived it was too late and Godhika lay "supine on his couch with his shoulders twisted around." The Buddha, however, declared that Godhika had attained Nibbāna. The Commentary states that, after cutting his throat, Godhika so checked his final agony that he won arahantship.

¹ Thag. vs. 51; ThagA. i. 123 f.; Ap. i. 140.

² S. i. 120 f.; SA. i. 144 f.; also DhA. i. 431 f.

³ The DhA. (i. 431 f.) adds that he suffered from a disease brought about by hard work.

Godhika Sutta.—Contains the story of **Godhika's** suicide, mentioned above.¹

¹ S. i. 120 f.

Godhiya-Mahātissa Thera.—Teacher of **Dhammadinna**, of **Valaṅga-tissa-pabbata**.¹

¹ MT. 606.

Godhī.—Probably the mother of **Devadatta** (*q.v.*), who is sometimes called **Godhiputta**.¹

¹ Vin. ii. 189.

Gonaddha (**Gonaddhapura**).—One of the places passed by **Bāvari**'s disciples on their way from **Bāvari**'s hermitage to see the Buddha at **Rājagaha**. Between **Gonaddha** and their starting place lay **Paṭiṭṭhāna**, **Māhissati** and **Ujjeni**, and the next stopping place after **Gonaddha** was **Vedisā**.¹ The Commentary² says that **Gonaddha** was another name for **Godhapura**.

¹ Sn. vs. 1011.

² SnA. ii. 583.

Gonaratt̐ha.—A district in North Ceylon, where **Māgha** and **Jayabāhu** set up fortifications.¹

¹ Cv. lxxxiii. 17.

Gonisavihāra.—A vihāra in Ceylon where the young **Dhatusena** (*q.v.*) was brought up by his uncle, while he remained in disguise as a monk.¹ Geiger² thinks it was to the south of **Anurādhapura**.

¹ Cv. xxxviii. 21.

² Cv. Trs. i. 30, n. 1.

Gonusuratt̐ha.—A district in North Ceylon, once occupied by **Māgha** and **Jayabāhu**.¹

¹ Cv. lxxxiii. 17.

Gonnagāma.—A village in **Rohaṇa**, given by **Dappula** to the **Rāja-vihāra**.¹

¹ Cv. xlv. 58.

Gonnaṭṭhika.—A village in **Rohaṇa**, assigned by **Dappula** to the **Cittalapabbatavihāra**.¹

¹ Cv. xlv. 59.

1. **Gopaka.**—A Thera. He once stayed at the **Kukkuṭārāma** in **Pāṭa-liputta**, where he was given a set of robes.¹

¹ Vin. i. 300.

2. **Gopaka.**—A king of ninety-one kappas ago; he offered *kaṇavera*-flowers to the Buddha. He was a previous birth of **Kaṇaverapupphiya**.¹

¹ Ap. i. 182.

3. **Gopaka**.—A deva. He had been a Sākiyan maid of **Kapilavatthu** named **Gopikā (Gopī)**, who led a virtuous life and, according to the Buddha's teaching, had cultivated the thoughts of a man. After death she was born as a *devaputta* in **Tāvatisa**. There, when he saw monks reborn as **Gandhabbas**, he rebuked them for having neglected their opportunities. A series of verses attributed to Gopaka are given in the **Sakkapañha Sutta**.¹

¹ D. ii. 271-5.

Gopaka Moggallāna.—A brahmin minister of **Ajātasattu**, in charge of some defence works in **Rājagaha**.¹ See **Gopaka Moggallāna Sutta**.

The *Theragāthā*² contains a stanza spoken by **Moggallāna Thera** in answer to a question by Gopaka Moggallāna. Gopaka asks Moggallāna how many of the Buddha's teachings he remembers. Eighty-four thousand, answers the latter and proceeds to explain.³

¹ M. iii. 7.

² vs. 1024.

³ ThagA. ii. 130.

Gopaka Moggallāna Sutta.—Soon after the Buddha's death, **Ānanda**, on his way to **Rājagaha** for alms, visits the place where **Gopaka Moggallāna** was strengthening the city's defences. Moggallāna asks him if there were any monk in every way like the Buddha, and receives a negative answer. **Vassakāra** arrives and, on being told the topic of conversation, asks the same question and is told by **Ānanda** that the monks regard the Dhamma as their protector. It is true, however, that there are monks whom they hold in great esteem and reverence, and **Ānanda** enumerates the qualities which win for them such homage.¹

¹ M. iii. 7 ff.

Gopaka Sivali.—A resident of Ceylon. He built a cetiya in **Tālapitṭhikavihāra**. At the moment of his death, remembering this act, he was reborn in the deva-world.¹

¹ VibhA. 156.

1. **Gopāla**.—King **Udena's** son. **Gopāla** was also the name of the father of Udena's queen consort, **Gopālamātādevī**.¹

AA. i. 118.

2. **Gopāla**.—One of the yakkha chieftains, to be invoked by the Buddha's followers in time of need.¹

¹ D. iii. 205.

3. **Gopāla**.—One of the four sons of the chaplain to King **Esukāri**. For their story see the **Hatthipāla Jātaka**. Gopāla is identified with **Moggallāna**.¹

¹ J. iv. 491.

4. **Gopāla**.—A setṭhi, father of **Tapassu** and **Bhallika**, in the time of **Kassapa Buddha**.¹

¹ ThagA. i. 48.

5. **Gopāla**.—A devaputta of **Tāvatiṃsa**. He was the teacher of **Uracchadamālā** and gave alms to the Buddha **Kassapa** and the monks; he heard the Dhamma but could get no special attainment. **Moggallāna** met him during a visit to **Tāvatiṃsa** and, in answer to the Elder's questions, Gopāla gave an account of himself. **Moggallāna** thereupon preached to him and he became a sotāpanna.¹

¹ Vv. v. 14; VvA. 270 ff.

6. **Gopāla**.—A devaputta of **Tāvatiṃsa**. He had been a cowherd of **Rājagaha** and had once offered **Moggallāna** a meal of *kummāsa* (junket and rice). Immediately afterwards he was stung by a snake and died while watching the Elder eat the meal he had given him.¹

¹ Vv. vii. 6; VvA. 308 f.

Gopālaka Sutta.—See **Cūla-Gopālaka** and **Mahā-Gopālaka Suttas**.

Gopālapabbata.—A hill near Pulatthipura, used as a landmark.¹

¹ Cv. lxxviii. 65; for identification see Cv. *Trs.* i. 110, n. 1.

Gopālamātā.—Queen consort of **Udena**. She belonged to a poor merchant's family in **Telappanāli** and had long and beautiful hair, the envy of her friends. One day, **Mahā Kaccāna** and seven others visited the village, and she sold her hair for eight kahāpaṇas, that she might provide the visitors with a meal. It is said that she recovered her hair immediately on seeing **Mahā Kaccāna**. When the Elder reached **Ujjeni** that very day, by air, he related the incident to King **Udena** and the king, having sent messengers to fetch **Gopālamātā**, made her his chief consort. She gave birth to a son, whom she called **Gopāla**, after her own father, and thenceforth she herself was called **Gopālamātā**.¹

¹ AA. i. 118; Mil. 291.

Gopī, Gopikā.—The Sākiyan maiden of **Kapilavatthu**, who was born later as **Gopaka-devaputta**. See **Gopaka** (3).

Gomagga.—A spot in **Simsapāvaṇa** near **Ālavī**. The Buddha once stayed there during the cold season and was visited by **Hatthaka Ālavaka**.¹

¹ A. i. 136.

Gomatakandarā.—A grotto some distance from **Veluvana** in **Rājagaha**. Monks coming to **Rājagaha** from afar were provided with lodging there, and **Dabba Mallaputta** was put in charge of these arrangements.¹

¹ Vin. ii. 76; iii. 160.

Gomatī.—A channel built by **Parakkamabāhu I.**, branching eastwards from the **Mahāvālukagaṅgā**.¹

¹ Cv. lxxix. 52.

Gomaya, or **Gomayapiṇḍī Sutta**.—Preached at **Jetavana**. A monk asks the Buddha whether there is any body or anything at all that is permanent and stable. The Buddha takes a pellet of cowdung in his hand and tells him that the personality in any one span of life (*attabhāva*) even as small as that pellet is unstable. The Buddha then tells the monk of the great luxuries he had enjoyed as king (**Mahā-Sudassana**) of **Kusāvati**, and of how they all perished.¹

This sutta was preached by **Mahinda** at the **Nandana** grove, on the sixth day after his arrival in Ceylon.²

¹ S. iii. 143 f.

² Mhv. xv. 197.

Gomayagāma.—A village in **Rohaṇa**.¹

¹ Cv. lxxv. 3.

Goyāniya.—A shortened form of **Aparagoyāna**.¹

¹ J. iv. 278, 279; Ap. i. 18; ii. 348.

Goyogapilakkha.—A spot near Benares, visited by the Buddha on his begging rounds.¹ The Commentary² explains that it was near a fig tree (*pilakkha*) set up at the spot where cows were.

¹ A. i. 280.

² AA. i. 460.

Gorimanda.—A rich man of **Mithilā**. He had no children and was ugly; when he spoke saliva flowed from his mouth, and two beautiful women, standing beside him, wiped his face with blue lilies and threw them away. When revellers had no money wherewith to buy flowers, they would stand outside Gorimanda's house and call out for him. When he leaned out of the window to ask what they wanted, his face

had to be wiped with lilies and the lilies were then thrown away. The revellers picked them up, washed them, and wore them at their revels.¹

¹ J. vi. 357 f.

Goḷakāḷa.—Husband of **Dīghatālā**. He obtained his wife after having worked seven years in a house. One day, when on his way with his wife to visit her parents, they came to a stream, and, while they were hesitating before crossing, a man named **Dīghapiṭṭhi** came along and offered to take them across, because, he said, he was well known to the denizens of the river. He took **Dīghatālā** first, with the sweetmeats intended for her relations, and persuaded her to come with him, leaving her husband. When **Goḷakāḷa** realised what had happened, he jumped into the stream in desperation, easily crossing it—because it was really very shallow—and claimed his wife. In the course of the quarrel between the two men they came to where **Mahosadha** held court, and he, having heard their respective stories, decided, with the approval of the assembled populace, in favour of **Goḷakāḷa**.

It is said **Goḷakāḷa** was so called because he was dwarfish, like a ball (*goḷa*), and black (*kāḷa*).¹

¹ J. vi. 337, 338.

Goḷapānu.—A village given by King **Buddhadāsa** for the maintenance of the **Morapariveṇa**.¹

¹ Cv. xxxvii. 173.

Goḷabāhatittha.—A ford over the **Mahāvālukagaṅgā**.¹

¹ Cv. lxxii. 51.

Goḷahālā.—The soldiers of a district in South India.¹

¹ Cv. lxxvi. 264, 259.

Govaḍḍhamāna.—A village in **Uttarāpatha**, in the dominion of King **Kaṃsa**. It was the residence of **Upasagara** and **Devagabbhā** and the birthplace of the **Andhakaveṇḥudāsaputtā**.¹

¹ J. iv. 80.

Govarattṭha.—A district in South India (the modern Goa). **Vimala-dhammasūriya** once took refuge there.¹

¹ Cv. xciv. 2.

Govinda.—The steward or treasurer of King **Disampati**. He had a son, **Jotipāla**, who succeeded him after his death and came to be known

as **Mahā Govinda** (*q.v.*).¹ “Govinda” was evidently a title and not a name. See **Govindiya** below.

¹ D. ii. 230 f.; Mtu. iii. 204.

Govindamala.—A mountain in **Rohaṇa**. The Ādipāda **Bhuvanekabāhu** founded a town there and used it as a fortification for **Rohaṇa** when **Māgha's** forces overran the country.¹

¹ Cv. lxxxi. 6; also Cv. *Trs.* ii. 135, n. 4.

Govindiya.—Evidently the title given to the High Treasurer. It occurs in the phrase *Govindiye abhisiñcissāmi*, when **Disampati** proposes to appoint **Jotipāla** to the rank of Treasurer.¹

¹ D. ii. 232, *cp.* **Jāṇussoṇi**.

1. **Gosāla Thera**.—He came from a rich family of **Magadha** and made the acquaintance of **Soṇakuṭikaṇṇa**. When he heard that the latter had left the world, he too joined the Order and dwelt on the uplands near his native village. One day his mother gave him a meal of rice porridge with honey and sugar. After the meal, he made a great effort and won arahantship.

Ninety-one kappas ago he saw the rag robe of a Pacceka Buddha hanging from a tree trunk and offered flowers in homage.¹

He is probably identical with **Pamsukūlapūjaka** of the **Apadāna**.²

¹ Thag. vs. 23; ThagA. i. 79 f.

² Ap. ii. 434; but see also **Mahākāla**.

2. **Gosāla**.—See **Makkhali**.

Gosiṅga Sutta.—See **Cūlagosiṅga Sutta** and **Mahāgosiṅga Sutta**.

1. **Gosiṅgasālavanadāya**.—A forest tract near **Nādikā**. Once, when **Anuruddha**, **Nandiya** and **Kimbila** were living there, they were visited by the Buddha, who came from **Giñjakāvasatha**. The result of the visit was the preaching of the **Cūlagosiṅga Sutta** (*q.v.*).¹ On another occasion, when the Buddha was staying there with many eminent monks, among whom were **Sāriputta**, **Moggallāna** and others, their conversation led to the preaching of the **Mahāgosiṅga Sutta** (*q.v.*).²

¹ M. i. 205 f.

² *Ibid.*, 212 f.

2. **Gosiṅgasālavanadāya**.—A forest tract near **Vesālī**. When the Buddha was living in the **Kūṭāgārasāla**, in the **Mahavana**, he was visited

by many people and there was great disturbance. In order to find quiet and solitude, certain monks, among whom were **Cāla**, **Upacāla**, **Kakkaṭa**, **Kalimbha**, **Nikaṭa** and **Kaṭissaha**, retired into this forest.¹

¹ A. v. 133.

Gosānikkhepa Thera.—An arahant. Ninety-four kappas ago he had spread *gosīsa* (sandalwood paste) outside a monastery. Seventy-five kappas ago he became a king, named **Suppatiṭṭhita**.¹

¹ Ap. i. 245.

Gh.

Ghaṭa.—See **Ghata**.

Ghaṭa Sutta.—**Sāriputta** and **Moggallāna** are staying at the **Kalanda-kaniyāpa** and, in the course of their conversation, it transpires that Moggallāna, exercising clairvoyance and clairsaidence, had seen and heard the Buddha, then dwelling in **Jetavana**. The subject of his talk was consummate energy (*āradhaviṛiya*). Sāriputta declares that, in comparison with Moggallāna, he himself is like a mound of gravel set up alongside the Himālaya. Moggallāna returns the compliment by saying that, beside Sāriputta, he is like a pinch of salt set up alongside a large jar of salt, and recalls the high praise bestowed on Sāriputta by the Buddha himself.¹

¹ S. ii. 275 f.

Ghaṭāya.—A Sākiyan of **Kapilavatthu**, who built a monastery attached to the **Nigrodhārāma**. There the **Mahā Suññatā Sutta** was preached.¹

¹ M. iii. 110; MA. ii. 907.

Ghaṭṭikāra.—One of the great **Brahmā**. In the time of **Kassapa Buddha** he was a potter of **Vehaliṅga**, looking after his blind parents. He was a very pious and devoted follower of the Buddha, ministering to him better than anyone else, and the Buddha accepted his invitation in preference to that of the king of Benares. It is said that when the Buddha was in need of anything he would go to Ghaṭṭikāra's house and take it, whether he were at home or not, so great was his confidence in Ghaṭṭikāra's piety. Once, when Ghaṭṭikāra was absent, the people, at the Buddha's suggestion, took away the thatch from his house to roof the hut of Tathāgata. For three months Ghaṭṭikāra's house remained

open to the sky, but no rain fell on it, so great was his faith.¹ According to the **Nalapāna Jātaka**,² no rain will ever fall on the site of Ghaṭikāra's house as long as this kappa lasts.

The Bodhisatta, who at the time of Ghaṭikāra was a young brahmin named **Jotipāla**, was the friend of Ghaṭikāra but had no faith in the Buddha, and Ghaṭikāra, having failed to persuade him to visit the Buddha, in the end took him by force. Jotipāla was converted and joined the Order, but Ghaṭikāra, as the only support of his parents, could not renounce the world. **Kikī**, king of Benares, having heard of his virtues from Kassapa Buddha, sent him five hundred cartloads of the choicest rice, etc., but Ghaṭikāra returned the gifts, saying that he had plenty for himself.³

After death, Ghaṭikāra was born as a Mahābrahmā in the **Avihā** Brahma-world, and an *anāgāmī*.⁴ He provided the Buddha with the eight requisites of a monk when the Buddha, having left the world, decided to lead the life of a bhikkhu.⁵ The begging bowl, then provided by him, vanished when the Buddha was given a bowl of milk rice by **Sujātā**.⁶

According to the *Samyutta Nikāya*,⁷ Ghaṭikāra visited the Buddha some time after the Enlightenment and the Buddha reminded him of their former friendship. Ghaṭikāra, on that occasion, speaks of several others (besides Jotipāla) who had been his friends in Vehaliṅga—**Upaka**, **Phalagaṇḍa**, **Pukkusāti**, **Bhaddiya**, **Khaṇḍadeva**, **Bāhuraggi** and **Piṅgiya**. They had listened to the Buddha's teaching and, after death, were born in the Avihā-world, where he himself was. In this context the Buddha addresses him as **Bhaggava** (*q.v.*).

¹ Mil. 223 f.

² J. i. 172.

³ M. ii. 46 ff.; S. i. 35 f.; Bu. xxv. 41; SnA. i. 152.

⁴ He was evidently already a *Sakadāgāmi* before his death (see DhA i. 380),

but he did not wish his attainments to be known (AA. i. 44).

⁵ J. i. 65; SnA. ii. 382; BuA. 236; VvA. 314.

⁶ J. i. 69.

⁷ S. i. 35 f.; 60.

1. **Ghaṭikāra Sutta**.—Preached during a tour in **Kosala**. The Buddha turned off the main road and, when he came to the spot which had once been **Vehaliṅga**, he smiled. Being asked by **Ānanda** the reason for his smile, the Buddha related to him and to the monks the story of **Ghaṭikāra**, the potter of Vehaliṅga, as given above.¹ It is said² that the Buddha wished to make known to the monks the great piety of Ghaṭikāra. The sutta was repeated at a shrine near **Todeyya**, which was being worshipped by the people without their knowing its significance. The Buddha related the sutta and explained that the shrine was the thūpa of **Kassapa Buddha**.³

¹ M. ii. 45 ff.

² MA. ii. 717.

³ DhA. iii. 251.

2. **Ghaṭṭikāra Sutta.**—Relates the visit of **Ghaṭṭikāra Mahā Brahmā** to the Buddha at **Jetavana** and the ensuing conversation.¹

¹ S. i. 35 f., 60.

Ghaṭṭiyā.—One of the four wives of **Candakumāra**.¹

¹ J. iv. 148.

1. **Ghata** (also called **Ghatakumāra**). The Bodhisatta, born as the king of Benares. One of his ministers miscondacted himself in the royal harem and the king, catching him in the act, banished him. The minister took service with **Vaṅka**, king of **Sāvatti**, and persuaded him to attack Benares. Ghata was captured and thrown into prison, where he entered into ecstatic meditation. But Vaṅka was seized by a burning sensation, and he ordered the release of Ghata and the restoration of his kingdom.¹
v.l. **Ghaṭa**.

¹ J. iii. 168 f.; cf. **Ekarāja**.

2. **Ghata** (also called **Ghatapaṇḍita**).—The Bodhisatta, born as the ninth of the ten **Andhakaveṇhudāsaputtā**. When a son of his brother, **Vāsudeva**, died, Vāsudeva lamented beyond all measure, and Ghata, wishing to cure him, feigned madness and went about **Dvāravatī** asking for the hare in the moon. When Vāsudeva heard of this from his courtier **Rohiṇeyya**, he hastened to Ghata and argued with him about the ridiculousness of his quest. The plan succeeded and Vāsudeva was cured of his grief.¹ *v.l.* **Ghaṭa**.

¹ J. iv. 81, 84 ff.; Pv. ii. 6; PvA. 93 f.

1. **Ghata Jātaka** (No. 355).—The story of **Ghatakumāra** (*q.v.*). It was related in reference to a minister of the Kosala king. He had been the king's favourite, but then, influenced by slanderers, the king cast him into prison, where he entered the First Path. When he was released he visited the Buddha, who told him the Jātaka story.

Ānanda is identified with King **Vaṅka** of the Jātaka.¹

¹ J. iii. 168 ff.

2. **Ghata Jātaka** (No. 454).—The story of the **Andhakaveṇhudāsaputta**¹ (*q.v.*) and of the manner in which **Ghatapaṇḍita** (*q.v.*) assuaged the grief of his brother, **Vāsudeva**. The introductory story resembles that of the **Maṭṭhakunḍali Jātaka**.

Rohiṇeyya is identified with **Ānanda** and **Vāsudeva** with **Sāriputta**.²

¹ This Jātaka perhaps influenced the story of **Ummācettā** found in the *Mahāvamsa* (ix. 13); for its connection

with the *Harivamsa* see ZDMG. 53, 25 ff.

² J. iv. 79 ff.

Ghatamaṇḍadāyaka Thera.—An arahant. Ninety-four kappas ago he saw the Pacceka Buddha, **Sucintita**, afflicted with a nervous disease and gave him ghee (*ghatamaṇḍa*). He became king of the gods fifty-four times and king of men fifty-one times.¹

His verses are repeated elsewhere,² and are ascribed in the *Theragāthā Commentary* to **Ajina Thera**.³

¹ Ap. ii. 383 f.

² *Ibid.*, 436.

³ ThagA. i. 250.

Ghatāsana.—Twenty kappas ago **Pupphathūpiya** (*q.v.*) became king thirty-eight times under this name.¹

¹ Ap. i. 156.

Ghatāsana Jātaka (No. 133).—Once the Bodhisatta was king of the birds and lived with his subjects in a giant tree, whose branches spread over a lake. The Nāga king of the lake, **Caṇḍa**, enraged by the dropping of the birds' dung into the water, caused flames to dart up from the water to the tree, and the Bodhisatta, perceiving the danger, flew away with his flock.

The story was told to a monk whose hut was burnt by fire. The villagers undertook to build him another, but there was a delay of three months, during which the monk with no shelter could not proceed in his meditation. The Buddha chided him for not seeking another shelter.¹

¹ J. i. 471 f.

Ghanasela.—A mountain in **Avanti** in the **Dakkhiṇāpatha**, where **Kāḷadevala** lived.¹

¹ J. v. 133.

Ghanikā.—A class of spirits (cloud-gods ?).¹

¹ Mil., p. 191.

Gharaṇī.—A woman, lay-disciple of the Buddha. She had attained the Third Fruit of the Path and when the Buddha was about to perform the Twin Miracle, she offered to perform a miracle herself—to transform the earth into water and dive about in it like a water-bird.¹

¹ DhA. iii. 209. There was a Gharaṇī Stūpa near Suppāraka (Divy. 47).

Gharāvāsa-paṇha.—The question asked by **Dhanañjaya** and answered by **Vidhura**, before he was taken away by **Puṇṇaka**. The question dealt with how a householder could so live as to get the best out of his life, both for this world and for the next.¹

¹ J. iv. 286 f.

Ghoṭamukha.—A brahmin, probably of **Pāṭaliputta**. On coming to visit Benares, he saw **Udena** there in **Khemiyambavana** and had a conversation with him, recorded in the **Ghoṭamukha Sutta**. At the conclusion of the talk he declared himself converted and wished to offer to Udena the daily allowance of five hundred *kaḥapaṇas* which he regularly received from the king of **Aṅga**. Udena suggested that the money might be utilised to build an assembly-hall for the Order at Pāṭaliputta. The suggestion was agreed to and the assembly-hall, when built, was called **Ghoṭamukhī**.¹

The Commentary² adds that Ghoṭamukha held the view that one should seek self-glorification, even by the slaughter of one's parents, and that he was the only person born in heaven, in spite of having held that view. After his birth in heaven, having discovered the cause of his good fortune, he came to earth in disguise and, after revealing his identity to his only remaining sister, told her where his treasures were hidden and instructed her to spend some of the money on renovating an old refectory which the monks were trying to restore.

¹ M. ii. 157 ff.

² MA. ii. 786 f.

Ghoṭamukha Sutta.—Records a conversation between **Udena** Thera and **Ghoṭamukha** at **Khemiyambavana**, after the Buddha's death. Ghoṭamukha maintains that there is a Recluse who might be called Righteous (*dhammiko paribbājo*). Does Udena know of him? Udena describes to him the four types of individuals—those who torture themselves, those who torture others, those who torture both and those who torture neither, the last being those who live beyond appetites, consummate, unfevered and blissful. They want none of the things after which men hanker, but discarding them all go forth to homelessness. **Ghoṭamukha** admits that such are Righteous Recluses.¹

¹ M. ii. 157 ff.

Ghoṭamukhī.—See **Ghoṭamukha**.

1. **Ghosa.**—The village in which **Buddhaghosa** was born.¹

¹ Sās. 29.

2. **Ghosa, Ghosaka.**—A devaputta, **Kotūhalaka**, in a previous birth. Unable to make a living in his own country, he left it and came with his wife and child to a herdsman's house, where, having eaten too heartily after a long period of starvation, he died and was born as a dog in the same house, because he had envied a bitch which lived there. When the dog grew up, it used to accompany the herdsman on a visit to a Pacceka

Buddha, who had meals in his house. Sometimes, when the herdsman was unable to go himself, he would send the dog to summon the Pacceka Buddha. The road led through a forest and the dog would bark aloud to frighten away the wild beasts. One day, when the Pacceka Buddha went elsewhere, the dog died of a broken heart and was reborn in Tāvatiṃsa as the god Ghosa or Ghosaka. He was later reborn as **Ghosaka-seṭṭhi**.¹

¹ DhA. i. 169 f.; AA. i. 227 f.; MA. i. 539 f.; DA. i. 317.

Ghosasañña **Thera**.—An arahant. Thirty-one kappas ago he was a hunter, and hearing the Buddha preach was delighted by the sound of his voice.¹ His verses are in the *Theragāthā Commentary* attributed to **Gahavaratīriya**² and to **Dhammika**.³

¹ Ap. ii. 451.

² ThagA. i. 91.

³ *Ibid.*, p. 398.

Ghosaka-seṭṭhi (*v.l.* **Ghosita**^o).—A seṭṭhi of **Kosambī**. Being born as the son of a courtesan, he is cast away on a refuse heap. A passer-by takes him home, but the Treasurer of Kosambī, knowing from an astrologer that the stars showed the birth of a very lucky boy, seeks him out and adopts him. A few days after, the Treasurer's wife bears him a son, and he therefore plans to kill Ghosaka with the help of a slave woman, **Kālī**. All his attempts having failed, he promises a potter one thousand pieces if he will kill the boy. Ghosita is sent to the potter with a message; on the way he meets his foster-brother, and gives him the message, promising to win for him a game of marbles. The foster-brother goes to the potter and is killed. The Treasurer then sends Ghosaka to the superintendent of his hundred villages with a letter ordering that he be killed. The letter is fastened to the boy's garment. On the way he stops for a meal at the house of a country-treasurer whose beautiful daughter falls in love with him. Discovering the letter, she substitutes another to the effect that Ghosaka should be married to her with great festivity and that a two-storeyed house should be built for them. The superintendent carries out these orders and the Treasurer falls ill on receiving the news. He is visited on his death-bed by Ghosaka and his wife, and while trying with his dying breath to say "I do not give him my wealth," by a slip of the tongue he says "I do." Ghosaka becomes a very pious man and is made the Treasurer of King **Udena**. Later he meets **Sāmavati**, daughter of his friend **Bhaddavatiya**, adopts her as his daughter and, when the time comes, gives her in marriage to Udena.

In a past life Ghosaka had been **Kotūhalaka** of **Addilaraṭṭha**, but left

there with his wife and child on account of great poverty. On the way he cast off the child on account of its being too heavy, but rescued it later in answer to his wife's importunities. It was as a result of that act that he was cast away in this birth. Later he was born as a dog and then as **Ghosakadevaputta**¹ (*q.v.*).

Ghosaka had two colleagues in Kosambī, **Kukkuṭa** and **Pavāriya**. For a number of years they entertained five hundred ascetics from Himavā, during the rainy season, until one year the ascetics, hearing from a tree-sprite, who had been one of **Anāthapiṇḍika's** labourers, of the arising of the Buddha, informed Ghosaka and his friends of their determination to see the Buddha at Sāvatti. The ascetics went on ahead, followed by Ghosaka and the others, bearing all kinds of gifts. They all heard the Buddha preach, became sotāpannas, and invited the Buddha to Kosambī. On the invitation being accepted, they built residences for the Buddha and the monks at Kosambī, that built by Ghosaka being called **Ghositārāma**.²

Mitta³ was the householder in charge of the refectory from which Ghosaka had food daily distributed to the needy, and **Sumana** was Ghosaka's gardener.⁴

Ghosaka is mentioned as an example of a man possessing *puññiddhi*. He could not have been killed even if stabbed in seven places.⁵

See also **Ghosita Sutta**.

¹ DhA. i. 169 ff.; PsA. 504 ff.

³ DhA. i. 189.

² DhA. i., 203 ff.; AA. i. 234 f.; MA. i. 539 f.; PsA. 414, etc.

⁴ *Ibid.*, 208.

⁵ BuA. 24.

Ghosita.—See **Ghosaka** (2).

Ghosita Sutta.—**Ghosita-seṭṭhi** visits **Ānanda** at the **Ghositārāma** and questions him on the Buddha's teaching regarding diversity in elements (*dhātunānattaṃ*). **Ānanda** explains how the three kinds of feelings—pleasurable, painful and neutral—arise.¹

¹ S. iv. 113 f.

Ghositārāma.—A monastery in **Kosambī**, built by **Ghosita** (**Ghosaka**, *q.v.*) for the use of the Buddha and the monks. The Buddha often stayed there during his visits to Kosambī and numerous incidents are mentioned in the books in connection with the monastery. It was because of a dispute between two monks of the Ghositārāma, one expert in the Vinaya and one in the Dhamma, that the first schism arose in the Order, driving the Buddha himself to seek quiet in the **Pārileyyaka** forest.¹ Even

¹ Vin. i. 337 f.; M. i. 320; DhA. i. 44 ff.; the Kosambī monks were evidently somewhat peculiar (see Vin. iv. 197).

at other times the Buddha seems to have sought solitude in this forest during his sojourns at the Ghositārāma.² It was here that the Buddha decreed the *ukkhepaniyakamma* for Channa, who refused to acknowledge and atone for his offences,³ and here that he laid down the procedure in that connection to be followed. Devadatta was at Ghositārāma when he first conceived the idea of using Ajātasattu for his own ends.⁴ The Buddha was there at the time and it is said that the devaputta Kakudha appeared before Mahāmoggallāna to warn him of Devadatta's schemes. The information was reported to the Buddha, who warned Moggallāna not to pass it on to others. The Buddha then proceeded to tell Moggallāna of the five kinds of teachers which appear in the world.⁵ Ānanda is several times spoken of as staying in the Ghositārāma, sometimes with the Buddha, sometimes alone. On one such occasion he asks the Buddha why women should suffer from certain disabilities as compared with men.⁶ And again,⁷ what are the circumstances which conduce to ease (*phāsuvihāra*) in the case of monks? Could it be said of a follower of the Buddha that his attainments depend on the length of time during which he has observed the Buddha's teachings? Once Ānanda visits,⁸ at her request, a nun living near by reported to be ill and enamoured of him. The mere sight of him causes her recovery, but he preaches to her on the impermanent nature of the body and makes her realise the truth.⁹ Among those who visit Ānanda at the Ghositārāma and discuss various matters with him are mentioned Ghosita (S. iv. 113), Unṇābha (S. v. 271 f.), a householder, follower of the Ājīvikas (A. i. 217 f.), and Bhaddaji (A. iii. 202). Udāyi twice visits him there, once to ask for a description of consciousness (S. iv. 169 f.), and again to quote a verse uttered by Pañcālacaṇḍa devaputta and to ask Ānanda to explain it (A. iv. 449). We find him also joining in a discussion which ensued on a sermon to the monks by Ānanda (A. iv. 426 f.). Udāyi preached to large audiences at the Ghositārāma and was evidently appreciated, for we find Ānanda reporting it to the Buddha and being told that it is no easy matter to preach to a large assembly with acceptance (A. iii. 184 f.). The *Yuganaddha Sutta* is a discourse preached by Ānanda to the monks at the Ghositārāma of his own accord (A. ii. 156 f.). Channa is several times mentioned in connection with incidents taking place at the Ghositārāma. Mention has already been made of the *ukkhepaniyakamma* declared on him. A devoted householder,¹⁰ wishing to build

² See, e.g., S. iii. 96 f.

³ Vin. ii. 21 f.

⁴ *Ibid.*, 184 f.

⁵ A. iii. 122 f.

⁶ A. ii. 82.

⁷ *Ibid.*, iii. 132 f.

⁸ *Ibid.*, iv. 37 f.

⁹ *Ibid.*, ii. 144 f.

¹⁰ Vin. iii. 155 f.; mention is made of other misdemeanours which he committed in order to have a fine vihāra (Vin. iv. 47).

a vihāra for him, asked him for a site. Channa started cutting down trees and other things, in order to clear the site, and this led to great uproar. On another occasion he is reported to the Buddha for refusing to listen to his colleagues and the Buddha chides him.¹¹ It was when Channa was at the Ghositārāma that Ānanda came, at the bidding of the monks, to inflict on him the *brahmadanḍa*.¹²

Among others mentioned as staying at the Ghositārāma are **Mūsila, Saviṭṭha, Nārada**, in the company of Ānanda (S. ii. 115), **Piṇḍola Bhāradvāja**—who converts Udena when the latter comes to see him (S. iv. 110 f.) and earns the Buddha's praises for his attainments (S. v. 224)—**Sāriputta** and **Upavāna** (S. v. 76), and **Bāhiya** and **Anuruddha** (A. ii. 239). Anuruddha is there at the time of the schism of the Kosambī monks but refuses to intervene. He indulges, instead, in his powers of clairvoyance and mention is made of a visit paid to him by the **Manāpakāyika-devas**.¹³

Dāsaka and a number of other monks were once staying in the Ghositārāma; on learning that **Khemaka** lies ill in the **Badarikārāma**, one *gāvuta* away, the others send Dāsaka several times to and fro to ask various questions of Khemaka. In the end, Khemaka himself comes to them to solve their difficulties.¹⁴

See also **Kosambiya Sutta, Jāliya Sutta, Sandaka Sutta, Upakkilesa Sutta** and **Sekha Sutta, Daḥhadhamma Jātaka, Kosambī Jātaka** and **Surāpāna Jātaka**, all preached while the Buddha was staying at the Ghositārāma.

Thirty thousand monks from the Ghositārāma, under the leadership of **Urudhammarakkhita**, were present at the foundation of the **Mahā Thūpa** at **Anurādhapura**.¹⁵

¹¹ Vin. iii. 77, also iv. 35 f., 113. See also S. iii. 132 f.

¹² Vin. ii. 292.

¹³ A. iv. 262 f.

¹⁴ S. iii. 126 f.

¹⁵ Mhv. xxix. 34.

C.

Cakka Peyyāla.—The seventh chapter of the *Sacca Saṃyutta*.¹ When the Buddha's teaching disappears, the *Saṃyutta Nikāya*, from the *Cakka Peyyāla* down to the *Oghatarāṇa*, will be among the earliest portions to disappear.²

¹ S. v. 456-8.

² VibhA. 432

Cakka Vagga.—The fourth chapter of the *Catukka Nipāta* of the *Aṅguttara Nikāya*.¹

¹ A. ii. 32-44.

Cakkadaha.—The home of the **Cakkaratana** (*q.v.*) of a **Cakkavatti**.¹

¹ J. iv. 232.

Cakkana.—An *upāsaka* of Ceylon. While he was a boy, his mother once fell grievously ill and the doctors ordered her hare's flesh. Cakkana was sent by his brother into the field, where he caught a hare which, however, out of compassion he set free. His brother blamed him, but Cakkana cured his mother by a *saccakiriya*, saying that, inasmuch as he had never deprived anything of life, by the power of that truth his mother should recover.¹ Cakkana's abstinence is one that was maintained "in spite of opportunity" (*sampattivirati*) and when he had not undertaken to observe any precept.²

¹ SA. ii. 112; the story is slightly different in MA. i. 165.

² DhsA., p. 103.

Cakkaratana.—One of the seven treasures of a **Cakkavatti** (*q.v.*). When a Cakkavatti is born into the world, the Cakkaratana appears before him from the **Cakkadaha**, travelling through the air.¹ The Cakkaratana is the Cakkavatti's chief symbol of office; on its appearance before him, he sprinkles it with water and asks it to travel to the various quarters of the world, winning them for him. This the Cakkaratana does, carrying with it through the air the Cakkavatti with his fourfold army. Wherever the Cakkaratana halts, all the chiefs of that quarter acclaim the Cakkavatti as their overlord and declare their allegiance to him. Having thus traversed the four quarters of the earth, it returns to the Cakkavatti's capital, and remains fixed as an ornament on the open terrace in front of his inner apartments.²

The Commentaries³ contain lengthy descriptions of the Cakkaratana: it is shaped like a wheel, its nave is of sapphire, the centre of which shines like the orb of the moon, and round it is a band of silver. It has one thousand spokes, each ornamented with various decorations; its tyre is of bright coral; within every tenth spoke is a coral staff, hollow inside, which produces the sounds of the fivefold musical instruments when blown upon by the wind. On the staff is a white parasol, on either side of which are festoons of flowers. When the wheel moves, it appears like three wheels moving one within the other.

When a Cakkavatti dies or leaves the world, the Cakkaratana disappears from the sight of men for seven days; it gives warning of a Cakkavatti's impending death by slipping from its place some time before

¹ J. iv. 232, but see **Vepulla**.

² D. ii. 173 f.; M. iii. 173 ff.

³ *E.g.*, DA. ii. 617 ff.; MA. ii. 942 ff.

the event.⁴ When his successor has lived righteously for seven days; it reappears.⁵

It is the most precious and the most honoured thing in the world.⁶

⁴ D. iii. 59 f.; MA. ii. 885.

⁵ D. iii. 64.

⁶ UdA. 356.

Cakkavatti.—See article in the Appendix.

Cakkavatti Vagga.—The fifth chapter of the *Bojjhaṅga Saṃyutta*.¹

¹ S. v. 98-102.

1. **Cakkavatti Sutta** (also called **Pacetana Sutta**). There was once a king called **Pacetana** who asked his wheelwright to make a pair of wheels for a battle which was to take place six months later. When but six days remained of this period, only one wheel had been made, but the other was finished within the stipulated time. Pacetana thought that both wheels were alike, but the wheelwright proved to him that the one he had made hurriedly was faulty in various ways, owing to the crookedness of its parts. The Buddha identified himself with the wheelwright and declared that one must be free from all crookedness in order not to fall away from the Dhamma and the Vinaya.¹

¹ A. i. 109 f.

2. **Cakkavatti Sutta.**—With the appearance of a Cakkavatti there appear seven treasures in the world; similarly, with the appearance of a Tathāgata there appear the seven treasures of wisdom—mindfulness, searching of the Dhamma, energy, zest, tranquillity, concentration, equanimity.¹

¹ S. v. 99.

Cakkavattisihanāda Sutta.—Preached to the monks at **Mātulā**. It is a sermon on the necessity of living in accordance with the Dhamma, with the Dhamma as one's refuge. The Sutta contains the story of the Cakkavatti **Daḥhanemi** and his eldest son, and the manner in which a Cakkavatti administers the law, ruling by righteousness, over a people made virtuous by his instruction. But, later, there is a gradual corruption of morals, followed by the decay and destruction of human life with all its attendant comforts. This is followed by a gradual restoration of virtuousness, accompanied by the return of prosperity and longevity. The Sutta also records the prophecy of the coming of the Buddha **Metteyya**.¹ It is said² that at the end of this discourse twenty thousand monks became arahants and eighty-four thousand others realised the Truth.

¹ D. iii. 58 ff.

² DA. iii. 858.

1. **Cakkavāka Jātaka** (No. 434).—A greedy crow, dissatisfied with the fish from the Ganges, flew to the Himālaya and there, seeing two golden-coloured geese (*cakkavāka*), asked what they fed on that they should be so beautiful. The geese replied that not food but character made people comely; the crow was too greedy ever to be beautiful.

The story was told in reference to a greedy monk who went from house to house in search of dainty food, frequenting the dwellings of the rich. The monk is identified with the crow.¹

¹ J. iii. 520-4; cf. Kāka Jātaka.

2. **Cakkavāka Jātaka** (No. 451).—Similar to the above. The reason given for the colour of the crow was that his heart was full of fear and sin and that he had done evil in past lives. The greedy monk always went about looking for invitations.¹

¹ J. iv. 70-2.

Cakkavāla.—The name given to a whole world-system, there being countless such systems. Each Cakkavāla is twelve hundred and three thousand, four hundred and fifty *yojanas* in extent and consists of the earth, two hundred and four thousand *nahutas* of *yojanas* in volume, surrounded by a region of water four hundred and eight thousand *nahutas* of *yojanas* in volume. This rests on air, the thickness of which is nine hundred and sixty thousand *nahutas* of *yojanas*. In the centre of the Cakkavāla is Mount **Sineru**, one hundred and sixty-eight *yojanas* in height, half of which is immersed in the ocean. Around Sineru are seven mountain ranges, **Yugandhara**, **Īsadhara**, **Karavīka**, **Sudassana**, **Nemindhara**, **Vinataka** and **Assakaṇṇa**. The mountains are inhabited by the Regent Gods (**Mahārājas**) and their followers, the **Yakkhas**. Within the Cakkavāla is the **Himavā** mountain, one hundred leagues high, with eighty-four thousand peaks. Surrounding the whole Cakkavāla is the **Cakkavālasilā**. Belonging to each Cakkavāla is a moon, forty-nine leagues in diameter, a sun of fifty leagues, the **Tāvatisabha-vana**, the **Asurabhavana**, the **Avicimahaniraya** and the four *mahādīpas*—**Jambudīpa**, **Aparagoyāna**, **Pabbavideha** and **Uttarakuru**, each *mahādīpa* surrounded by five hundred minor *dīpas*. Between the Cakkavālas exist the **Lokantarikaniraya**.¹ In each Cakkavāla are four Regent Gods (**Cattāro Mahārājā**).² A sun can illuminate only one Cakkavāla; the rays of light from the Buddha's body can illuminate all the Cakkavālas.³

¹ SA. ii. 442 f.; DhA. 297 f.

² AA. i. 439.

³ *Ibid.*, 440.

1. **Cakkhu Sutta.**—Preached to **Rāhula** at **Jetavana**. The Buddha shows him how the eye and all the other senses are fleeting and lead to unhappiness. The well-taught disciple should, therefore, be repelled by the senses.¹

¹ S. ii. 244, also 249.

2. **Cakkhu Sutta.**—The eye and all the other senses are impermanent. He who has faith in these doctrines, or has seen them moderately with his insight, is assured of perfection; he who has realised them is a stream-winner, bound for enlightenment.¹

¹ S. ii. 225.

3. **Cakkhu Sutta.**—In the arising and the rebirth of the eye lies the origin of suffering, disease, decay and death; so also with the other senses. The cessation of these states is brought about by the cessation in the birth of the senses.¹

¹ S. iii. 228.

4. **Cakkhu Sutta.**—The desire and lust arising in the eye and in the other senses mean corruption of the heart. By putting away such corruption can the truth be realised.¹

¹ S. iii. 232.

Cakkhupāla Thera.—An arahant. He was the son of a landowner, **Mahā Suvanna** of **Sāvatthi**, and was called **Mahā-Pāla** (major Pāla), his brother being **Culla-Pāla**. The boys were called Pāla on account of being born through the favour of a tree deity. Mahā-Pāla heard the Buddha preach at **Jetavana** and entered the Order. After five years of novitiate he went with sixty others to a woodland spot to meditate. There he fell a victim to ophthalmia and was prescribed for by a doctor; but he neglected his eyes, devoting his whole time to the duties of recluseship. He became an arahant but lost the sight of his eyes, hence his name. Later, Cakkhupāla's colleagues returned to Sāvatthi and, at his own request, Cakkhupāla's brother sent his nephew **Pālita**, ordained as a monk, to fetch him. On the way through the forest, Pālita was attracted by the song of a woodcutter's wife and, bidding his uncle wait, went and sinned with her. When Cakkhupāla, by questioning the novice, learnt of this, he refused to be accompanied by him, even though he should die on the way. **Sakka's** throne was heated, and he led the Elder safely to Sāvatthi, where he was looked after by his brother to the end of his days.¹ It is said² that in a previous birth he had been a physician, and

¹ Thag. 95; ThagA. i. 195 f.

² DhA. i. 15 ff., where several details are given regarding Cakkhupāla which are not mentioned here.

because a woman, whose disease of the eye he had cured, tried to cheat him out of his promised reward, he gave her a drug which completely ruined her eyes.

Cakkhulola-Brahmadatta.—King of Benares. He was very fond of watching dancing and had three dancing halls where girls and women, of various ages, danced for his pleasure. One day he noticed a householder's wife who had come to watch the dance and longed to possess her. On realising the wickedness of his desire, he renounced the kingdom and became a Pacceka Buddha. His *Udānagāthā* is included in the **Khaggavisāṇa Sutta**.¹

¹ SN. vs. 63; SNA. i. 115 f.; Ap. i., p. 11 (vs. 37); ApA. i. 160 f.

Caṅkama Sutta.—The five advantages of a *caṅkama* (cloister): it trains one to travel, encourages striving, it is healthy, it improves digestion and promotes concentration.¹

¹ A. iii. 29.

Caṅkamadāyaka Thera.—An arahant. Eighteen kappas ago he made a magnificent cloistered walk for **Atthadassī** Buddha. For three kappas he was king of the gods and was three times Cakkavatti.¹

¹ Ap. i. 99.

Caṅkī.—A *mahāsāla* brahmin, contemporary of the Buddha, reputed for his great learning and highly esteemed in brahmin gatherings—e.g., at **Icchānaṅgala**¹ and at **Manasākaṭa**.² He is mentioned together with such eminent and wealthy brahmins as **Tārukkha**, **Pokkharasādi**, **Jāṇussoni** and **Todeyya**.³ Caṅkī lived in the brahmin village of **Opasāda**, on a royal fief granted him by **Pasenadi**. When the Buddha came to Opasāda, Caṅkī visited him, in spite of the protests of his friends and colleagues, and on this occasion was preached the **Caṅkī Sutta**.⁴ We are not told that Caṅkī ever became a follower of the Buddha, though Buddhaghosa⁵ says that he held the Buddha in great esteem.

¹ SN., p. 115.

² D. i. 235.

³ E.g., M. ii. 202.

⁴ *Ibid.*, ii. 164 ff.

⁵ MA. i. 394; this also appears from the introductory part of the Caṅkī Sutta.

Caṅkī Sutta.—**Caṅkī**, with a large company of brahmins, visits the Buddha at **Opasāda** and finds him conversing with some eminent and aged brahmins. A young brahmin, called **Kāpaṭhika**, frequently interrupts the conversation and is rebuked by the Buddha. Caṅkī tells the Buddha that the youth is a very clever scholar and obtains for him

a chance of questioning the Buddha. The Buddha declares that the brahmin pretensions to possess the sole truth are vain, and goes on to explain how a man can come to have faith in truth, then gain enlightenment with regard to it, and finally attain the truth itself by means of practice and development. At the end of the discourse Kāpaṭhika declares himself a follower of the Buddha.¹

¹ M. ii. 164 ff.

Caṅkolapupphiya Thera.—An arahant. In the time of **Vipassī** Buddha he was known as **Nārada-Kassapa** and offered the Buddha a *caṅkola*-flower. Seventy-four kappas ago he was a king named **Romasa**.¹

¹ Ap. i. 215.

Caṅḡṭakiya Thera.—An arahant. Ninety-four kappas ago he lived near the sea, and seeing **Siddhattha** Buddha, gave him a bouquet of flowers.¹

¹ Ap. i. 235.

1. **Caṇḍa.**—A headman (*gāmaṇi*) of **Sāvatthi**. He came to see the Buddha at **Jetavana** and asked him why some people earned the reputation of being wrathful and others of being kindly. The Buddha explained that the one man gives way to passion, resentment and illusion; therefore, others harass him; he shows vexation and comes to be called wrathful. The other shows opposite qualities and is called kindly (*sūrata*).¹ The Commentary says² that the name **Caṇḍa** was given to the *gāmaṇi* by the Elders who compiled the texts.

¹ S. iv. 305.

² SA. iii. 99.

2. **Caṇḍa.**—See **Pañcālacaṇḍa**.

Caṇḍa Sutta.—Describes the visits of the *gāmaṇi* **Caṇḍa** to the Buddha. See **Caṇḍa** (1).

Caṇḍakālī.—A nun, well known for her quarrelsome propensities. She was a friend of **Thullanandā**, during whose absence the other nuns once expelled **Caṇḍakālī** from their midst. This act was greatly resented by **Thullanandā** and **Caṇḍakālī** was readmitted.¹ She is several times mentioned as starting quarrels with other nuns, and when they disagreed with her she threatened to denounce the Buddha and the nuns and to join some other Order, declaring that there were other Orders which were, in every way, as good as the Buddha's. Once, when some of her colleagues asked her if she had seen something lost by them, she cursed

¹ Vin. iv. 230.

them roundly and started to weep and create a scene.² She was charged with frequenting gatherings of laymen,³ and it is said⁴ that she joined Thullanandā in various vicious practices. She once applied for permission to ordain nuns (*vuṭṭhāpanasammuti*) but was refused, and on discovering that other nuns had obtained this permission she became violently abusive.⁵

² Vin. iv. 276, 277.

³ *Ibid.*, 293, 309.

⁴ *Ibid.*, 333.

⁵ *Ibid.*, 331.

Caṇḍagāmaṇi.—See **Gāmaṇicaṇḍa**.

Caṇḍa-ppajjota.—King of **Avanti** in the time of the Buddha. His name was **Pajjota**, the sobriquet being added on account of his violent temper. Once, when ill with jaundice, he asked **Bimbisāra** to lend him the services of **Jīvaka**, as no other doctor could cure him. The cure for the malady was ghee, for which Pajjota had a strong aversion. Jīvaka, therefore, decided to administer it disguised in an astringent decoction, and obtained the king's permission to use any of the royal animals or to leave the city at any time he wished, on the plea that he must go in search of various medicines. When all preparations were complete, Jīvaka gave the king the medicine and escaped on **Bhaddavatikā**,¹ the king's she-elephant, before the truth was discovered. The king sent **Kāka** in pursuit, but Jīvaka gave Kāka a purgative and so delayed his return until the medicine had taken effect on the king. Later, when Pajjota was cured, he sent Jīvaka many costly presents, including a garment of Siveyyaka cloth.²

King **Udena** was Pajjota's rival in splendour, and Pajjota decided to take him captive by taking advantage of his fondness for elephants. The plan succeeded and Udena was taken prisoner, but in the end Udena eloped with Pajjota's daughter, **Vāsuladattā**, and made her his queen consort.³ Besides the she-elephant and the slave Kāka, already mentioned, Pajjota had three other fleet-footed conveyances: two mares, **Celakanṭhī** and **Muñjakesī**, both capable of travelling one hundred leagues a day, and an elephant, **Nālāgiri**, able to go one hundred and twenty leagues a day. In a past birth Pajjota had been the servitor of a certain chief. One day, when the chief was returning from the bath, he saw a Pacceka Buddha leaving the city, where he had begged for alms without receiving anything. The chief hurried home and, finding that his meal was ready, sent it to the Pacceka Buddha by the hand of his fleet-footed servant. The servant travelled with all possible haste and, having given the meal to the Pacceka Buddha, expressed certain wishes,

¹ The elephant could travel fifty
yojanas in one day, and Kāka, sixty.

² Vin. i. 276 ff.; AA. i. 216.

³ For details see *s.v.* **Vāsuladattā**.

as the result of which in this birth he gained possession of the five conveyances. He had authority equal to the power of the sun's rays.⁴ His last wish was that he should partake of the Truth realised by the Pacceka Buddha.⁵

Mahā Kaccāna was the son of Pajjota's chaplain and later succeeded to his father's post. When the king heard of the Buddha's appearance in the world, he sent Kaccāna with seven others to the Buddha, to bring him to Ujjeni. But the Buddha sent Kaccāna and his companions, now become arahants, to preach to the king and establish the Sāsana in Avanti. The mission was successful. The *Theragāthā* contains stanzas uttered by the Thera in admonition to the king. It is said that the king had faith in the brahmins and held sacrifices involving the slaughter of animals; he was wicked in his deeds. One night he had a dream which frightened him and went to the Thera to have it explained. The Thera told him of the necessity for leading a virtuous life. We are told that from that day the king abandoned his evil ways and lived righteously.⁶

According to the *Dulva*,⁷ Pajjota was the son of Anantanemi and was born on the same day as the Buddha. He was called Pajjota (Pradyota), because at the time of his birth the world was illumined as if by a lamp. He became king of Ujjeni at the time of the Buddha's Enlightenment.⁸ He had a minister called Bharata, a clever mechanic.⁹

It would appear from the *Samantapāsādikā*¹⁰ that Pajjota was born as the result of an ascetic, or some other holy person, having touched the navel of his mother.

Pajjota was the friend of Bimbisāra, and when the latter was put to death by **Ajātasattu**, Pajjota seems to have made preparations to wage war on Ajātasattu. The defences of **Rājagaha** were strengthened to meet the threatened attack, but nothing further happened.¹¹

The **Sarabhaṅga Jātaka**¹² mentions a king Caṇḍapajjota, in whose dominion was **Lambacūlaka**, where lived the ascetic **Sālisara**. This either refers to another king of the same name or, more probably, it is an attempt to identify **Lambacūlaka** with some place in the country over which Pajjota ruled in the time of the Buddha.

⁴ This may be another explanation of the nickname Caṇḍa.

⁵ DhA. i. 196 ff.

⁶ Thag. vs. 496-501; ThagA. i. 483 ff.; AA. i. 116 f.

⁷ Rockhill, *op. cit.*, 17.

⁸ *Ibid.*, 32, n. 1.

⁹ *Ibid.*, 70, n. 1.

¹⁰ Sp. i. 214.

¹¹ M. iii. 7.

¹² J. v. 133.

Caṇḍalakappa.—A locality in **Kosala**; it was the residence of **Dhānañjāni** and of **Saṅgārava**. The Buddha once paid a visit there and stayed in

the **Todeyya-ambavana**. Saṅgārava went to see him, and on that occasion was preached the **Saṅgārava Sutta**.¹

¹ M. ii. 209 f.

Caṇḍavajji.—The son of a minister of **Pāṭaliputta** and friend of **Siggava**. The friends entered the Order under **Soṇaka** and became very accomplished. Later, Caṇḍavajji taught **Moggaliputta-Tissa** the Sutta- and the Abhidhamma-Piṭakas.¹

¹ Mhv. v. 99, 121, 129, 150; Dpv. iv. 46; v. 58, 70, 86; Sp. i. 36, 40, 235.

Caṇḍāla Sutta.—He who is without faith, without morals, is a diviner by curious ceremonies, believes in luck and not deeds, who seeks outside the Order for persons worthy of gifts—such a man is a *caṇḍāla* among laymen. The person possessing the opposite qualities is like a lotus.¹

¹ A. iii. 206.

Caṇḍālatissa-mahābhaya.—According to the *Āṅguttara Commentary*,¹ there was once a period of great disaster in Ceylon, known as the Caṇḍāla-tissabhaya. There was no food to be had, and **Sakka** provided the monks with a raft on which to cross the sea. Sixty monks, however, remained in Ceylon, guarding the scriptures. Twelve years later, when the danger was past, the monks who had left the land returned and dwelt in the **Maṇḍalārāma** in **Kallagāma** (**Kālakagāma**?). There the two parties of monks met and, on comparing their records of the scriptures, these were found not to differ by so much as a syllable or even a single letter.

Comparison of this story with the account given elsewhere² of the **Brāhmaṇatissacorabhaya** strongly suggests that both refer to the same account. For details see s.v. **Brāhmaṇatissa**.

¹ AA. i. 52.

² E.g., VibhA. 445 ff.

Caṇḍāsoka. The name given to **Asoka**, because he so cruelly killed his brothers. The name was later changed into **Dhammāsoka**.¹

¹ Mhv. v. 189.

1. **Caṇḍī**.—One of the chief women supporters of **Nārada Buddha**.¹

¹ Bu. x. 25.

2. **Caṇḍī**.—A name given to the goddess **Kālakaṇṇī**, daughter of **Virpakkha**. She was so called because of her temper.¹

¹ J. iii. 259.

3. Caṇḍī.—See Pañcālacaṇḍī.

Caṇḍidvāra.—One of the gates erected in **Pulatthipura** by **Parakkamabāhu I**. It was brightly painted.¹ Caṇḍī is one of the names of Durgā, Siva's wife.

¹ Cv. lxxiii. 161; lxxix. 45.

Caṇḍoraṇa.—A mountain in the Himālaya region. The Bodhisatta, as an elephant, once lived there looking after his mother.¹

¹ J. iv. 90, 93.

Catassa Sutta.—There are four elements—earth, water, heat, air.¹

¹ S. ii. 169.

Catukunḍika-niraya.—A description of the sufferings undergone by a child while in its mother's womb. The foetus has to lie bent in four (*catukunḍena*), hence the name.¹

¹ J. iii. 243 f.

Catucakka Sutta.—A deva asks how there can be escape from the body. By the destruction of craving, answers the Buddha.¹ The body is here spoken of as a "four-wheeled thing." The Commentary² explains that it refers to the four types of deportment—standing, sitting, lying, going.

¹ S. i. 16.

² SA. i. 42.

Catudvāra Jātaka (No. 439).—Contains the story of **Mittavindaka** (*q.v.*). The Jātaka probably derives its name from the fact that the **Ussadaniraya**, where Mittavindaka was destined to suffer, looked like a city with four gates, surrounded by a wall. For the introductory story see the **Gijjha Jātaka**. The story is sometimes called the **Mahā Mittavindaka Jātaka**.¹

¹ E.g., J. i. 363; iii. 206.

Catunikāyika-Tissa.—A monk of Ceylon. He lived in the **Kolītavihāra**, while his elder brother, **Dattābhaya**, lived in the **Potaliyavihāra**. Once Tissa fell ill and, sending for his brother, asked for a brief formula for meditation. Dattābhaya recommended meditation on *kabalīṅkāhāra* and Tissa soon became an arahant.¹ His teacher was Mahātipiṭakatthera.²

¹ AA. i. 243.

² Sp. iii. 695.

Catunikāyika-Bhaṇḍika Thera.—Evidently a well-known commentator. He is quoted as an authority in the *Samyutta Commentary*.¹

¹ SA. i. 17.

1. **Catuparivaṭṭa**.—Another name for the **Bahudhātuka Sutta**.¹

¹ M. iii. 67.

2. **Catuparivaṭṭa**.—One of the suttas not included in the Three Recensions.¹

¹ Sp. iv. 742.

Catuposathika Jātaka.—This is given as the title of the four hundred and forty-first Jātaka and it is there stated that it will be described in the **Puṇṇaka Jātaka**.¹

No such separate Jātaka exists and it is, probably, another name for the **Vidhurapaṇḍita Jātaka**, which, in its present form, seems to be a conglomeration of various legends which were once separate stories, each with its own title. The Catuposathika Jātaka was evidently one such story, which was later included in the Vidhura Jātaka, as its first section, and came to be known as the **Catuposathikakhaṇḍa** (see below) of that Jātaka. The first stanza of the Catuposathika Jātaka is quoted in the Catuposathika-khaṇḍa.²

¹ J. iv. 14.

² J. vi. 257.

Catuposathika-khaṇḍa.—The first section of the **Vidhurapaṇḍita Jātaka**. It relates how **Sakka**, the **Nāga** king, the **Garuḷa** king, and **Dhanañjaya Koravya**, practised various virtues and asked **Vidhura** to judge as to their respective goodness.¹

¹ J. vi. 262.

Catubhānavāra.—A compilation of twenty-seven extracts from the five *Nikāyas*, chiefly from the *Khuddaka Pāṭha*. It also includes several suttas and all the well-known **Parittas** (*q.v.*). The date of compilation and the author are not known. There is a commentary to the book called the **Sārattha-Samuccaya**, written by a pupil of **Ānanda Vanaratana** Thera, and a Sinhalese paraphrase of the eighteenth century, written by **Saranāṅkara Saṅgharāja**.¹

¹ See Introd. to *Sārattha-Samuccaya* (H.B.S.); also Gv. 65, 75.

Catumaṭṭa Jātaka (No. 187).—Two geese from **Cittakūṭa** once used a certain tree as a perch, whenever they approached it, and became friendly with the spirit of the tree, who was the Bodhisatta. They talked together about religion until a jackal came and interrupted them. Then the geese flew away and did not return.

The story was told of an old monk who interrupted a conversation between **Sāriputta** and **Moggallāna**. The monk was the jackal.¹

¹ J. ii. 106 f.

Caturakkha.—One of the dogs whom the goat **Meḷamātā** proposed to take with her on her visit to the jackal **Pūtimamṣa**.¹ For details see the **Pūtimamṣa Jātaka**. In the *R̥gveda*, Caturakṣa is mentioned as one of Yama's dogs.²

¹ J. iii. 535.

² Jātaka transl. iii. 318, n. 1.

Caturārakkhā.—The *Gandhavamṣa*¹ mentions a commentary written on this work.

¹ pp. 65, 75.

Catusāmaṇera-vatthu.—A compilation by **Ñāṇābhivamṣa Saṅgharāja**.¹

¹ Bode, *op. cit.*, 78. For the story see DhA. iv. 176 f.

Catussālā.—A quadrangular hall, forming a part of the **Mahāvihāra** and serving as a refectory for the monks. It was erected on one of the spots where the earth trembled when sprinkled with flowers by **Mahinda**. Mahinda declared that in the time of the three previous Buddhas gifts, brought from all parts of the Island, were collected there and offered to the Buddhas and their followers.¹ It is not known who built the hall, but it was restored by **Vasabha**.² The *Mahāvamṣa-Tikā* says³ that earth from under the lintel of the Catussālā was used to make the vessels in which were placed the utensils employed in the coronation ceremony of the kings of Ceylon.

¹ Mhv. xv. 47 ff.

² *Ibid.*, xxxv. 88.

³ p. 307.

Cattāro Mahārājāno.—See **Cātummahārājikā**.

1. **Canda.**—A king, one of the chief lay supporters of **Koṇḍañña** Buddha.¹

¹ BuA. 114.

2. **Canda.**—Chief lay supporter of **Sikhī** Buddha.¹

¹ Bu. xxi. 122; but BuA. (204) calls him **Nanda**.

3. **Canda.**—One of the palaces occupied by **Sumaṅgala** Buddha in his last lay life.¹

¹ Bu. v. 22.

4. **Canda.**—A māṇava, son of a rich brahmin, **Sucindara**. Canda and his friend, **Subhadda**, became arahants at the first assembly of **Koṇḍañña** Buddha.¹

¹ BuA. 110 f.

5. **Canda**.—The moon; generally spoken of as a deva. See **Candimā**.

6. **Canda**.—The Bodhisatta, born as a *kinnara*. For details see the **Canda-kinnara Jātaka**.

7. **Canda**.—A mountain in Himavā, where lived the *kinnara*, **Canda**, with his wife.¹ It is also called **Candaka**² and **Candapassa**.³

¹ J. iv. 283, 288.

² J. v. 162.

³ *Ibid.*, 38.

8. **Canda**.—A brahmin, father of **Vidhurapaṇḍita**.¹

¹ J. vi. 262.

9. **Canda**.—One of the palaces occupied by **Sumana** Buddha in his last lay life.¹

¹ Bu. xxiv. 22.

10. **Canda**.—Younger brother of **Sāriputta** and a member of the Order.¹

¹ DhA. ii. 188.

11. **Canda**.—Son of the brahmin **Paṇḍula**. He later became the chaplain of **Paṇḍukābhaya**.¹

¹ Mhv. x. 25, 79.

12. **Canda**.—See **Candakumāra**.

Canda or **Candima Sutta**.—Just as the moon is brighter far than the stars, so is earnestness the best of profitable conditions.¹

¹ S. v. 44.

1. **Candaka**.—Another name for **Canda** (**Candakumāra**).

2. **Candaka**.—The palace of King **Sivi**.¹

¹ J. iv. 411.

3. **Candaka**.—The palace of **Aṅgati**, king of **Videha** ¹ *v.l.* **Canda**.²

¹ J. vi. 229, 230, 231.

² *Ibid.*, 242.

4. **Candaka**.—One of the palaces to be occupied by the future Buddha **Metteyya**.¹

¹ *Anāgata-vamsa*, vs. 46.

Candakinnara Jātaka (No. 485).—Once the Bodhisatta, born as a kinnara named **Canda**, lived with his mate **Candā** in the **Canda** mountain in Himavā. One day, while they were disporting themselves near a little stream, singing and dancing, the king of Benares, who had gone hunting, saw Candā and fell in love with her. So he shot Canda with an arrow, and when Candā lamented aloud at the sight of her dead husband, the king revealed himself and offered her his love and his kingdom. Candā scorned the offer and protested to the gods that they should have allowed harm to befall her husband. **Sakka's** throne was heated by her such great loyalty and, coming in the guise of a brahmin, he restored to Canda his life.

The king was **Anuruddha** and Candā was **Rāhulamātā**. The story was related by the Buddha when he visited his father's palace at **Kapilavatthu** and heard from **Suddhodana** how devotedly Rāhulamātā had continued to love the Buddha. He said it was not the first time that she had shown her undying affection.¹

¹ J. iv. 282 ff.; DhA. i. 97.

1. **Candakumāra**.—The son and viceroy of **Ekarāja**, king of **Pupphavati** (Benares). He was the Bodhisatta. For his story see the **Khaṇḍahāla Jātaka**.¹ It is also given in the *Cariyā Piṭaka*² as the **Candakumāra-cariyā**. Canda is sometimes referred to as **Candaka**³ and sometimes as **Candiya**.⁴

¹ J. vi. 131 ff.

² p. 77.

³ Cyp., p. 144.

⁴ *Ibid.*, 137, 152, 154

2. **Candakumāra**.—Son of **Brahmadatta**, king of Benares, and brother of **Mahimsaka** and **Suriyakumāra**. He is identified with **Sāriputta**. For details see the **Devadhamma Jātaka**.¹

¹ J. i. 127 ff.; DhA. iii. 73 ff.

Candakumara Cariyā.—See **Candakumāra** (1).

Candakumāra Jātaka.—Another name for the **Khaṇḍahāla Jātaka**.

Candagabbha.—One of the seven mountain ranges which must be crossed on the way to **Gandhamādana**.¹

¹ SNA. i. 66.

Candagiri.—A vihāra in Ceylon built by **Vijayabāhu I.**¹ Geiger² identifies it with the Sandagiri Thūpa in the **Tissamahārāma**.

¹ Cv. lx. 61.

² Cv. *Trs.* i. 220, n. 2.

1. **Candagutta**.—King of **Jambudīpa**. He belonged to the **Moriya** dynasty and gained the throne through the scheming of **Cāṇakka**, who slew the rightful king **Dhanananda** and his heir **Pabbata**.¹ Candagutta reigned twenty-four years and was succeeded by his son **Bindusāra**. His grandson was **Asoka**.² Candagutta's senior contemporary in Ceylon was **Paṇḍukābhaya**, who died in the fourteenth year of Candagutta's reign.³ The *Milinda*⁴ mentions a soldier **Bhaddasāla**, in the service of the Nanda royal family, who waged war against Candagutta. In this war there were eighty "Corpse Dances" in which dead bodies danced. The *Theragāthā Commentary*⁵ states that the father of the Thera **Tekic-chakāri** incurred the displeasure of Candagutta, who, at the instigation of Cāṇakka, cast him into prison.

The *Mahāvamsatikā* gives details of how Cāṇakka contrived to make Candagutta king (pp. 181 ff.).

² Mhv. v. 16 ff.

³ Dpv. vi. 15; Sp. i. 72; see also Dpv.

v. 69, 73, 81; both the Dpv. and the Sp. talk of Pakuṇḍakābhaya (*sic*).

⁴ p. 292; see also *Kathāsaritsāgara* i.

30.

⁵ i., p. 440.

2. **Candagutta Thera**.—Saddhivihārika of **Mahā Kassapa Thera**. His colleague was **Suriyagutta**.¹

¹ SA. iii. 125.

3. **Candagutta**.—One of the eight khattiyas sent by **Asoka** to accompany the Bodhi-tree to Ceylon. He took a prominent part in the celebrations when the Tree left **Pāṭaliputta**,¹ and later, on his arrival in Ceylon, was appointed by **Davānampiyatissa** to beat the golden drum at the Bodhi-tree ceremonies. He was given the office of **Malayarāja** and the **Vira-bāhujanapada** was bestowed on him for his maintenance.²

¹ Mbv. 152.

² *Ibid.*, 165.

4. **Candagutta**.—An arahant Thera who came from **Vanavāsa** with 80,000 others for the foundation of the **Mahā Thūpa** in **Anurādhapura**.¹

¹ Mhv. xxix. 42; Dpv. xix. 8.

Candatitta.—A king of twenty kappas ago, a previous birth of **Tamāla-pupphiya**.¹

¹ Ap. i. 197.

Candadeva.—The third of the **Andhakaveṇhudāsaputtā**.¹

¹ J. iv. 81.

Candadevī. See **Candā**.

Candadhara.—Name of the god **Siva**.¹

¹ Cv. lxxiv. 193.

1. **Candana.**—A deva, vassal of the Four Regent Gods.¹ He is mentioned as one of the chief Yakkhas to be invoked by followers of the Buddha in case of need.² He once visited **Lomasakaṅgiya** at the **Nigrodhārāma**, questioned him regarding the True Saint, and recited to him stanzas learnt when the Buddha preached the **Bhaddekaratta Sutta** in **Tāvatisa**³ (but see below). The *Samyutta Nikāya*⁴ records a conversation between Candana and the Buddha and a visit paid by Candana to **Mahā Moggallāna**.⁵ Buddhaghosa⁶ says he was an *upāsaka* in the time of **Kassapa** Buddha and offered the four requisites to the Buddha and the monks, as a result of which he became a deva. It is elsewhere stated⁷ that in Kassapa's time Candana and Lomasakaṅgiya were friends and that both became monks. When Kassapa preached the Bhaddekaratta Sutta, Candana asked Lomasakaṅgiya to explain it; this he was unable to do, and so made a wish that he should be able to explain it in a future birth, Candana wishing that he should then ask the questions again. Both wishes were fulfilled. For details see **Lomasakaṅgiya** (2).

¹ D. ii. 258.

² D. iii. 204.

⁶ MA. ii. 951.

³ M. iii. 199 f.

⁷ ThagA. i. 84 f. In this version not

⁴ S. i. 53.

Candana, but Lomasakaṅgiya, expounds the Sutta; in M. iii. 199 f. it is Candana.

⁵ S. iv. 280.

2. **Candana Thera.**—He belonged to a rich family in **Sāvatti**, and having heard the Buddha preach, became a sotāpanna. When a son was born to him he joined the Order and took to meditating in the forest. Later he dwelt in a charnel-field near Sāvatti. There he was visited by his wife and child who hoped to win him back, but, seeing them from afar, he made a special effort and became an arahant, preaching to his wife as she approached.¹

Thirty-one kappas ago he was a tree-sprite, and having seen the Pacceka Buddha **Sudassana**, gave him a *kuṭaja*-flower. He is probably identical with **Kuṭajapupphiya Thera** of the *Apadāna*.²

¹ Thag. vs. 299-302; ThagA. i. 395 f.

² ii. 451; the same verses are also ascribed to **Hārīta**.

3. **Candana.**—A monk of ninety-one kappas ago to whom **Upāhana-dāyaka** made a gift of a pair of sandals.¹

¹ Ap. i. 228.

1. **Candana Sutta.**—The devaputta **Candana** visits the Buddha at **Jetavana** and asks him how one can cross the flood (*ogha*) and not be drowned. By constant effort and destruction of craving, says the Buddha.¹

¹ S. i. 53.

2. **Candana Sutta.**—**Candana** visits **Mahā Moggallāna** and asks him why some beings are born in heaven.¹

¹ S. iv. 280.

Candanagāma.—A village in **Rohana**. The nobles of the village took part in the festival of the arrival of the Bodhi-tree in Ceylon, and in the village one of the eight Bodhi-saplings was planted.¹

¹ Mhv. xix. 54, 62; Sp. i. 100; Mbv. 161.

Candanaṅgalika.—A lay-disciple of the Buddha in **Sāvatthi**. He was present when five *rājās*, including **Pasenadi**, visited the Buddha and asked him which was the highest sensual pleasure. When the Buddha had answered their question, Candanaṅgalika obtained his permission and uttered a verse in his praise. The *rājās* thereupon gave Candanaṅgala five robes which he presented to the Buddha.¹

The story is very similar to that of the brahmin **Piṅgiyāni** and the verse spoken is the same.²

¹ S. i. 81 f.

² A. iii. 239.

Candanapāsāda.—A building in the **Maricavattīvihāra** erected by **Mahinda IV**. It housed the Hair Relic of the Buddha in a jewelled reliquary.¹

¹ Cv. liv. 40 f.

Candanapūjaka Thera.—An arahant. He was once a *kinnara* in **Candabhāgā** and lived on flowers. He offered a piece of sandalwood to **Atthadassi** Buddha.

Fourteen kappas ago he became king three times under the name of **Rohiṇi**.¹ He is probably identical with **Sīha Thera**.²

¹ Ap. i. 165.

² ThagA. i. 179.

Candanamālā.—One of the residences occupied by the Buddha.¹ It was in **Sunāparanta** and was built of red sandalwood at the instigation of **Puṇṇa** of Sunāparanta. When the work was completed Puṇṇa sent a flower as message to the Buddha, who came with five hundred monks and performed the ceremony of dedication before dawn.² During the festival, the Buddha showed the **Yamakapāṭihāriya**.³ *v.l.* **Candanasālā**.

¹ SNA. ii. 403.

² ThagA. i. 158.

³ *Ibid.*, i. 312.

Candanamāliya Thera.—An arahant. He was a brahmin who entered the Order at the age of five, becoming an arahant in the tonsure-hall. In the time of **Sumedha** Buddha he was an ascetic who had renounced great wealth. Having met the Buddha, he offered him a seat and gave him mangoes, sandalwood and *sāla*-flowers. He was once king of the city of **Vebhāra**.¹ He is probably identical with **Valliya Thera**.²

¹ Ap. ii. 423 f.² See ThagA. i. 293.

Candanasālā.—See **Candanamālā**.

Candapadumāsiri.—See **Candapadumā**.

1. **Candapadumā.**—The chief consort of the Setṭhi **Meṇḍaka** of **Bhaddiya**, and mother of **Dhanañjaya**.¹ She was, therefore, grandmother of **Visākhā**. She had been the wife of Meṇḍaka in a previous birth and, during a time of famine, had joined him in giving the only meal they had between them to a Pacceka Buddha. As a result of this act, the rice-pot in her home never became empty, however many people she might feed. In previous existences she had entertained the monks of various Buddhas, taking a rice-pot in one hand and a spoon in the other. Therefore, in her left hand was the sign of the lotus, covering the palm, and in her right the sign of the moon. Further, by reason of her having fetched and filtered water for the monks, on the sole of her left foot was marked a lotus and on the right a moon; hence her name, Candapadumā. When the Buddha visited Meṇḍaka's house and, after the meal, preached to the household, Candapadumā became a sotāpanna.² She was one of the five persons of great merit (**Mahāpuñṇā**).³ The *Visuddhimagga*⁴ calls her **Candapadumasiri**.

¹ DhA. i. 385.³ AA. i. 219; PsA. 509.² *Ibid.*, iii. 363-86.⁴ ii. 383.

2. **Candapadumā.**—Wife of **Tirītavaccha** and mother of **Mahā Kaccāna**.¹

¹ Ap. ii. 465.

Candapabbata.—See **Canda** (7).

1. **Candabhāgā.**—A river in India. It was the third river crossed by **Mahā Kappina** and his wife on their way from their own country, in the north-west, to **Sāvatthi**.¹ The river was one league deep and one wide² and eighteen leagues in length, with a rapid current.³ On its bank was a large banyan-tree where the Buddha awaited Kappina's

¹ ThagA. i. 508.² DhA. ii. 120.³ DA. iii. 877, 878.

arrival.⁴ The Milinda⁵ mentions it as one of the ten important rivers flowing from the **Himālaya**. The name is evidently old, as it occurs in several ancient legends.⁶

The Candabhāgā is generally identified with the Chenab (the Akesines of the Greeks).⁷

⁴ AA. i. 177; SA. ii. 179.

⁵ p. 114.

⁶ E.g., Ap. i. 75; ThagA. i. 390; ThigA.

9, etc.

⁷ But see *Ps. of the Brethren* 255, n. 1.

2. **Candabhāgā**.—A canal constructed by **Parakkamabāhu I.**, flowing through the centre of the **Lakkhuyyāna**.¹

¹ Cv. lxxix. 48.

Candabhānu.—A king of **Jāvā**. He invaded Ceylon in the eleventh year of the reign of **Parakkamabāhu II.** but was defeated in battle by **Virabāhu**.¹ In the reign of **Vijayabāhu IV.** he appeared once again with a large army and, landing at **Mahātitttha**, marched against the king's fortress at **Subhagiri**, demanding the Tooth Relic, the Bowl Relic and the kingdom. But he was again defeated by the Sinhalese forces under **Vijayabāhu** and **Virabāhu**.²

¹ Cv. lxxiii. 36 ff.

² *Ibid.*, lxxxviii. 69-83. For his later history see JA. xliii.

Candamittā.—One of the two chief women disciples of **Vipassī Buddha**.¹

¹ Bu. xx. 29; J. i. 41.

Candamukha.—One of the descendants of **Okkāka**.¹

¹ Dpv. iii. 42; Mhv. ii. 13.

Candamukha-Tissa.—The Majjhima Commentary contains a reference to a king of Ceylon bearing this name. He visited the Chief Elder of the **Mahāvihāra** when all the other monks were away, in order to test him. The Elder had very weak eyes, but when the king touched his feet as would a snake, he remained unafraid and asked who was there. The story is related to show that arahants know no fear.¹

¹ MA. ii. 869.

Candamukha-Siva.—Son of **Iṇāga** and king of Ceylon (103-112 A.C.) for eight years and seven months. His wife was **Damiḷādevī**. He was killed by his younger brother **Yasalālaka-Tissa**. Siva built a tank near

Maṇḍikāragāma which he gave to the **Issarasamañārāma**.¹ When **Īṇāga** was taken captive by the **Lambakaṇṇas**, his queen sent the little **Candamukhasiva** to the state elephant to be killed by him, but the elephant picked him up and brought about **Īṇāga**'s release.²

¹ Dpv. xxi. 44; Mhv. xxxv. 46.

² *Ibid.*, vs. 20 ff.

Candamukhī.—Wife of **Metteyya** Buddha in his last lay-life.¹

¹ *Anagatavaṃsa*, p. 48.

1. **Candavatī**.—Wife of **Assalāyana** and mother of **Mahā Koṭṭhita**.¹

¹ Ap. ii. 480.

2. **Candavatī**.—The city wherein, at the **Silārāma**, **Sujāta** Buddha died.¹

¹ BuA. 171.

3. **Candavatī**.—The birthplace of **Anomadassī** Buddha.¹ There **Koṇḍañña** Buddha spent his first *vassa*.² It existed also in the time of **Sumedha** Buddha.³ It was the capital of King **Vijitāvi**.⁴

¹ J. i. 36; Bu. viii. 17; DhA. i. 88; |
AA. i. 85; see also Ap. i. 76.

² BuA. 110.

³ Ap. ii. 422.

⁴ BuA. 111.

4. **Candavatī**.—Daughter of **Brahmadatta**, king of Benares. The king offered her to **Lomasa-kassapa** on condition that he should perform a sacrifice of beasts. Kassapa agreed but later withdrew his consent. See the **Lomasa-Kassapa Jātaka**.¹

¹ J. iii. 515 ff.; Mil. 220.

Candasama.—See **Candūpama**.

Candasārattha-ṭīkā.—A Commentary on the **Sambandhacintā** written in the fourteenth century by **Saddhammañāṇa** of Pagān.¹

¹ P.L.C. 198.

1. **Candā**.—Wife of **Sudinna** and mother of **Piyadassī** Buddha.¹ In the *Buddhavaṃsa*² she is called **Sucandā**.

¹ J. i. 39.

² xiv. 15.

2. **Candā**.—One of the two chief women disciples of **Vipassī** Buddha.¹

¹ J. i. 41; Bu. xx. 29.

3. **Candā**.—A *kinnarī*, wife of **Canda**, the Bodhisatta. See the **Candakinnara Jātaka**.¹ She is sometimes called **Candī**.²

¹ J. iv. 283 ff.

² E.g., J. iv. 284.

4. **Candā**.—Wife of **Mahāpatāpa**, king of Benares, and mother of **Dhammapāla**. She is identified with **Mahāpajāpatī Gotamī**. For details see the **Culla Dhammapāla Jātaka**.¹

¹ J. iii. 178 ff.

5. **Candā**.—Daughter of the **Madda**-king and chief consort of the ruler of Benares. She was the mother of **Mūgapakkha (Temiya)**. For details see the **Mūgapakkha Jātaka**.¹

¹ J. vi. 1 ff.

6. **Candā**.—Chief consort of **Candakumāra (q.v.)**. She was the daughter of the **Pañcāla** king and the mother of **Vāsula**. It was her *saccakiriya* which saved her husband from death. She is identified with **Rāhulamātā**.¹

¹ J. vi. 151 ff.

7. **Candā**.—Chief consort of **Sutasoma**. She is identified with **Rāhulamātā**.¹

¹ J. v. 177, 182, 192.

8. **Candā Therī**.—An arahant. She belonged to a brahmin family which had fallen on evil days and she grew up in wretched poverty. Her kinsfolk having all died of plague, she eked out a living by begging from door to door. One day she came across **Paṭācāra** who had just finished eating. **Paṭācāra**, seeing her pitiable condition, gave her some food and, when she had eaten, discoursed to her. Delighted by **Paṭācāra**'s sermon, **Candā** renounced the world and soon afterwards attained arahantship.¹

¹ Thig. vs. 122-26; ThigA., p. 120 f.

9. **Candā**.—The *kinnarī*-maiden of whom **Brahmadatta** became enamoured, preferring her to his own wife, **Asitābhū**.¹

¹ VibhA. 470 f.; the **Asitābhū Jātaka** (J. ii. 231 f.) does not mention her name.

1. **Candābha Thera**.—An arahant. He belonged to a wealthy brahmin family of **Rājagaha** and was called **Candābha** because from the circle of his navel proceeded a light resembling that of the moon's disk. When he grew up, the brahmins seated him in a carriage and took him about, proclaiming that whoever stroked his body would receive power and

glory. By this means they earned much money. One day, in **Sāvatthi**, a dispute arose between the brahmins and the Buddha's followers as to Candābha's supernatural powers, and finally they took him to the Buddha for him to settle the quarrel. As Candābha approached the Buddha, the light from his body disappeared and Candābha, thinking that this was owing to some charm, asked to be taught the same. The Buddha stipulated that he should join the Order. Having done so, Candābha was asked to meditate on the thirty-two constituent parts of the Body. Soon afterwards he became an arahant.

In a previous birth he was a forester and formed a friendship with a merchant to whom he supplied red sandalwood. One day, when he visited the merchant in the town, he was taken by him to the place where a shrine was being erected over the remains of **Kassapa** Buddha. The forester, making a moon-disk from sandalwood, placed it within the shrine. After death, for a whole Buddha-interval, he was in **Tāvātimsa** and was known as the deva **Candābha**.¹

¹ DhA. iv. 187. ff.; the SNA. version (ii. 523 ff.) differs from this in several details.

2. **Candābha**.—Sixteen thousand kappas ago there were four kings of this name, all previous births of **Ekadīpiya**.¹

¹ Ap. i. 189.

Candābha Jātaka (No. 135).—The Bodhisatta was once an ascetic and, at the moment of his death, answered his disciples' inquiries with the words "moonlight and sunlight." When his chief pupil (identified with **Sāriputta**) interpreted the words, his colleagues did not believe him until the Bodhisatta appeared in mid-air and said that whoever meditated on the sun and the moon would be born in the **Ābhassara** world.¹

The Jātaka was preached about the interpretation of a problem by Sāriputta at the gates of **Sanhassa**.

¹ J. i. 474.

Candārāma.—A monastery in **Candavatī**, where **Konḍañña** Buddha spent his first *vassa*.¹

¹ BuA. 110.

Candikā.—Mother of **Candikāputta**. See below.

Candikāputta Thera.—A discourse on the teaching of **Devadatta**, delivered by **Candikāputta** to the monks, is recorded in the **Silāyūpa**

Sutta¹ (*q.v.*). The Commentary² says that his mother's name was **Candikā**, hence his own.

¹ A. iv. 402 f.

² AA. ii. 808.

Candimasa Sutta.—Records the visit of the devaputta **Candimasa** to the Buddha and the conversation that ensued.¹

¹ S. i. 51.

1. **Candimā, Candimasa, Canda.**—The name of the devaputta whose abode (*vimāna*) is the moon (**Canda**), sometimes also called Candima. The moon is forty-nine leagues in diameter and appears in the world at the wish of the **Ābhassara** Brahmas, who are the first inhabitants of the earth, hence its name (*amhākaṃ chandaṃ ñatvā viya utthito, tasmā cando hotū ti*).¹ Candimā is also included among the **Cātummahārājika** devas because he lives in their world.² There are other devas besides Canda who dwell in the moon.³ According to the **Biḷārikosiya Jātaka**,⁴ **Sāriputta**, having once given alms, was born as Canda, while in the **Sudhābhojana Jātaka**⁵ it is **Moggallāna** who was so born. The moon cannot move in the sky without the permission of Candimā, and he can stop its movement at will.⁶ It is said that once, when Candimā was seized by **Rāhu Asurinda**, he invoked the Buddha in a verse and the Buddha asked Rāhu to set him at liberty, which request was granted.⁷ The deva Candimasa who is mentioned⁸ as visiting the Buddha is probably identical with Candimā. The moon was worshipped when children were desired.⁹ The **Sasa Jātaka** (No. 513) gives details of the story of how, as a result of the Bodhisatta's sacrifice when born as a hare, **Sakka** painted the figure of a hare on the moon, which sign will be seen throughout this *kappa*.¹⁰

¹ VibhA. 519; PsA. 253.

² *E.g.*, Mahānidessa Cty. 108.

³ D. ii. 269.

⁴ J. iv. 63, 69.

⁵ J. v. 382, 412.

⁶ *E.g.*, DhA. ii. 143, 146; iii. 97.

⁷ S. i. 50; this is evidently a myth connected with the lunar eclipse.

⁸ S. i. 51.

⁹ *E.g.*, J. iv. 1.

¹⁰ J. i. 172.

2. **Candimā.**—One of the descendants of **Okkāka**.¹

¹ Mhv. ii. 13; Dpv. iii. 42.

Candimā Sutta.—Records the incident of the Buddha's request to **Rāhu** to free **Candimā** (*q.v.*).¹

¹ S. i. 50.

Candiya.—See **Candakumāra**.

Candūpama.—A king of twenty-three *kappas* ago, a previous birth of **Vaṇṇakāraka Thera.** *v.l.* **Candasama.**¹

¹ Ap. i. 220.

Candūpama Sutta.—Monks who visit families must be like the moon, just as is **Mahā Kassapa.** They should be unobtrusive, retiring in demeanour. They should preserve their freedom and not be bound. Monks should teach the doctrine out of compassion for others, not in order to win their approval.¹

¹ S. ii. 197 f.; see also MA. i. 14.

1. **Campaka.**—A city in the time of **Atthadassī Buddha.** The Bodhisatta, as **Susīma,** was born there.¹

¹ BuA. 180.

2. **Campaka.**—A king of fifty-seven *kappas* ago, a previous birth of **Khadiravaniya Revata.**¹

¹ Ap. i. 52; ThagA. i. 109.

3. **Campaka.**—See *s.v.* **Campā.**

1. **Campakapupphiya Thera.**—An arahant. Thirty-one *kappas* ago he offered seven flowers in a basket to **Vessabhu Buddha.** Two *kappas* later he became a king named **Vihatābhā.**¹ He is probably identical with **Belatṭhānika.**²

¹ Ap. i. 167.

² ThagA. i. 205.

2. **Campakapupphiya Thera.**—An arahant. Thirty-one *kappas* ago, while travelling through the air, he saw a Pacceka Buddha named **Sudassana,** and dropped seven flowers as offering to him.¹

¹ Ap. i. 279.

Campakā.—See **Campā.**

1. **Campā.**—A city in India on the river of the same name; it was the capital of **Aṅga** and was celebrated for its beautiful lake, the **Gaggarā-pokkharani** (*q.v.*), which was excavated by Queen **Gaggarā.** On its banks was a grove of *campaka*-trees, well known for the fragrance of their marvellous white flowers, and there, in the Buddha's time, wandering teachers were wont to lodge. The Buddha himself stayed there on several

occasions.¹ **Sāriputta**² and **Vaṅṣisa**³ are also said to have stayed there. The **Mahāparinibbāna Sutta**⁴ mentions Campā as one of the six important cities of India, its foundation being ascribed to **Mahāgovinda**.⁵ It lay at a distance of sixty yojanas from **Mithilā**.⁶ In the Buddha's time the people of Campā owed allegiance to **Bimbisāra**, as king of Magadha, and Bimbisāra had given a royal fief in Campā to the brahmin **Soṇadaṇḍa**.⁷ Campā was evidently an important centre of trade, and we are told that merchants travelled from there to **Suvannabhūmi** for purposes of trade.⁸ Most probably it was the Indian colonists from Campā who named one of their most important settlements in Indo-China after this famous old town. The ancient name of Campā was probably **Mālini** or **Mālina**.⁹

The ninth chapter of the *Mahāvagga* of the *Vinaya Piṭaka*¹⁰ contains several important regulations laid down by the Buddha at Campā regarding the validity and otherwise of formal acts of the Saṅgha.

Campā is mentioned as the birthplace of **Soṇa-Kolivisa**, **Jambugāmika**, **Nandaka** and **Bharata**, and among those who resided there were **Bāhuna**, **Vajjiyamāhita** and **Thullanandā** and her companions.

The **Soṇadaṇḍa**, the **Dasuttara**, the **Kandaraka** and the **Kāraṇḍava Suttas** were preached there.

According to Buddhaghosa,¹¹ Campā was so called because the whole place abounded in large Campaka-trees.

Campā is generally identified with a site about twenty-four miles to the east of the modern Bhagalpur, near the villages of Campānagara and Campāpura.¹² It was visited by Hiouen Thsang,¹³ and Fa Hien calls it a great kingdom with many places of worship.¹⁴

The Buddha's bathing-robe was enshrined in Campā.¹⁵

See also **Kāla Campā**, probably another name for Campā.

¹ Vin. i. 312; S. i. 195; A. iv. 59, 168; v. 151, 189.

² A. iv. 59.

³ S. i. 195.

⁴ D. ii. 147.

⁵ *Ibid.*, 235.

⁶ J. iv. 32.

⁷ D. i. 111.

⁸ *E.g.*, J. vi. 539.

⁹ *Campasya tu puri Campā, yā Mālīnyabhavat purā* (Mbh. xii. 5, 6, 7; Matsyapurāṇa 48, 97, etc.; Law, A.G. I. 6, n. 2).

¹⁰ Vin. i. 312 ff.; see also Vin. ii. 307.

¹¹ MA. ii. 565.

¹² C.A.G. I. 5.

¹³ Beal, Records ii. 187 f.

¹⁴ p. 65.

¹⁵ Bu. xxviii. 9.

2. **Campā, Campakā**.—One of the two chief women disciples of **Kakusandha** Buddha.¹

¹ Bu. xxiii. 21; J. i. 42.

3. **Campā, Campakā**.—Birthplace of **Paduma** Buddha.¹ Near by was the **Campaka-uyyāna**.

¹ Bu ix 16; J. i. 36.

4. **Campā**.—The river which flowed between **Aṅga** and **Magadha** (now called Chāndan). The Nāga **Campeyya** held sway over the river.¹

¹ J. iv. 454 f.

5. **Campā**.—A channel branching off from the **Parakkama-samudda**, from the sluice near the **Caṇḍi** gate.¹

¹ Cv. lxxix. 45.

Campeyya, Campeyyaka.—A Nāga-king who dwelt in the river **Campā**. See the **Campeyya Jātaka**.

Campeyya Cariyā.—See **Campeyya Jātaka**.

Campeyya Jātaka (No. 506).—Once the king of **Magadha**, at constant war with the king of **Aṅga**, obtaining the help of the Nāga-king who dwelt in the river **Campā**, defeated his rival. Thereafter he held an annual festival in honour of the Nāga-king. The Bodhisatta, a very poor man, saw Campeyya's splendour on his way to the feast and longed for a like greatness. As a result, after death, he was born in the Nāga-world where he became king under the name of **Campeyya**. Realising what had happened, he felt disgust at his position as a Nāga and made many attempts to observe religious vows, hoping, in this way, to gain release. But he was foiled in his efforts by his consort **Sumanā**. At last he came to the world of men, where he kept fast on certain days, lying on an ant-hill. There he was taken captive by a snake charmer who tortured him in various ways and took him about, exhibiting him for gain. By certain tokens of which Campeyya had earlier warned her, **Sumanā** knew that her husband had been taken captive and, after much searching, she discovered him just as the snake charmer was about to give a performance before **Uggasena**, king of Benares. The whole story was then revealed, and the snake charmer set Campeyya free. That **Uggasena** might be convinced of the truth of the story, he was invited to the Nāga-world, where he and his retinue were lavishly entertained.

The story was related in connection with the observance of *uposatha* vows. **Devadatta** was the snake charmer and **Sāriputta** was **Uggasena**. **Rahulamātā** was **Sumanā**.¹

The **Campeyya-cariyā** is included in the *Cariyāpīṭaka*² in order to illustrate *sīlapāramitā*.

This Jātaka is often referred to³ as one of the births in which the Bodhisatta practised *sīla* to perfection.

¹ J. iv. 454-68.

² p. 85 f.

³ *E.g.*, J. i. 45; MA. ii. 617.

Campeyyakkhandhaka.—The ninth chapter of the *Mahāvagga* of the *Vinaya Piṭaka*.¹

¹ Vin. i. 312 ff.

Cambuṭivāpi.—A tank built by **Vasabha**.¹

¹ Mhv. xxxv. 95.

Cammakkhandhaka.—The fifth chapter of the *Mahāvagga* of the *Vinaya Piṭaka*.¹

¹ Vin. i. 179 ff.

Cammasāṭaka Jātaka (No. 324).—Once a religious mendicant, clad in a leather garment, saw a ram falling back before him, and imagining that the animal was doing him obeisance, uttered its praises. The Bodhisatta, who was a merchant, hearing this, warned the ascetic that the ram was only preparing to attack him, and even as he was speaking the animal charged the mendicant and felled him to the ground.

The story was related in reference to a monk of **Sāvatthi**, to whom a similar thing happened while he was wearing a leather jerkin.¹

¹ J. iii. 82 ff.

Cayantī-vāpi.—A tank in Ceylon built by **Vasabha**.¹ *v.l.* **Mayantī**.

¹ Mhv. xxxv. 94.

1. **Cara, Caraka.**—One of the successors of **Mahā Sammata** and a member of the **Sākya** tribe. He had a son named **Upacara**.¹

¹ Mhv. ii. 2; Dpv. iii. 5; DA. i. 258; J. iii. 454; SnA. i. 352.

2. **Cara.**—A Yakkha chieftain to be invoked by followers of the Buddha in times of need.¹

¹ D. iii. 205; the P.T.S. edition calls him Māṇicāra as does the P.T.S. edition of the commentary (D. iii. 970); but the Sinhalese edition, both text and commentary, divides this name into two thus: Māṇi and Cara.

Cara Vagga.—The second chapter of the *Catukka Nipāta* of the *Aṅuttara Nikāya*.¹

¹ A. ii. 13 ff.

Cara Sutta.—In every posture one must strive ardently and scrupulously against lustful, malevolent and injuring thoughts.¹

¹ A. ii. 13; found also in *Itivuttaka*, 115.

1. **Carita Sutta**.—The four wrong practices: lying speech, spiteful speech, bitter speech, idle babble.¹

¹ A. ii. 141.

2. **Carita Sutta**.—The four right practices: truthful speech, speech not spiteful, mild speech, wise speech.¹

¹ A. ii. 141.

Cariyākathā.—The fifth chapter of the *Paññāvagga* of the *Paṭisambhidā-magga*.¹

¹ Ps. ii. 225 f.

Cariyāpiṭaka.—One of the fifteen books of the **Khuddaka Nikāya**, generally placed last in the list. It contains tales in metrical verse of the Buddha's previous births, chiefly setting forth the ten *pāramī*, by which he attained Enlightenment. Each story is called a *Cariyā*. The stories told here in verse are parallel to the corresponding Jātaka stories in prose, and presuppose a familiar acquaintance with all the incidents of the prose tales. The first two *pāramī* are illustrated by ten stories each, while the remaining *pāramī* have only fifteen stories between them.

The **Dighabhāṇakas** refused to include the *Cariyāpiṭaka* in their canonical books, but it was accepted by the **Majjhimbhāṇakas**.¹

There exists a Commentary on the *Cariyāpiṭaka* which is ascribed to **Dhammapāla** and which forms a part of the **Paramathadīpanī**.² According to the Commentary,³ the *Cariyāpiṭaka* was preached by the Buddha at the **Nigrodhārāma**, after the conclusion of the **Buddhavamsa** and at the request of **Sāriputta**. It was preached by **Mahinda** at the **Nandanavana** in **Anurādhapura**, soon after his arrival in Ceylon.⁴

¹ DA. i. 15, 23.

² Published in the Hewavitarane Bequest Series, vol. xxvi. (1929).

³ CypA. 1, 2.

⁴ Dpv. xiv. 45; but see Mhv. xv. 179.

Cari.—Probably the name of a celestial musician, or, perhaps, of a musical instrument.¹

¹ VvA. 94; but see note on p. 372, also p. 211, where *Cari* is omitted from the list.

Carukkaṭṭa.—A village in South India.¹

¹ Cv. lxxvi. 127.

Cala.—A Sinhalese chieftain, who once joined the **Colas** against **Vijaya-bāhu I.**,¹ but who, later,² evidently returned to him and fought bravely on his side.

¹ Cv. lviii. 16.

² *Ibid.*, vs. 55; see Cv. *Tra*. i. 207, n. 3.

Calāka.—See **Talatā.**

Cāṇakka.—A brahmin of **Takkasilā**, who killed King **Dhanananda** and placed **Candagutta** on the throne.¹ In his youth **Cāṇakka** looked after his mother, and finding that she was worrying lest he, who was destined for kingly power, should leave her, he broke his tooth, having been told that there his luck resided. One day, on going for alms to Dhanananda's palace, he was insulted, and in order to avenge the insult he kidnapped the king's son, **Pabbatakumāra**. He then adopted **Candagutta** and, finding him better fitted for kingship than Pabbata, he contrived that the latter should be killed. When preparations had been made, he induced Candagutta to rise in revolt against Dhanananda, and, finally, to kill him and ascend the throne.²

The Theragāthā Commentary³ states that **Tekicchāni's** father, **Subandhu**, roused the jealousy of **Cāṇakka**, who had him put in prison.

¹ Mhv. v. 16 f.; Mbv. 98. ² See MT. 181 ff. for details, also **Candagutta**. ³ i. 440.

Cātigatikapāṭimāghara.—An image-house attached to the **Mahāthūpa** and built by **Mahādāṭhika-Mahānāga**.¹

¹ MT. 634.

Cātuddisa Sutta.—Five qualities that make a monk a “four-regioner”—moving without let in the four quarters.¹

¹ A. iii. 135.

Cātuma Sutta.—Preached at the **Āmalakīvana** in **Cātumā**. Some new members of the Order, dwelling near the Buddha, made so much noise that they were summoned and asked to leave at once. But the Sākyaans of **Cātumā** and **Brahmā Sahampatī** interceded on their behalf and they were allowed to return. The Buddha then preached to them that just as four terrors await the man who enters the water—waves, crocodiles, whirlpools and sharks—so are there four terrors awaiting the monk—temper, gluttony, the pleasures of the senses and women.¹

¹ M. i. 456 ff.; on this see Mil. 209.

Cātumā.—A Sākyaan village containing a mote-hall; near it was the **Āmalakīvana** where the Buddha once stayed and preached the **Cātuma Sutta**.¹

¹ M. i. 456 f.; MA. ii. 660.

1. **Cātumāsika-Brahmadatta.**—A king of Benares. Going to his park in the early summer, he rested under a *kovilāra*-tree which was thickly

covered with leaves. Going again in midsummer, he found it full of blossom. On his third visit, at the end of the season, the tree was bare and withered, and, lying under it, he realised that decay and death are the common lot of all. He thereupon became a Pacceka Buddha. His udāna is included in the **Khaggavisāna Sutta**.¹

¹ SN. vs. 44; SNA. i. 90 f.; Ap. i. 9 (vs. 18); ApA. i. 141 f.

2. **Cātumāsika-Brahmadatta**.—King of Benares. Once in every four months he would visit his park. One day, on entering the park, he saw a *pāricchattaka*-tree covered with blossom, and picked one of the flowers. His retinue followed his example, and soon the tree was quite bare. On his return from the park he observed this, and also how another tree near by, devoid of flowers, had been spared the spoliation. He thereupon reflected how possessions led to trouble, and, renouncing his kingdom, he donned the robes of a monk, later becoming a Pacceka Buddha. His udāna is included in the **Khaggavisāna Sutta**.¹

¹ SN. vs. 64; SNA. i. 116; ApA. i. 161.

Cātumāsini.—Occurs in the phrase **Komudī Cātumāsini**, probably referring to the Cātumāsyā festival which is performed in the month of **Kattika**, Komudī being the full-moon day of Kattika.¹

¹ Vin. i. 55; D. i. 47, etc.

Cātumeyyakā.—The inhabitants of **Cātumā**.¹

¹ M. i. 457.

Cātummahārājikā.—The inhabitants of the lowest (**Cātummahārājika**) deva world. This world derives its name from the Four Great Kings (**Cattāro Mahārājāno**) who dwell there as guardians of the four quarters; **Dhataratṭha** of the East, **Virūlhaka** of the South, **Virūpakka** of the West, and **Vessaraṇa** of the North.¹ They keep large retinues consisting, respectively, of **Gandhabbas**, **Kumbhaṇḍas**, **Nāgas** and **Yakkhas**, all of whom dwell in the same world as their lords and accompany them on their travels. These kings are mentioned² as having undertaken the protection of the Buddha from the moment of his conception in his mother's womb, and in the **Āṭānāṭiya Sutta** (*q.v.*), they appear as protectors not only of the Buddha but also of his followers.³

The Four Kings appear to have been regarded as Recorders of the happenings in the assemblies of the devas.⁴ On the eighth day of the lunar half-month, they send their councillors out into the world to dis-

¹ D. ii. 207 f.; iii. 194 f.

² D. ii. 257 f.

³ See, *e.g.*, DhA. ii. 146; iii. 96.

⁴ D. ii. 225.

cover if men cultivate righteousness and virtue; on the fourteenth day they send their sons, on the fifteenth day they themselves appear in the world, all these visits having the same purpose. Then, at the assembly of the devas, they submit their report to the gods of **Tāvātimsa**, who rejoice or lament according as to whether men prosper in righteousness or not.⁵ These four Gods surpass the other inhabitants of their worlds in ten ways—beauty, length of life, etc.—because their merit is greater than that of the others.⁶

Besides these Regent Gods and their followers, other dwellers are to be found in their world—the **Khiḍḍāpadosikā**, the **Manopadosikā**, the **Sita-valāhakā**, the **Uṇhavalāhakā**, and the devaputtas **Candima** and **Suriya**.⁷ Life in the Cātummahārājikā world lasts, according to human computation, ninety thousand years.⁸ Beings are born there as a result of various acts of piety and faith which, however, are based on motives not very exalted.⁹

The Cātummahārājikā world is situated half-way up Mount **Sineru**. Some of the devas of the world dwell in the mountain, others in the sky.¹⁰

⁵ A. i. 142 f.; for more details see AA. i. 376 f.

⁶ A. iv. 242.

⁷ VibhA. 519; MNidA. 108.

⁸ DA. ii. 472, 647, but see Kvu. 207.

⁹ A. iv. 60.

¹⁰ On these gods see Moulton: *Zoroastrianism* 22-7, 242.

Cāthamaṅgama.—A tank constructed by **Vasabha**.¹

¹ Mhv. xxxv. 95.

Cānavela.—*v.l.* for **Tanaveli** (*q.v.*).

Cānura.—A wrestler employed by **Kaṃsa** to fight the **Andhakaveṇhudāsaputtā**. But **Baladeva** put a strap round him and, lifting him up, dashed his brains out on the ground.¹

¹ J. iv. 81 f.

Cāpā Therī (*v.l.* **Chāvā**).—A trapper's daughter in **Vaṅkahāra** who became the wife of the Ājīvaka **Upaka** and bore him a son, **Subhadda**. When **Upaka**, unable to bear his wife's taunts, renounced the world and joined the Order, she followed him to **Sāvatti**, and there, having become a nun, attained arahantship.¹

¹ Thig. 291-311; ThigA. 220 ff.; SNA. i. 259 f.

Cāpāla.—A yakkha. See **Cāpāla-Cetiya**.

Cāpāla Vagga.—The first chapter of the **Iddhipāda Saṃyutta**.¹

¹ S. v. 254-63.

Cāpāla-cetiya.—A shrine near **Vesāli**. Here the Buddha, three months before his parinibbāṇa, definitely decided to accede to the request of Māra that he should die. When he announced this decision the earth shook.¹ The Aṅuttara Commentary² states that during the first twenty years of the Buddha's ministry, he sometimes dwelt in Cāpāla-cetiya. It was once the residence of the yakkha **Cāpāla**, but, later, a vihāra was erected on the site for the use of the Buddha.³ Fa Hsien found a pagoda there and relates a story in connection with it.⁴

¹ D. ii. 102 ff.; A. iv. 308 f.; S. v. 260 f.;
Ud. vi. 1; Dvy. 201, 207; Mtu. i. 209 f.;
iii. 306.

² i. 457.

³ UdA. 322 f.

⁴ p. 43.

Cāla Thera.—Son of **Cālā** and nephew of **Sāriputta**. He was ordained by **Khadiravaniya-Revata**.¹ He is mentioned as living at the **Kūṭāgārasālā**, which place he left when the **Licchavis** caused disturbance by their visits to the Buddha.² In this context he is spoken of as a very eminent Elder and was, therefore, evidently an arahant.

¹ Thag. vs. 42; ThagA. i. 110.

² A. v. 133.

1. **Cālā Therī.**—Daughter of **Surūpasārī** and, therefore, younger sister of **Sāriputta**. She had two sisters, **Upacālā** and **Sisūpacālā**, and all three left the world and joined the Order on hearing of Sāriputta's renunciation. In due course they attained arahantship.¹ It is said² that one day, when Cālā was taking her siesta in the **Andhavana**, Māra visited her, asking her various questions and trying to tempt her. Her son was **Cāla** (*q.v.*).

¹ ThigA. 162 ff.; DhA. ii. 188.

² Thig. 182-8; cp. S. i. 132.

2. **Cālā.**—Chief of the lay women supporters of **Sumaṅgala** Buddha.¹

¹ Bu. v. 28.

3. **Cālā.**—One of the two chief women disciples of **Phussa** Buddha.¹

¹ Bu. xix. 20; J. i. 41.

Cālā Sutta.—Records Māra's visit to **Cālā Therī** and their conversation.¹

¹ S. i. 132.

Cālikapabbata.—A hill near **Cālikā** where the Buddha stayed during his visits to Cālikā. The hill was quite white in colour, and on dark nights, such as the night of the new moon, it gave the impression of moving hither and thither, hence its name.¹ But see **Cālikā**.

¹ AA. ii. 793; UdA. 217.

Cālikā.—A village near the **Cālikapabbata**, where the Buddha spent the vassas of the thirteenth, eighteenth and nineteenth years after the Enlightenment.¹ His attendant on one of these visits was **Meghiya**. Close to Cālikā was the village of **Jantu** where Meghiya went for alms. In the neighbourhood was the river **Kimikālā**, on whose banks was a mango grove.² Outside the city gate and all around the city was a bog (*cala-paṅka*), owing to which the city gave the impression of moving, hence the name.³ *v.l.* **Jālikā**.

¹ BuA. 3. ² A. iv. 354; Ud. iv. 1; DhA. i. 287 f. ³ UdA. 217; AA. ii. 793.

Cāvala.—A mountain near **Himavā**.¹

¹ Ap. i. 279; ii. 451.

Ciñcā-mānavikā.—A paribbājikā of some ascetic Order. When the heretics of this Order found that their gains were grown less owing to the popularity of the Buddha, they enlisted the support of Ciñcā in their attempts to discredit him. She was very beautiful and full of cunning, and they persuaded her to pretend to pay visits to the Buddha at **Jetavana**. She let herself be seen going towards the vihāra in the evening, spent the night in the heretics' quarters near by, and in the morning men saw her returning from the direction of the vihāra. When questioned, she said that she had passed the night with the Buddha. After some months she simulated pregnancy by tying a disc of wood round her body and appearing thus before the Buddha, as he preached to a vast congregation, she charged him with irresponsibility and callousness in that he made no provision for her confinement. The Buddha remained silent, but **Sakka's** throne was heated and he caused a mouse to sever the cords of the wooden disc, which fell to the ground, cutting Ciñcā's toes. She was chased out of the vihāra by those present, and as she stepped outside the gate the fires of the lowest hell swallowed her up.¹

In a previous birth, too, she had helped in various ways to harm the Bodhisatta. For details see the **Culla-** and **Mahā-Paduma**, the **Bandhana-mokkha**, the **Vānarinda**, the **Vessantara**, the **Sumsumāra** and the **Suvaṇṇakakkāṭa Jātakas**. It is stated² that the Buddha was subjected to the ignominy of being charged by Ciñcā with incontinence, because in a previous birth he had reviled a Pacceka Buddha. *v.l.* **Ciñcī**; *cp.* **Sundarī**.

¹ DhA. iii. 178 f.; J. iv. 187 f.; ItA. 69.

² Ap. i. 299; UdA. 263 f.

Ciṇṇamāla.—A king of fifty thousand kappas ago, a former birth of **Kassapa Thera** (or **Sereyyaka**).¹ *v.l.* **Cinamāla**.

¹ ThagA. i. 178; Ap. i. 155.

Citakaniḃbāpaka Thera.—An arahant. Thirty-one kappas ago he sprinkled perfumed water on the pyre of **Vessabhū** Buddha and so extinguished it.¹ He is probably identical with **Abhibhūta Thera**.²

¹ Ap. ii. 408.² ThagA. i. 372 f.

1. **Citakapūjaka Thera.**—An arahant. Ninety-one kappas ago a Pacceka Buddha, named **Ānanda**, died in the forest and the Thera, who was then a deva, descended from the deva-world and burned the Pacceka Buddha's body on a pyre.¹

¹ Ap. i. 227.

2. **Citakapūjaka Thera.**—An arahant. In the time of **Sikhī** Buddha he was a tree-sprite on a *rājāyatana*-tree. At the Buddha's death he made offerings of flowers and music and perfume at the Buddha's funeral pyre. Thirty-one kappas ago, he became king sixteen times, under the name of **Uggata**.¹

¹ Ap. i. 151.

3. **Citakapūjaka Thera.**—An arahant. Ninety-four kappas ago, while wandering along the **Candabhāgā** River, he saw the Buddha's funeral pyre and made offering to it of seven *māluvā*-flowers. Seventy-seven kappas ago he became king seven times, under the name of **Paṭijagga**.¹

¹ Ap. i. 237.

4. **Citakapūjaka Thera.**—An arahant. He offered *sāla*-flowers at the pyre of a Pacceka Buddha named **Jalajuttama**, one hundred thousand kappas ago.¹

¹ Ap. i. 292 f.

1. **Citta** (called **Cittagahapati**).—A householder of **Macchikāsaṇḍa**, where he was Treasurer. He was later declared by the Buddha to be pre-eminent among laymen who preached the Doctrine.¹ On the day of his birth the whole city was covered knee-deep with flowers of various hues, hence his name. When **Mahānāma** visited Macchikāsaṇḍa, Citta, pleased with his demeanour, invited him to his park, the **Ambātakārāma**, and built for him a monastery there. And there the Elder preached to Citta the **Salāyatana-vibhatti** and Citta became an **Anāgāmin**. Thereafter many monks visited the Ambātakārāma and accepted Citta's hospitality. Among them was **Isidatta** (*q.v.*), a former acquaintance of Citta, but Isidatta left when he found that his identity had been discovered. Mahānāma and **Mahaka** did likewise, after having performed miracles at the request of Citta. The

¹ A. i. 26.

Citta Samyutta² contains a record of conversations between Citta and members of the Order, among whom, besides those already mentioned, were **Kāmaḥhū** and **Godatta**. Citta is also said to have had discussions with **Nigaṇṭha Nātaputta** and **Acela Kassapa** and to have refuted their views.

A thera named **Sudhamma** was a permanent resident in the Ambātakārāma and was looked after by Citta. Once, when the two Chief Disciples and several other eminent Elders came to the Ambātakārāma, Citta invited first these and then Sudhamma; the latter, feeling slighted, blamed Citta beyond measure, but the Buddha, hearing of this, sent Sudhamma to ask for Citta's pardon.³

Some time later, Citta visited the Buddha. He was accompanied by two thousand others and took with him five hundred cartloads of offerings to the Buddha and the Order. As he fell at the feet of the Buddha, flowers of five hues showered from the sky and the Buddha preached to him the **Salāyatana-vibhatti**. For a fortnight he continued distributing his gifts to the Order and the devas filled his carts with all kinds of valuables.⁴

When Citta lay ill just before his death, devas visited him and advised him to wish for kingship among them, but he refused to aspire to anything so impermanent, and instructed the devas and his kinsfolk gathered round him, telling them of the Buddha and his teachings.⁵ He is regarded as the ideal layman.⁶

He owned a tributary village called **Migapattaka**.⁷

In the time of **Padumuttara** Buddha, Citta conceived his desire to be placed first among laymen in the teaching of the Dhamma. In the time of **Kassapa** Buddha he was a huntsman. One day, seeing a monk in a glen, and being pleased thereat, he hurried home, prepared a meal and brought it to the monk, together with flowers he had gathered on the way. After the offering, he made a wish that he should never lack for tribute and that showers of flowers should fall on him. In the deva-world he surpassed all others in his great beauty.⁸ In the **Bhisa Jātaka**,⁹ he is identified with the slave.

Though Citta was not an arahant, he possessed the *paṭisambhidā* of a probationer (*sekha*).¹⁰

² S. iv. 282 ff.

³ Vin. ii. 15 ff.; DhA. ii. 74 f.;
for details see *s.v.* Sudhamma.

⁴ AA. i. 210.

⁵ S. iv. 302 f.

⁶ *E.g.*, at A. i. 88; ii. 164; iii. 451.

⁷ SA. iii. 93.

⁸ AA. i. 209.

⁹ J. iii. 314.

¹⁰ Vsm. 442.

2. **Citta**.—The Bodhisatta born as a Caṇḍāla. For details see the **Citta-Sambhuta Jātaka**.

3. **Citta, Cittaka.**—A deer, brother of **Rohanta**, the Bodhisatta. He is identified with **Ananda**. For details see the **Rohantamiga Jātaka**.

4. **Citta** called **Hatthirohaputta (Hatthisāriputta)**.—A thera, son of an elephant trainer, who, having entered the Order, studied under the Buddha and gained special proficiency in distinguishing subtle differences in the meanings of words. Six times he left the Order and six times returned. His last quarrel was with **Mahā Koṭṭhita**, who objected to his constant interruptions of the Elder's discussions regarding the Abhidhamma.¹ It is said² that in the time of **Kassapa** Buddha, Citta and a friend entered the Order. When the friend expressed a desire to return to household life, Citta encouraged him to do so, coveting his belongings. This was the reason for Citta's inability to remain in the Order. He was a friend of **Poṭṭhapāda**, and when he had returned for the sixth time to a householder's life, Poṭṭhapāda brought him to the Buddha. Citta listened to their conversation and asked questions regarding personality. At the end of the discourse (recounted in the **Poṭṭhapāda Sutta**) Citta once more joined the Order, never again to leave it, for he soon after became an arahant.³

The **Kuddāla Jātaka**⁴ gives the circumstances in which he first joined the Order. He was a youth of good family at **Sāvatthi**. One day, while on his way home from ploughing, he received from the bowl of a certain Elder some rich and dainty food. In order to gain similar food for himself, he became a monk, but soon after, lust overcame him and he left the homeless life. Even after he became an arahant his colleagues are said to have taunted him, asking when he would be leaving them, and it was only when the Buddha told them that such a time would never be were they satisfied.

The same story, except for certain details, is also found in the **Dhammapada Commentary**,⁵ but there Citta is called **Cittahattha**, and a different explanation is given of his name: *esa cittavasiko hutvā vicarati ti Cittahatthan ti nāmaṃ karimsu*. It is further stated that on the last occasion of his leaving home he saw his pregnant wife lying asleep and was so filled with revolt that he returned to the Order. He started forth at once, a yellow robe tied round his waist, and as he walked to the vihāra, he became a sotāpanna. The monks were at first reluctant to reordain him, but his importunity was so great that they relented, and in a few days he became an arahant.

¹ This incident is recorded at
A. iii. 392 ff.

² DA. ii. 378 f.; AA. ii. 688.

³ D. i. 199 ff.

⁴ J. i. 311 f.

⁵ DhA. i. 305 ff.

5. **Citta.**—One of the chief lay supporters of **Sujāta** Buddha.¹

¹ Bu. xiii. 30.

6. **Citta**.—A Thera of Ceylon. King **Mahādāṭhika Mahā-nāga** had a young and beautiful queen, named **Damīladevī**. One day, when she was worshipping at the **Ambatthala** at **Cetiyaḡiri**, Citta, who had joined the Order in his old age, fell in love with her and behaved as one mad, constantly repeating to himself “beautiful as Damīladevī.” Even when told of her death, which took place soon after, he refused to believe the news and continued as before; he became, therefore, known as **Ummattaka Citta**.¹

¹ AA. i. 13.

7. **Citta**.—A herdsman, servant of **Dīghagāmaṇi**. He was put to death by the brothers of **Ummāda-Cittā**, because he refused to promise to kill Ummāda-Cittā’s child should it be a boy. He was reborn as a **yakkha**.¹ See **Cittarāja**.

¹ Mhv. ix. 22 f.; MT. 278.

8. **Citta**.—A minister, spoken of as **Cittamahāmatta**. He was very generous and kept in his house a gong, by sounding which monks could obtain the requisites at any time. Each day he spent sixty **kaḡapaṇas** for the supply of medicines alone.¹

¹ VibhA. 341.

9. **Citta**.—A city where **Maṅgala** Buddha performed his Twin Miracle.¹

¹ BuA. 119.

Citta Vagga.—The third chapter of the **Dhammapada**.

Citta Saṃyutta.—The sixty-first section of the **Saṃyutta Nikāya**.¹ It contains records of discussions by **Cittagahapati** of **Macehikāsaṇḡa**.

¹ S. iv. 281-305.

Citta Sutta.—Preached in answer to a question by a deva. The world is led by thought (*citta*) and plagued by it.¹

¹ S. i. 39; cf. A. ii. 177.

Cittaka Thera.—Son of a wealthy brahmin of **Rājagaha**. He heard the Buddha preach at **Veḡuvana** and, having entered the Order, practised meditation in a wooded spot, ultimately achieving arahantship.

In the time of **Vipassī** Buddha he offered him flowers in homage.¹

He is probably identical with **Tiṇikiṇkinipupphiya Thera** of the **Apadāna**.²

¹ Thag. 22; ThagA. i. 77.

² Ap. ii. 433.

Cittakuṭa.—A mountain in **Himavā**, one of the five ranges round **Anō-tatta**. It is composed of all kinds of precious metals.¹ It is famed as the abode of golden swans living in a golden cave (**Kañcanaguhā**) on the top of the mountain, sometimes as many as ninety thousand in number.² There also the **Dhattaraṭṭha** swans lived.³

The name is sometimes⁴ spelt Citrakūṭa. It is generally identified with Kāmptanāthgiri in Bundelkhand, an isolated hill on the Paisunī or Mandākinī River.⁵

¹ SNA. ii. 437; AA. ii. 759; UdA. 300; Ap. i. 50, 414; PsA. 15; Vsm. 650.

² E.g., J. ii. 107; iii. 208, 247; iv. 424, etc.

³ J. v. 337.

⁴ E.g., J. iv. 212; v. 338.

⁵ Law: *Geog. of Early Bsm.* 40.

Cittakūṭa-dvārakoṭṭhaka.—The entrance to **Tāvatiṃsa**; it formed a door into **Sudassanagiri** and was surrounded by images of **Indra**.¹

¹ J. vi. 125 f.

Cittakūṭalatāvana.—See **Cittalatāvana**.

1. **Cittagutta Thera.**—An arahant. He lived at the **Bodhimaṇḍavihāra**, and was present, with thirty thousand monks, at the foundation of the **Mahā-Thūpa**.¹

¹ Mhv. xxxix. 41; Dpv. xix. 6.

2. **Cittagutta.**—An Elder living in the **Kuraṇḍaka** Cave. In the cave was a beautiful painting of the Renunciation of the Seven Buddhas, but he never saw it, though he lived there for sixty years. Three times the king sent for him, but he refused to go until the king decreed that no infant in the country should suck milk until the Elder should visit the palace. He dwelt in the palace for seven days and always pronounced the same blessing, no matter who saluted him: "May the king be happy." On the Elder's return to the cave, the deity in the ironwood tree outside stood holding a torch and the Elder attained arahantship.¹ It may be the same Elder who is mentioned elsewhere² as having developed *tejo-kasina* on regarding the flame of a lamp on his return to the vihāra after listening to the Dhamma, and again *pīṭa-kasina* when he saw on **Cittalapabbata** a seat spread with *pattāṅga*-flowers.

¹ Vsm. 38.

² *Ibid.*, 171.

³ *Ibid.*, 173.

3. **Cittagutta.**—An arahant. He lived in **Ambapāsāna**, in the village of **Aṅganakola**. He was a fluent speaker, and while yet a *puṭhujjana*, preached the **Rathavinīta Sutta** at the **Lohapāsāda** to a gathering of twelve thousand

monks and nuns. In his explanation he referred to the glories of the Relic Chamber in the **Mahā-Thūpa**. Though he described them in great detail, yet the Elder **Mahā Tissa**, teacher of **Asathakammika-Tissa**, being present, told him that his description was incomplete.¹ The story is told to indicate the magnitude of the glories of the Relic Chamber.

¹ MT. 552 f.

Cittacūla.—A tortoise. For details see the **Bhūridatta Jātaka**.¹

¹ J. vi. 162 f.

Cittadassī.—A mythical king, descendant of **Mahāsammata**.¹

¹ Dpv. iii. 41.

Cittapatta.—A *kokila*-bird, a previous birth of **Lakuṇṭaka-Bhaddiya**, during the time of **Vipassī** Buddha. The bird, seeing the Buddha, gave him a ripe mango and sang to him, as he ate it, a song of joy. Hence the sweetness of **Lakuṇṭaka**'s voice.¹

¹ SA. ii. 173.

Cittapariyādāna Sutta.—The monk with a corrupt mind cannot achieve his purpose; the monk with a pure, well-directed mind, can.¹

¹ A. i. 6 f.

Cittapassa.—A cave wherein **Paṇḍukābhaya**, in the presence of his people, presented his consort, the yakkhiṇī **Cetiṇā**.¹

¹ MT. 290.

Cittapāṭali.—A tree in the **Asurabhavana**¹ which lives for a whole æon. When the Asuras were pushed out of the deva-world into their present abode, it was the presence of this tree which revealed to them their whereabouts.² It is said³ that whenever the **Cittapāṭali** blossomed, the Asuras thought of the **Pāricchattaka**-tree which they had left behind in **Tāvātimsa** and started making preparations for a war against **Sakka**.

¹ S. v. 238. ² J. i. 202; SNA. ii. 485; MA. i. 476; DhA. i. 272. ³ DhA. i. 280.

Cittaratha.—A park in **Tāvātimsa**.¹

¹ Thig. 374; ThigA. i. 247; Mtu. i. 32, 149, etc.; Divy. 194.

1. **Cittarāja**.—A Yakkha. It was the custom for ancient kings at the time of the Kattika Festival to deck themselves in great array and, standing on the bank of a lake "in the presence of **Cittarāja**,"¹ to shoot arrows to the four quarters.²

¹ Meaning, probably, in front of his statue.

² J. ii. 372.

2. **Cittarāja**.—A Yakkha whom **Paṇḍukābhaya** honoured by giving him a settlement at the lower end of the **Abhaya** tank. On festival days the Yakkha occupied a seat beside the king. The *Mahāvamsa*¹ says that **Cittarāja** was an incarnation of the herdsman **Citta** (7) who saved **Paṇḍukābhaya**'s life, but it is more likely that the **Cittarāja** mentioned here is identical with **Cittarāja** (1), and that the festival refers to the **Kattika** festival.

¹ xi. 4, 84, 87, 104.

Cittalatā Vagga.—The second chapter of the **Vimāna Vatthu**.

1. **Cittalatāvana**.—A pleasaunce, five hundred leagues in extent, in **Tāvatiṃsa**. It came into being through the good deeds performed by **Māgha**'s wife, **Cittā**.¹ It is said² that the place was so called not only because of its association with **Cittā**, but also because there grew in it various creepers bearing many coloured flowers. In the pleasaunce is born the **Āsāvati** creeper which blossoms only once in a thousand years.³

¹ DhA. i. 271-5; J. i. 202.

² VvA. 94.

³ ThagA. i. 365; J. iii. 250.

2. **Cittalatāvana**.—A park laid out by **Parakkamabāhu I**.¹

¹ Cv. lxxix. 7.

Cittalatāvimāna Vatthu.—The story of a poor man who looked after his parents, refusing to marry, and engaged in various acts of piety. After death he was born in a twelve-league **vimāna** in **Tāvatiṃsa**.¹

¹ Vv. vii. 1; VvA. 299 f.

Cittalapabbata.—A mountain in **Rohaṇa** on which **Kākavaṇṇa-Tissa** built a **vihāra**¹ and **Vasabha** ten **thūpas**.² **Dāṭhapatissa** gave to the **vihāra** the village of **Gonnaviṭṭhi**.³ The mountain is described as being healthy (*utusappāya*),⁴ and sometimes there lived on it as many as twelve thousand monks.⁵ Attached to the **vihāra** was the **Nihkappaṇṇapadhānaghara**⁶ and the **Koṭagerukapāsāda**—the residence of **Bhāgineyya Saṅgharakkhita**⁷—and also, probably, a nunnery.⁸ The Elders **Mahānāga** and **Cūlanāga** lived at **Cittalapabbata** for three years.⁹ The Commentaries¹⁰ contain several stories connected with the mountain. Near by¹¹ was the village

¹ Mhv. xxii. 23.

² *Ibid.*, xxxv. 81.

³ Cv. xlv. 59.

⁴ MT. 552.

⁵ VibhA. 445; Mhv. xxiv. 9.

⁶ VibhA. 489.

⁷ MT. 552

⁸ See VibhA. 498.

⁹ SA. ii. 125.

¹⁰ *E.g.*, VibhA. 264, 498; DhA. 351, 399; AA. i. 386; MA. i. 18, 66, 150, 223, 351, 399.

¹¹ AA. i. 386.

of **Kālumbara** and the bathing place of **Kuruvakatittha**.¹² It was evidently a very important monastic centre in Ceylon, and is mentioned on a par with **Abhayagiri** and **Cetiya-pabbata**.¹³ *Cittalapabbata* is sometimes called **Cittalakūṭa**.¹⁴

¹² MA. ii. 1024.¹³ *E.g.*, DA. ii. 478.¹⁴ *E.g.*, Mhv. xxxv. 81.

Cittalapabbata-Tissa.—A Thera. Seized by discontent, he asked his teacher's consent to leave the Order. The latter, seeing his *upanissaya*, asked him to build a hut for his use, not omitting his religious duties the while. Tissa consented, and, having finished the hut and spread the bed, he informed his teacher, who said, "Now that you have done this work with such great pains, why not spend one night in the hut?" Tissa did so, and during the night, while reflecting on what he had accomplished, his heart was filled with joy and he became an arahant.¹

¹ AA. i. 26 f.

Citta-Sambhūta Jātaka (No. 498).—The Bodhisatta was once born as a Caṇḍāla in **Ujjeni** in the kingdom of **Avanti**. He was called **Citta** and his brother **Sambhūta**. One day, when they were out sweeping, two rich women on their way to the park noticed them and turned back. Their followers, disappointed at their loss of a picnic, beat the two Caṇḍālas. Then the brothers went to **Takkasilā** to study. Citta became very proficient, and was sent one day, in place of his teacher, to the house of a villager who had invited the teacher and his pupils. But while there, in a moment of forgetfulness, the brothers used the Caṇḍāla dialect, and having thus disclosed their caste, were driven out of Takkasilā. In their next birth they became does and in a subsequent birth ospreys. They were always together and always met their death together. Later Citta was born as the son of the chaplain of **Kosambī**, and Sambhūta as son of the king of **Uttarapañcāla**. Citta, becoming an ascetic at the age of sixteen, remembered his past births. He waited till Sambhūta had reigned for fifty years, and knowing that he also had some recollection of his previous existences, taught a stanza to a lad and sent him to recite it before the king. Sambhūta heard the stanza, remembered his brother, and, after inquiry, visited Citta, who had then gone to the royal park. There Citta gave him counsel, and not long after Sambhūta renounced the world. After death they were both born in the Brahma world.

Ananda is identified with Sambhūta. The story was told in reference to two monks, colleagues of **Maha-Kassapa**, who were greatly devoted to each other.

¹ J. iv. 390-401.

Cittasālā.—A hall in **Anurādhapura** to the east of **Thūpārāma**, within sight of the **Bodhi**-tree. The body of **Sanghamittā**, as desired by her, was cremated near the hall and a thūpa was erected over the remains.¹

¹ Mhv. xx. 52.

Cittasena.—A Gandhabba present at the preaching of the **Mahāsamaya Sutta**.¹ He is elsewhere² mentioned as a Yakkha chieftain who should be invoked by the Buddha's followers when troubled by evil spirits.

¹ D. ii. 258.

² D. iii. 204.

Cittahatthisāriputta Sutta.—A number of Elders¹ were talking on the Abhidhamma in the Migadāya in **Isipatana**, when **Citta-Hatthisāriputta** (*q.v.*) broke into their talk. **Mahā Koṭṭhita** rebuked him, and, on being remonstrated with by Citta's friends, Mahā Koṭṭhita implied by means of various similes that Citta was not the wise man they thought him to be, and that he would, without doubt, return again to the lay life. This prediction proved true, but Citta came back once more to the Order, and shortly afterwards became an arahant.²

¹ The DA. (ii. 378) which refers to this incident says that the talk took place between Moggallāna and Koṭṭhita.

² A. iii. 392 ff.

1. **Cittā.**—One of the four wives of **Māgha**. Māgha and his companions erected a hall, and Cittā had a flower garden laid out close by wherein she grew every kind of flowering tree, shrub and creeper. As a result she was reborn in **Tāvātimsa** as **Sakka's** consort, and the **Cittalatāvana** came into being for her pleasure.¹

¹ DhA. i. 269 f.; J. i. 201 f.

2. **Cittā.**—A Therī. She was the daughter of a leading citizen of **Rājagaha**. Hearing the Buddha preach, she entered the Order under **Pajāpatī Gotamī**. In her old age she went to **Gijjhakūṭa** and there, after meditation, she attained arahantship.

Ninety-four kappas ago she was a kinnarā on the bank of the **Candabhāgā** and there offered flowers to a Pacceka Buddha.¹ She is probably identical with **Nalamālikā** of the Apadāna.²

¹ Thig. vs. 27 f.; ThigA. 33 f.

² ii. 528 f.

3. **Cittā.**—One of the five queens of **Okkāka**.¹

¹ DA. i. 278; SNA. i. 352; MT. 131.

4. **Cittā.**—See **Ummāda-Cittā**.

5. **Cittā**.—One of the chief lay women supporters of **Sobhita** Buddha.¹

¹ Bu. vii. 23.

6. **Cittā**.—A laywoman who was among the chief supporters of **Sikhī** Buddha.¹

¹ Bu. xxi. 22.

7. **Cittā**.—Daughter of the **Madda** king and wife of **Sumitta**, son of **Sīhabāhu**.¹

¹ Mṭ. 269; Mhv. viii. 7.

Cittāgāra Vagga.—The fifth chapter of the **Bhikkhuṇī Pācittiya**.¹

¹ Vin. iv. 298 ff.

Cittāpokkharanī.—A bathing pond in the **Dīpuyyāna**, erected by **Parakamabāhu I**. It was adorned with gay pictures,¹ hence, probably, the name.

¹ Cv. lxxiii. 121.

Cittupaṭṭhānapāsāda.—A hall within the precincts of the king's palace in **Anurādhapura**, where the people waited on the monks with gifts. Here King **Bhātika** provided gifts for the monks.¹

¹ Mhv. xxxiv. 65; Mṭ. 633.

Citrā.—The name of certain **Supaṇṇas**.¹

¹ D. ii. 259.

1. **Cintā Sutta**.—Unprofitable reasonings about the world, life, etc., should be abandoned. Thoughts about Ill, etc., should be cultivated.¹

¹ S. v. 418.

2. **Cintā Sutta**.—Once a man, having left **Rājagaha**, came to the **Sumā-gadhā** Lotus Pond and started speculating about the world. He then saw a whole army entering a lotus-stalk. Thinking himself mad, he returned to the town, where he told people what he had seen; they confirmed his belief in his madness. But, in fact, said the Buddha, what he saw was real; he saw the Asura-host running away from the Devas and escaping through a lotus stalk. It is, therefore, unprofitable to speculate about the world.¹

¹ S. v. 446 f.

1. **Cintāmaṇī, Cintāmaṇikā**.—The name of a *Vijjā*, whereby the thoughts of others can be read by observing them.¹

¹ DA. ii. 389; AA. i. 399.

2. **Cintāmaṇi**.—Wife of the Treasurer **Gandha**. When **Bhattabhatika** had fulfilled his contract with **Gandha**, the latter ordered that all the members of his household, with the exception of **Cintāmaṇi**, should wait on **Bhattabhatika**.¹

¹ DhA. iii. 90.

Ciragumba.—The residence of **Ambakhādaka-Mahātissa**; it was probably a monastery.¹

¹ Vsm. 43.

Cirappa.—A king of fifteen kappas ago, a previous birth of **Abbhāñjana-dāyaka Thera**.¹

¹ Ap. i. 236.

Ciravāsī.—The son of **Bhadragaka**. **Bhadragaka** visited the Buddha and told him that he was always anxiously waiting for news of **Ciravāsī**, who was away at school.¹

¹ S. iv. 329; SA. iii. 103.

Cīna.—The Pāli name of China. It is several times mentioned in the *Milindapañha*,¹ once as a place where ships congregate.² **Nāgasena** speaks³ of a contemporary **Cīnarājā** who could charm the ocean by an Act of Truth and could enter the ocean to a distance of one league in his chariot drawn by lions, the waves rolling back at his approach. The *Apadāna*⁴ speaks of the **Cīnaraṭṭha** in a list of countries and tribes. The Commentaries⁵ speak of the softness of Chinese silk (*Cīnapaṭa*).

¹ 121, 327.

² 359.

³ *Ibid.*, 121.

⁴ ii. 359.

⁵ *E.g.*, VibhA. 159.

Cīnamāla.—See **Ciṇṇamāla**.

Cīramātikā.—An irrigation canal, the taxes from which King **Mahānāga** gave to the **Mahāvihāra**.¹ The canal probably led out of the **Cīravāpi**.

¹ Cv. xli. 100.

Cīravāpi.—A tank in Ceylon built by King **Mahāsena**.¹

¹ Mhv. xxxvii. 49.

Cīrā.—A seven-year-old novice, an arahant who offered to perform a miracle herself, so that the Buddha might be saved the trouble of performing the Twin Miracle. She offered to fetch **Sineru**, the **Cakkavālapabbata**

and **Himavā**, and to soar over their tops like a wild goose.¹ She is probably identical with the bhikkhunī mentioned in the *Samyutta Nikāya*² as having won the praise of a Yakkha.

¹ DhA. iii. 211.

² i. 213.

Civara.—A teacher in Burma who wrote a *ṭikā* to **Jaṅghadāsa** (*sic*).¹ Elsewhere² the same work is ascribed to **Vajira**.

¹ Gv. 64.

² *Ibid.*, 67, 74.

Civara Sutta.—Once, when **Mahā Kassapa** was at **Veḷuvana** in **Rājagaha**, **Ānanda** returned from a tour in the **Dakkhiṇāgiri**, with thirty monks, mostly youths. They were ill-behaved, and Kassapa blamed **Ānanda** for going about with them, calling him “corn-tramper,” “despoiler of families,” and, finally, “a boy.” **Ānanda** gently reminded him that being grey-haired he could hardly be called a boy, but Kassapa refused to listen. **Thulla-Nandā**, hearing of this, vented her displeasure on Kassapa by reminding him that he was once a heretical teacher. Kassapa there-upon remonstrated with **Ānanda**, pointing out that he was a very devoted follower and pupil of the Buddha and relating how, on one occasion, the Buddha accepted from him the gift of his soft robe, giving him, in return, the Buddha’s rag-robe. Well might he, he said, claim to be a real son of the Buddha.¹

¹ S. ii. 217 ff.

Civarakkhandha.—The eighth chapter of the *Mahāvagga* of the *Vinaya Piṭaka*.¹

¹ Vin. i. 268 ff.

Cīvaracetiya.—A monastery in Ceylon. **Kitti**, queen of **Mahinda IV.**, built three bathing-tanks there.¹

¹ Cv. liv. 51.

Cuṇṇasālā.—A district in **Rohaṇa**.¹

¹ Cv. lvii. 46, 57.

1. **Cunda**.—A worker in metals (*kammāraputta*) living in **Pāvā**. When the Buddha reached **Pāvā** on his way to **Kusināra**, he stayed in Cunda’s Mango grove. There Cunda visited him and invited him and the monks to a meal the next day. The meal consisted of sweet rice and cakes and *sūkaramaddava*. At the meal the Buddha ordered that he alone should be served with *sūkaramaddava*, and that what was left over should be buried

in a hole. This was the Buddha's last meal, as very soon after it he developed dysentery.¹ The Buddha, a little while before his death, gave special instructions to Ānanda that he should visit Cunda and reassure him by telling him that no blame at all attached to him and that he should feel no remorse, but should, on the contrary, rejoice, in that he had been able to give to the Buddha a meal which, in merit, far exceeded any other.²

The Suttanipāṭa Commentary³ mentions that, at this meal, Cunda provided golden vessels for the monks' use; some made use of them, others did not. One monk stole a vessel and put it in his bag. Cunda noticed this but said nothing. Later, in the afternoon, he visited the Buddha and questioned him as to the different kinds of *samaṇas* there were in the world. The Buddha preached to him the **Cunda Sutta** (*q.v.*). The Commentary adds⁴ that Cunda reached no attainment, but merely had his doubts dispelled. The Dīgha Commentary, however, says⁵ that he became a Sotāpanna at the first sight of the Buddha and built for him a vihāra at the **Ambavana**. This latter incident, probably, took place at an earlier visit of the Buddha, for we are told⁶ that while the Buddha was staying in Cunda's Mango grove, he was invited by the **Mallas** to consecrate their new Mote-hall, **Ubbhataka**. He accepted the invitation, preached in the hall till late at night, and then requested Sāriputta to continue, which he did by preaching the **Sanḅhita Sutta**. This was soon after the death of **Nigaṇṭha Nātaputta**.⁷ The Aṅguttara Nikāya⁸ mentions another conversation between the Buddha and Cunda. Cunda tells the Buddha that he approves of the methods of purification (*soceyyāni*) laid down by the brahmins of the west (**Pacchābhūmakā**). The Buddha tells him of the teaching of the Āriyans regarding the threefold defilement and purification of the body, the fourfold defilement and purification of the speech, and the threefold defilement and purification of the mind. Cunda accepts the Buddha's explanations and declares himself his follower.

¹ D. ii. 126; Ud. viii. 5.

² D. ii. 135 f.

³ SNA. i. 159.

⁴ p. 166; also UdA. 399.

⁵ DA. ii. 568.

⁶ D. iii. 207.

⁷ *Ibid.*, 210.

⁸ v. 263 ff.

2. **Cunda**.—The books appear to refer to two theras by the name of Cunda, the better known being **Mahā-Cunda** and the other **Cūla-Cunda**. But the legends connected with them are so confused that it is not possible to differentiate clearly one from the other. Mention is also made of a **Cunda-Samaṇuddesa** whom, however, the Commentaries¹ identify with Mahā-Cunda. Mahā-Cunda is, for instance, described in the Theragāthā

¹ *E.g.*, DA. iii. 907

Commentary² as the younger brother of Sāriputta, under whom he joined the Order, winning arahantship after arduous and strenuous effort. In the time of Vipassī Buddha he had been a potter and had given to the Buddha a bowl made of clay. The Apadāna verses quoted in the Thera-gāthā Commentary are, in the Apadāna itself,³ ascribed to a monk named **Ekapattadāyaka**. They make no mention whatever of his relationship to Sāriputta. On the other hand, there are to be found elsewhere in the Apadāna⁴ certain verses ascribed to a Cunda Thera, which definitely state that he was the son of the brahmin **Vaṅganta**, and that his mother was **Sāri**. But in these verses he is called **Cūla-Cunda**, and mention is made of his previous birth in the time of **Siddhattha Buddha**, to whom he gave a bouquet of jasmine flowers. As a result he became king of the devas seventy-seven times and was once king of men, by name **Dujjaya**. It is further stated that he became arahant while yet a sāmaṇera and that he waited upon the Buddha and his own brother and other virtuous monks. This account goes on to say that after his brother's death, Cunda brought his relics in a bowl and presented them to the Buddha, who uttered praises of Sāriputta. This would identify Cūla-Cunda with Cunda Samaṇuddesa who, according to the Saṃyutta Nikāya,⁵ attended Sāriputta in his last illness and, after his death, brought to the Buddha at **Jetavana** Sāriputta's bowl and outer robe and his relics wrapt in his water-strainer. Therefore if Buddhaghosa⁶ is correct in identifying Cunda Samaṇuddesa with Mahā-Cunda, then all three are one and the same.

Cunda Samaṇuddesa was, for some time, the personal attendant of the Buddha,⁷ and when the Buddha prepared to perform the Twin Miracle, offered to perform a miracle himself and so save the Buddha trouble and exertion.⁸ Cunda's teacher was **Ānanda**, and it was to Ānanda that he first brought the news of Sāriputta's death.⁹

Mahā-Cunda was evidently a disciple of great eminence, and is mentioned by the Buddha¹⁰ in company with the Two Chief Disciples, Mahā Kassapa, Mahā Koṭṭhita, Mahā Kaccāna and other very eminent Elders.

The Piṭakas contain several discourses¹¹ given to the monks by Mahā-Cunda while residing at **Sahajāti** among the **Cetis**, probably after the

² ThagA. i. 261; see also DhA. ii. 188 and AA. ii. 674.

³ Ap. ii. 444.

⁴ *Ibid.*, i. 101 f.

⁵ S. v. 161 f.

⁶ Buddhaghosa says that the monks called him Samaṇuddesa in his youth before his upasampadā, and he never lost the name (DA. iii. 907).

⁷ ThagA. ii. 124; J. iv. 95, etc.

⁸ DhA. iii. 211.

⁹ SA. iii. 178; see also the Pāsādika Sutta and the Sāmagāma Sutta (where Cunda brings to Ānanda and then to the Buddha the news of Nigaṇṭha Nātaputta's death); see also the Sallekha Sutta.

¹⁰ A. iii. 299; see also M. iii. 78; Ud. i. 5.

¹¹ A. iii. 355; v. 41, 157.

Buddha's death. Cunda (or **Cundaka** as he is called in this context) was with the Buddha in his last journey to **Kusinārā**, and spread a bed for him in the Mango grove by the **Kakutthā** River.¹² Cunda is mentioned¹³ as having accompanied Sāriputta when he went to see **Channa** at the **Kalanda-kanivāpa** in Rājagaha, just before Channa's suicide. Once, when the Buddha lay ill in the Kalandakanivāpa, Cunda visited him and they talked of the *bojjhaṅgas*. There and then the Buddha's sickness vanished.¹⁴

¹² D. ii., 134 f.; Ud. viii. 5.

¹³ S. iv. 50 f.; M. iii. 263 f.

¹⁴ S. v. 81.

3. Cunda.—See **Cunda-Sūkarika**.

4. **Cunda**.—A rājakumāra, brother of **Cundī** and, therefore, son of **Bimbisāra**.¹

¹ A. iii. 35.

1. **Cunda Sutta**.—**Cunda Kammāraputta** visits the Buddha in his Mango grove in **Pāvā** and questions him as to how many classes of recluses there are in the world. Four, answers the Buddha—*maggajīna*, *maggadesaka*, *maggajīvī* and *maggadūsi*—and proceeds to explain them.¹ The circumstances in which the sutta was preached are given *s.v.* **Cunda** (1).

¹ SN. vs. 83-90; SNA. i. 159 ff.

2. **Cunda Sutta** (also called **Mahā Cunda Sutta**).—Preached by **Mahā Cunda** at **Sahajāti** to the assembled monks. Some, who are zealous about the Dhamma, speak disparagingly of those who are given to *jhāna* and *vice versa*. Sometimes it happens that those who are engaged in the Dhamma praise their fellows, and similarly with those devoted to *jhāna*. None of these things are profitable. Dhamma-zealots should learn to praise those eager for *jhāna* and *vice versa*.¹

¹ A. iii. 355 f.

3. **Cunda Sutta**.—**Mahā Cunda** tells the monks at **Sahajāti** how it is possible to distinguish true statements from false when made by a monk about himself and his attainments.¹

¹ A. v. 41 ff.

4. **Cunda Sutta**.—**Cunda Samaṇuddesa** comes to **Jetavana** from **Nāla-gāmaka**, where he had attended **Sāriputta** during his last illness, and reports his death to **Ānanda**, producing, at the same time, Sāriputta's bowl and outer robe and the water-strainer containing his relics. **Ānanda**

accompanies Cunda to the Buddha, where he breaks the news. The Buddha praises Sāriputta's attainments and takes the opportunity of emphasising the impermanence of all things.¹

¹ S. v. 161 ff.

Cundaka.—See **Cunda** (2).

Cundaṭṭhila.—A village near Benares, but on the other side of the river and between **Vasabhagāma** and Benares¹ (*v.l.* **Cundavīla**).

¹ Pv. iii. 1; PvA. 168, 170; Mtu. iii. 325, 327.

Cunda Sūkarika.—A pork butcher near **Veļuvana**. For forty-five years he plied his trade, killing pigs in such a way as to retain the flavour of the flesh unimpaired. When death approached he saw before him the fires of **Avīci** and roared with pain. For seven days he grunted like a pig, crawling on all fours, and no one could prevent him. The monks told the Buddha of the noises they had heard when passing the butcher's house, and the Buddha explained how retribution had fallen on Cunda commensurate with his wickedness.¹

¹ DhA. i. 105 ff.

Cundī.—A princess. She visited the Buddha at the **Kalandakanivāpa** in **Veļuvana**, and he preached to her the **Cundī Sutta**.¹ According to the Commentary,² she was the daughter of **Bimbisāra**. The king gave her five hundred chariots for the use of herself and her companions. She was one of the three women who received this gift from their fathers, the others being **Visākhā** and the princess **Sumanā**. Cundī's brother was **Cunda**. Her name occurs in a list of eminent upāsikās.³

¹ A. iii. 35 f.

² AA. ii. 596.

³ A. iv. 347.

Cundī Sutta.—**Cundī** visits the Buddha and tells him that, according to her brother, **Cunda**, those who take refuge in the Buddha, the Dhamma and the Order and refrain from the taking of life, from theft, carnal lusts, lying and liquor, will be born in a happy condition after death. She wishes to know more of this. The Buddha explains to her that the Tathāgata is the best of beings, the Doctrine which leads to Nibbāna is the best of teachings, the Tathāgata's Order is the best field of merit, and of virtues, those beloved by Ariyans are the best.¹

¹ A. iii. 35 f.

Cumbaṭakalaha.—The name given to the quarrel between the **Sākiyans** and the **Koliyans** regarding the water of the **Rohiṇi**.¹

¹ J. i. 208.

Culla°.—See also under **Cūla**°, and **Cūla**°.

Culla-Anāthapiṇḍika.—An eminent lay disciple of the Buddha. He was an Anāgāmi, and offered to perform a miracle himself before the Buddha showed the Twin Miracle.¹ Culla-Anāthapiṇḍika provided food for three months for the multitude, covering an area of twelve leagues, which had assembled at **Sāvatthi** to await the descent of the Buddha from **Tāvatiṃsa** after his preaching of the Abhidhamma Piṭaka.² Five hundred monks fed daily at Culla-Anāthapiṇḍika's house in Sāvatthi.³ He was one of the seven lay disciples of the Buddha who had each five hundred followers.⁴ Culla-Anāthapiṇḍika is generally mentioned⁵ together with **Pasenadi**, **Visākhā**, and **Anāthapiṇḍika** as the Buddha's eminent lay-patrons. His personal name is not known. The sobriquet was probably given on account of his generosity, rivalling that of Anāthapiṇḍika.

¹ DhA. iii. 210.

² *Ibid.*, 218; AA. i. 71.

³ DhA. i. 339.

⁴ SA. iii. 223.

⁵ *E.g.*, J. i. 148; ii. 287, iii. 520.

Culla-Kaṇṇakūṇḍa.—A **Damīla** chief of South India who fought against the forces of **Parakkamabāhu I.** but was later subdued.¹ The name is closely connected with that of the districts of **Kaṇṇakuḍiya** and **Kaṇṇakudiyarājā**.²

¹ Cv. lxxvi. 185, 217, 220, 305.

² *Ibid.*, 124, 130.

Culla-Kammāsaddamma.—A village in the **Kampilla** kingdom which arose on the settlement given by **Jayaddisa** to his brother, the man-eating ogre, after the latter became an ascetic.¹ For details see the **Jayaddisa Jātaka**.

¹ J. v. 35.

Cullakaseṭṭhi.—The Bodhisatta, born as a Treasurer in Benares. See the **Cullakaseṭṭhi Jātaka**.

Cullakaseṭṭhi Jātaka (No. 4).—Once the Bodhisatta was born as **Cullakaseṭṭhi** in Benares. One day, while on his way to the palace, he saw a dead mouse lying on the road, and, noticing the position of the stars, he said, "Any decent young fellow with his wits about him has only to pick up the mouse and he will be a made man." A young man of good family, called

Cullantevāsika, hearing this, picked up the mouse and sold it for a farthing to a tavern for their cat to eat. With the farthing he bought molasses and drinking water for flower-gatherers. Later, he gathered branches and leaves blown down by the wind in the king's garden and sold them to a potter for a large sum of money. He entered into friendship with a land-trader and a sea-trader and, by using the information he obtained from them, he was able to make two hundred thousand pieces by means of skilful and far-sighted business dealings. He then visited Cullaseṭṭhi to express to him his gratitude, and the seṭṭhi, on hearing of his skill, was so impressed that he gave him his daughter in marriage.

The young man is identified with **Cullapanthaka** (*q.v.*), in reference to whom the story was related.¹

¹ J. i. 114-23. Cf. the story of Viṣākhila in Kathāsaritśāgara (i. 33).

Cullakāla.—A mountain in **Himavā** which must be crossed in order to reach **Gandhamādana**¹ and the **Chaddanta Lake**.²

¹ SNA. i. 66.

² J. v. 38.

Culla-Kāliṅga.—Younger son of **Kāliṅga**, king of **Dantapura**. He became an ascetic, but later married the daughter of the **Madda** king, by whom he had a son **Kāliṅga** who became a cakkavatti.¹ For details see the **Kāliṅga-Bodhi Jātaka**.

¹ J. iv. 230 ff.

Cullakāliṅga Jātaka (No. 301).—**Kāliṅga**, king of **Dantapura**, anxious to make a fight, sent his four daughters of surpassing beauty into every kingdom, offering them to any man who would fight him for them. **Assaka**, king of **Potali**, with the advice of his minister **Nandisena**, accepted the challenge. **Kāliṅga** thereupon came with his mighty army, and the **Bodhisatta** who was an ascetic declared, after consultation with **Sakka**, that victory would be his. But **Nandisena**, undaunted, instructed **Assaka** as to how he should kill the tutelary deity of **Kāliṅga** when this deity, in the guise of a white bull, should appear on the battlefield. **Nandisena** led the attack of the soldiers, the white bull was killed and **Kāliṅga** defeated. He had to provide dowries for his daughters, and thenceforth the two kings lived as friends.

The story was related in reference to **Sāriputta** who is identified with **Nandisena**. Two Jains, a man and a woman, each versed in five hundred theses, met in **Vesālī** and the **Licchavis** arranged a marriage between them. They had one son, **Saccaka**, and four daughters, **Saccā**, **Lolā**, **Avavādakā**

and **Paṭācārā**. After the death of their parents, the girls wandered from city to city for purposes of disputation. They came at last to Sāvatti, where they set up at the city gate a jambu-tree, to be pulled up by anyone accepting their challenge to a discussion. Sāriputta, seeing the branch, had it removed, and when the girls came to him with a great crowd of people, answered all their questions and defeated them in debate. Thereupon they entered the Order under **Uppalavaṇṇā**, and the fame of Sāriputta increased.¹

¹ J. iii. 1 ff.

Culla-Kuṇāla Jātaka (No. 464).—For this story reference is made to the **Kuṇāla Jātaka**. The opening words quoted occur at the end of several stories, related by **Kuṇāla** to illustrate the fickleness and wickedness of women. Culla-Kuṇāla is probably the name given to the last of these stories, which tells of **Piṅgiyānī** (*q.v.*), wife of **Brahmadatta**.¹

¹ J. iv. 144.

Culla-Kuṇāla Vagga.—The fifth section of the Catukkanipāta of the Jātakatṭhakathā.¹

¹ J. iii. 132-52.

Culla-Kokanadā.—The younger of the two daughters of **Pajunna**, both of whom were called Kokanadā. She visited the Buddha at the **Kuṭāgā-rasālā** in **Veśālī** and questioned him.¹

¹ S. i. 30.

Culla-Kokālika.—See **Kokālika** (2).

Cullacārī.—See **Cullasāri**.

Cullatāpasa.—**Nārada**, the son of the Bodhisatta in the **Culla-Nāradākasapa Jātaka** (*q.v.*), is referred to by this title.¹

¹ J. i. 416.

Culla-Tuṇḍila.—A pig, brother of the Bodhisatta. For details see the **Tuṇḍila Jātaka**.

Cullantevāsika.—A youth of good family who, as related in the **Cullakasetṭhi Jātaka**, earned money by his wits, after having listened to the counsel of **Cullakasetṭhi**. He is identified with **Cullapanthaka**.¹

¹ J. i. 120 f.

Culladaddara.—A Nāga, brother of **Mahādaddara** (the Bodhisatta), and son of **Sūradaddara**. For details see the **Daddara Jātaka**.

1. **Culla-Dhanuggaha.** A brahmin of Benares, a very skilled archer. See the **Culla-Dhanuggaha Jātaka**.

2. **Culla-Dhanuggaha.**—An Udicca-brahmin. He was a clever archer, but being rather dwarfed in stature, he joined **Bimbisāra** as his page and took service under the **Andhra** king. For details see the **Bhīmasena Jātaka**. He is also referred to as **Culladhanupaṭṭhāka** and **Cullupaṭṭhāka**.¹

¹ J. i. 357.

Culla-Dhanuggaha Jātaka (No. 374).—A young brahmin of Benares came to **Takkasilā** and became very proficient in archery. His teacher gave him his daughter in marriage and he became known as **Culla-Dhanuggaha**. When on his way with his wife to Benares, he killed a fierce elephant, and then meeting fifty bandits, slew all except the leader. He seized the leader and hurling him to the ground asked his wife for his sword. But his wife, conceiving a passion for the bandit, placed the sword's hilt in the bandit's hand, and he straightway slew Culla-Dhanuggaha. While walking away with the woman, the bandit, reflecting on her treacherousness, decided to leave her. When they came to a river he left her on the bank, and taking her ornaments across the river on the pretence of keeping them safe he deserted her. The Bodhisatta, born as **Sakka**, observing this and wishing to shame the woman, appeared before her as a jackal, with **Mātali** as a fish and **Pañcasikha** as a bird. The jackal had a piece of flesh in his mouth, but when the fish leapt up he abandoned it to catch the fish, only to find the bird flying away with it. The woman saw and understood.

The story was told in reference to a monk who wished to leave the Order because of his former wife. The monk is identified with Culla-Dhanuggaha and his wife with the woman of the story.¹

According to the *Dhammapada Commentary*,² the story was told in reference to a young monk who, going to a house to fetch water, saw a young woman and fell in love with her. She encouraged his attentions, and the monk, desiring her, wished to leave the Order.

¹ J. iii. 219-24.

² DhA. iv. 65 ff.

Culla-Dhammapāla Jātaka (No. 358).—Once the Bodhisatta was born as **Dhammapāla**, son of **Mahāpatāpa**, king of Benares and his queen, **Candā**. One day Candā was playing with her seven-months-old baby with whom she was so engrossed that, when the king entered the room, she omitted to rise.

This roused the king's jealousy, and he sent for the executioner and had the prince's hands and feet and head cut off and his body encircled with sword-cuts "as though with a garland." He paid no heed to Candā's lamentations, and she, in her great sorrow, fell down dead of a broken heart. Flames arose from Avīci, and wrapping Mahāpatāpa about, "as with a woollen garment," plunged him in the lowest hell.

The story was told in reference to **Devadatta's** attempts to kill the Buddha. Devadatta was Mahāpatāpa and **Mahāpajāpatī** was Candā.¹ The Jātaka is often cited² to illustrate how anger, when once arisen, is difficult to control.

¹ J. iii. 177-82.

² E.g., J. iv. 11; v. 113.

Cullanandaka Jātaka.—See **Cullanandiya**.

Cullanandika.—See **Cullanandiya**.

Cullanandikā.—**Talatādevī** is identified with **Cullanandikā**¹ in the present age, but nothing further seems to be known of the latter.

¹ J. vi. 478.

Cullanandiya.—A monkey, brother of **Nandiya**, the Bodhisatta. See the **Cullanandiya Jātaka**. He is identified with **Ānanda**. *v.l.* **Cullanandika**.

Cullanandiya Jātaka (No. 222)—*v.l.* **Cullanandaka**.—The Bodhisatta was once a monkey named **Nandiya** and, with his brother **Cullanandiya**, headed a band of eighty thousand monkeys. They had a blind mother, and finding that when they were away with the herd she never received the fruits they sent her, they decided to stay with her in a banyan-tree near a village. One day a brahmin, who had studied at **Takkasilā**, entered the forest with a bow and arrow. He had been warned by his teacher **Pārāsariya** to curb his wickedness, but he could find no way, apart from killing, of keeping his wife and child. Seeing the aged monkey, he prepared to shoot her, but her sons offered their lives in her stead. The brahmin killed first them and then the mother. On his way home he heard that lightning had hit his house and that his family was dead; he himself was thereupon swallowed up by the fires of hell.

The story was told in reference to **Devadatta's** wickedness. The hunter was Devadatta.¹

¹ J. ii. 199-202.

Cullanāgatiṭṭha.—A ford in the **Mahāvālukagaṅgā**.¹

¹ Cv. lxxii. 34.

Cullanārada Jātaka (No. 477)—*v.l.* **Cullanārada-kassapa**.—The Bodhisatta was once a rich brahmin who, on the death of his wife, retired with his son to the Himālaya and became an ascetic. One day a girl, having been carried off by thieves, escaped from them and arrived at the ascetic's hut when the Bodhisatta was away. The son fell a victim to her charms and agreed to return with her to the haunts of men. She went on ahead and he was to follow, but his father, hearing of what had occurred during his absence, described to the youth the snares of household life in such a graphic way that he gave up the idea of following the girl.

The story was related in reference to a vain monk who succumbed to the wiles of a maiden of **Sāvatti**. The girl's mother used her to entice the monk to become her son-in-law. The Buddha warned him that in the past the same girl had tried to destroy his spiritual life.¹

In the Jātaka itself the Bodhisatta's son is called **Nārada**,² but elsewhere³ he is referred to as **Cullatāpasa** (probably only a descriptive title). It was in reference to the same monk that the **Muṇika**, the **Udañcani**, the **Sālūka** and the **Arañña Jātakas** were related.

¹ J. iv. 219-24.

² p. 222.

³ J. i. 416, 417.

Culla-Niddesa.—See *s.v.* **Niddesa**.

Cullapaduma Jātaka (No. 193).—The Bodhisatta was once born as **Paduma**, son of the chief queen of the Benares king. He had six brothers. The king, becoming suspicious of his sons, ordered them to leave the kingdom. They went away with their wives, and coming to a region where no food was to be had, they killed their wives one by one and ate their flesh. The Bodhisatta managed to save his wife by foregoing a share of the meal each day, and fled with her. During the flight the Bodhisatta gave his wife some of his blood to drink, she being so thirsty. Later they lived in a hut on the bank of the Ganges. One day the Bodhisatta rescued from the river a thief with his limbs cut off who was drifting down stream in a boat. At first the Bodhisatta's wife would not even look at the man, but soon she conceived a passion for him and threw her husband down a precipice. The Bodhisatta fell on a fig-tree, and after some time climbed down with the help of an iguana. He went to Benares and established his claim to his father's kingdom. His erstwhile wife, wandering from place to place with the cripple on her shoulders, gained great reputation as a

devoted wife. One day she came to Benares. There the king recognised her and revealed her treachery.¹

The story was told in reference to a backsliding monk. The details are given in the **Ummadanti Jātaka**.

Devadatta was the thief, **Ciñcā** the treacherous woman, and **Ānanda** the iguana.

¹ J. ii. 115-21.

Cullapantha.—A pariveṇa built, probably, by a Damiḷa chief in the reign of **Aggabodhi IV**.¹

¹ Cv. xlv. 24.

Cullapanthaka.—See **Cūlapanthaka**.

Cullapallobhana Jātaka (No. 263).—The Bodhisatta once left the Brahma-world and was born as the son of the Benares king, but would have nothing to do with women. When he grew up his father was filled with despair, and then a dancing-girl offered to seduce the prince. She sang outside his door till he was filled with desire. Eventually he came to know the joys of love, and filled with madness, ran amok through the streets, chasing people. The king banished both his son and his seducer, and they lived in a hut away down the Ganges. One day a hermit visited the hut and, seeing the woman, lost his power of flying through the air. When he saw the Bodhisatta he ran away and fell into the sea. The Bodhisatta, realising his plight, told him of the wiles of women and helped him to regain his lost power, while he himself sent the woman back to the haunts of men and became an ascetic.

The story was told in reference to a backsliding brother.¹

¹ J. ii. 328 ff.

Cullapāla.—Son of **Mahāsuvanna** and brother of **Cakkhupāla Thera**.¹

¹ DhA. i. 2.

Cullapiṇḍapātika-Tissa.—The young son of wealthy parents of **Rājagaha**, Having heard the Buddha preach at **Veluvana**, he wished to join the Order, but could only obtain his parents' consent by starving for seven days. He then went with the Buddha to **Jetavana**. On the festival day his parents made great lamentation and a slave girl offered to entice him back. She rode in a palanquin to **Sāvatthi** and took up residence in a street whither the Elder came for alms. She gradually made his acquaintance, and then, feigning illness, enticed him into her apartments. Then, having violated

his chastity, she took him back to Rājagaha.¹ The Buddha, hearing of this, preached the **Vātamiga Jātaka**, in which story Tissa is identified with the antelope. He is also referred to as **Cullapīṇḍapāṭiya**.²

¹ J. i. 156 f.

² *Ibid.*, 159.

Cullapīṇḍapāṭiya(°pātika)-Tissa.—A monk mentioned in the Commentaries¹ in explaining the term *mutta-muttaka*. A certain lay-woman waited on him for twelve years. One day a fire broke out in the village and burnt her house, together with those of others. The monks who were fed at neighbouring houses went there to enquire whether anything had been served, but Tissa did not arrive until the mealtime, and when given a meal which the woman had prepared with great difficulty, ate it and went away without a word. The woman, however, was not a whit disturbed by the taunts of her neighbours.

This may be the Elder who, in the *Anguttara Commentary*,² is mentioned as having resided in **Gāmeṇḍavālavihāra** in **Rohaṇa** and ordained **Milakkha-Tissa**. The same Commentary³ mentions a **Cullapīṇḍapāṭiya-Tissa** of **Gīrivihāra** in (Ceylon). He, with his divine eye, saw a Tamil gate-keeper of **Madhuaṅganagāma** who, having been a fisherman for fifty years, lay dying. The Elder went to his house and made him repeat the Refuges and the Precepts. The man could not repeat beyond the first Precept, but he was born after death in the **Cātummahārājika**-world, and came to tell the Elder about it.

The *Visuddhimagga*⁴ speaks of an Elder of the same name who had three pupils. They came to him and said they were prepared to do anything whatever for his sake, even to suffer torture and die. He thought them “possible fellows” and preached to them, whereupon they became arahants. The same Elder it may be who saw an elephant-corpse in **Kāladighavāpi** Lake and developed his meditation on the “wormful abomination.”⁵

¹ *E.g.*, MA. i. 355.

⁴ p. 116.

² AA. i. 21 f.

⁵ *Ibid.*, p. 191.

³ i. 367.

Culla-Puṇṇa.—Brother of **Puṇṇa** of **Sunāparanta**. He was nearly shipwrecked, but was saved by Puṇṇa.¹

¹ MA. i. 1016; SA. iii. 16.

Cullabodhi Jātaka (No. 443).—The Bodhisatta, under the name of **Bodhi**,¹ was once born in a very rich family of **Kāsi** and studied in **Takkasilā**. His

¹ He is also referred to as Culla-bodhi (J. vi. 257).

parents married him to a suitable wife but, because they had both come from the Brahma-world, they were free from passionate desire. After his parents' death, the two distributed their wealth and became ascetics. One day they came to the king's park, and there the king fell in love with the woman and carried her away by force to the palace. When he told the Bodhisatta of this, he showed no resentment whatever. In the palace the king found that he could not win the woman's love, and returned to the park, curious to know whether the ascetic really meant what he said. In the course of conversation the Bodhisatta told the king that he did not give way to anger because anger, once awakened, is difficult to curb.

The story was related in reference to a monk of violent temper. The king was **Ananda** and the Bodhisatta's wife was **Rāhulamātā**.²

The story is also given in the Jātakamālā as the Khudda-bodhi Jātaka (No. xxi), and in the Cariyāpiṭaka.³

² J. iv. 22-27. Cf. the Ananusociya Jātaka.

³ Cyp., p. 86.

Culla-Rohita.—An ox belonging to a brahmin.¹

¹ DhA. iv. 160.

Culla-Lohita.—An ox, brother of the Bodhisatta, **Mahā-Lohita**. He is identified with **Ananda**. See the **Munika Jātaka**.

Cullavanavaṇṇanā.—The section of the **Vessantara Jātaka** which describes **Jūjaka's** journey through the forest to Vessantara's hermitage.¹

¹ J. vi. 521-32.

Cullasutasoma Jātaka (No. 525).—The Bodhisatta was once born as the son of the king of **Sudassana** (Benares), under the name of **Soma**. Because he was fond of Soma juice and poured out libations of it, they called him **Sutasoma**. When he came of age his father gave up the throne to him, and he had sixteen thousand wives, of whom **Candādevī** was the chief consort. As time went on his family became very great, and he wished to become an ascetic as soon as a grey hair appeared on his head. Everyone in the palace tried to turn him from this resolve; rich merchants, like **Kulavaddhana**, offered him their immense wealth, but all in vain. Having handed over the kingdom to his brother, **Somadatta**, he donned the garb of an ascetic and left the city unknown to anyone. When his departure was discovered, all the inhabitants of the city left their belongings to follow him. **Sakka** sent **Vissakamma** to build for them a hermitage thirty leagues in extent.¹

¹ J. v. 177-92.

Cullasubhaddā.—An elephant, one of the two chief consorts of **Chaddanta**, against whom she conceived a grudge because he preferred her rival to her. She gave gifts to a Pacceka Buddha and, as a result of her wish, she was born as **Subhaddā**, chief queen of the **Madda** king. She gave orders that Chaddanta's tusks be brought to her, but the hunter to whom the task was entrusted killed the elephant, and on hearing of his death Subhaddā died of a broken heart.¹

For details see *s.v.* **Chaddanta** (4).

Cullasūka Jātaka (No. 430).—The story of the past is the same as that of the **Mahāsūka Jātaka** (*q.v.*). It was related in reference to the Buddha's visit to **Verañjā**, where, for the three months of the rainy season, he had to live on water and a modicum of the ground flour of roots, because of the evil influence of **Māra**.¹

¹ J. iii. 494-6; Vibh. iii. 1 ff.

Cullahaṃsa Jātaka (No. 533).—The Bodhisatta was once born as **Dhataratṭha**, king of ninety thousand golden geese living in **Cittakūṭa**. One day some of his flock came upon Lake **Mānusiya**, near the haunts of men, and finding it a rich feeding-ground, persuaded him much against his will to go there with them. But immediately he alighted he was caught in a fowler's noose and found escape impossible. He waited till the flock had fed, then gave the cry of alarm at which all the geese flew away except his commander-in-chief, **Sumukha**. When the fowler came, Sumukha offered to give his life for his king, and thereby softened the fowler's heart. The latter set Dhataratṭha free and tended his wounds, and because of the man's great charity the king of the geese became whole again. When the fowler suggested that they should fly home, the two geese insisted that they should be taken to **Sakuḷa**, the king of the land, the **Mahimsaka** country, that they might obtain for the fowler a suitable reward. When the king heard the story he gave to the fowler a village yielding one hundred thousand annually, a chariot and a large store of gold. Dhataratṭha preached to the king the moral law and, after being paid great honour, returned to Cittakūṭa.

The story was related in reference to **Ananda's** attempt to offer his life in order to save the Buddha from being killed by the elephant **Nālāgiri** (*q.v.*). **Channa** is identified with the fowler, **Sāriputta** with the king, and **Ananda** with Sumukha.¹

¹ J. v. 333-54; DhA. i. 119; cf. the **Mahāhaṃsa Jātaka** and the **Haṃsa Jātaka**.

Cullupaṭṭhāka.—See **Culladhanuggaha**.

Cūla-, Cūḷa-; see also **Culla-**.—There is a great difference of opinion as to the spelling of “Cūla,” meaning “the Minor,” equivalent of “Culla.” I have adopted **Cūla** throughout, chiefly for the sake of convenience.

Cūla-Assapura Sutta.—Preached at **Assapura** to the assembled monks. It is not the robe that makes the recluse, nor living under a tree, nor intoning texts, bathing three times a day, etc. It is by putting away all the evil qualities that a man becomes a true bhikkhu.¹

¹ M. i. 281-4.

Cūla-Ekasāṭaka.—See **Ekasāṭaka**.

Cūlaka Thera.—A brahmin of **Rājagaha** who, having seen the Buddha tame the elephant **Dhanapāla**, entered the Order and dwelt in the **Indasāla** cave. One day, as he sat looking down over the **Magadhakhetta**, a great storm arose and the rain came down in torrents. The peacocks danced and sang and the coolness helped Cūlaka to concentrate his mind and attain arahantship.

In the time of **Sikhī** Buddha he was a householder and gave to the Buddha a *chattapāṇi*-fruit.¹

¹ Thag. 211 f.; ThagA. i. 333 f.

Cūla-kammavibhaṅga Sutta.—**Subha Todeyyaputta** visits the Buddha at **Jetavana** and asks him why, among mankind, some are high and some low, some long-lived and some short, some handsome and some plain, some rich and some poor, etc. It is the result of their heritage from the past, answers the Buddha; their deeds are their possessions, their parents, their kindred and their refuge; he then proceeds to explain in detail.¹ Subha acknowledges the Buddha as his teacher. The Commentary² calls this the **Subha Sutta**. For details of the circumstances in which the sutta was preached see *s.v.* **Subha Todeyyaputta**.

¹ M. iii. 202 ff.

² MA. ii. 962.

1. **Cūla-Kāḷa.**—The youngest of three brothers, named **Kāḷa**, householders of **Setavyā**. He accompanied **Mahā-Kāḷa** to **Sāvatthi** with a caravan, and when Mahā-Kāḷa entered the Order he joined him. Later, as they were returning to **Setavyā**, this time with the Buddha and the monks, he was sent on ahead to arrange seats in his former house, whither the Buddha and the monks had been invited. His two erstwhile wives mocked at him and persuaded him to return to the lay-life.¹

¹ DhA. i. 55 ff.

2. **Cūla-Kāḷa**.—A previous birth of **Aññā-Koṇḍañña**. He was a householder of **Haṃsavatī**, in the time of **Vipassī Buddha**. One day going to the rice-field, he hulled a kernel of rice, ate it and found it unusually sweet. He thereupon obtained his share of the field from his brother **Mahā-Kāḷa**, and gave to the Buddha and the monks the first-fruits of a single crop, nine times, at nine different stages.¹ He thus became the first to gain any attainment when Gotama Buddha preached his first sermon.²

¹ For details of the stages see DhA. i. 82.

² The story is given in DhA. i. 8 ff.

3. **Cūla-Kāḷa**.—A lay disciple of the Buddha. He was once on his way back to **Sāvattthi**, having spent the night in listening to the Doctrine, when thieves, fleeing from their pursuers, threw their stolen goods in front of him and disappeared. When he was charged with theft, some women water-carriers, who had witnessed the incident on their way to the watering place, obtained his release.¹

¹ DhA. iii. 157.

Cūlagāṇa.—One of the three chief buildings of the **Upāsikā Vihārā**, built by **Devānampiyatissa**. It came to be called the **Kūpayatthi-ṭhapita-ghara**.¹

¹ Mhv. xix. 68 f.; MT. 409.

Cūla-Gaṇṭhipada.—A work on the Vinaya, attributed to **Moggallāna** and used by the **Ekamsikas** in their Pārurapaṇa-controversy.¹

¹ Bode, *op. cit.*, 76.

Cūlagandhāra-vijjā.—See **Gandhāra-vijjā**.

Cūlagallaka Vihāra.—A monastery built by **Cūlābhaya** on the bank of the **Goṇaka-nadī** to the south of **Anurādhapura**.¹ Attached to it was a **Padhānaghara**, built by **Aggabodhi II**.²

¹ Mhv. xxxv. 13.

² Cv. xlii. 49.

Cūla-Gavaccha Thera.—A brahmin of **Kosambī**. Having heard the Buddha preach, he entered the Order. At that time the Kosambī monks had become contentious, but **Gavaccha** remained steadfast and attained to arahantship.

In the time of **Padumuttara Buddha** he was a labourer and, finding the monk **Sujāta** looking for pieces of stuff for a robe, gave him his garment.

As a result, he was king of the devas thirty-three times and king of men seven times.¹ He is, perhaps, identical with **Upaddhadussadāyaka** of the *Apadāna*.²

¹ Thag. 11; ThagA. i. 55 f.

² Ap. ii. 435 f.; but the same verses are, in ThagA. (i. 266) also attributed to **Heraññakāni**.

Culaṅganiyapiṭṭhi.—A locality in **Rohaṇa**. There a battle was fought between **Dutthagāmaṇi** and his brother, **Tissa**, when Gāmaṇi was defeated and forced to flee.¹

¹ Mhv. xxxiv. 19; see also xxxii. 31 f.; and AA. i. 365.

Cūla Gopālaka Sutta.—Preached to the monks assembled at **Ukkācelā**. Those who will listen to and trust in the wrong kind of recluse and brahmin and who do not understand good and evil will come to grief, whereas those who hearken to teachers of the right kind will gain deliverance. The theme is illustrated by various similes drawn from the picture of a herdsman driving cattle across a ford.¹

¹ M. i. 225 f.

Cūla Gosīṅga Sutta.—The Buddha, residing at the **Giñjakāvasatha** in **Nādikā**, visits the **Gosīṅga-Sālavana**,¹ where dwell **Anuruddha**, **Nandiya** and **Kimbila**. At first the keeper tries to stop the Buddha from approaching them, fearing lest he should disturb their meditation. The Buddha questions them as to their attainments and praises them. At the end of the sutta mention is made of a **Yakkha**, named **Dīgha**, visiting the Buddha and telling him how the fame of the three Elders had travelled even to the world of **Brahmā**.² The sutta illustrates the greatness of harmony (*sāmaggi*).³

¹ According to the Vinaya account (i. 350), this incident takes place in **Pācīnavamsadāya**.

² M. i. 205-11.

³ MA. i. 361.

Cūla Cunda.—See **Cunda** (2).

Cula Janaka Jātaka (No. 52).¹—The stories, both past and present, are the same as in the **Mahā Janaka Jātaka** (*q.v.*).

¹ J. i. 268.

Cūla Jāli.—A Pacceka Buddha mentioned in a list of these.¹

¹ M. iii. 70; MA. ii. 890.

Cūla Tissa.—Probably a Commentator. He is called **Uruvelavāsi**, and is quoted in the *Samyutta Commentary* in reference to a discussion on *phassavedanā*.¹

¹ SA. ii. 100.

Cūla Dukkakkhandha Sutta.—**Mahānāma**, the Sākyan, visits the Buddha at **Nigrodhārāma** and asks him why it is that evil states of mind arise in one. The Buddha replies that it is because of certain undiscarded states of consciousness, which can be got rid of through renunciation. He proceeds to describe how he, too, failed to find satisfaction before his Enlightenment. He then tells of a conversation he once had on **Gijjhakūṭa** with some Nigaṇṭhas, who believed that suffering could be got rid of through austerities and how he told them of his happiness which was far greater even than that of **Bimbisāra**, king of **Magadha**.¹

¹ M. i. 91 ff.

Cūla Dhammapāla.—Senior pupil of **Ānanda Vanaratana** and author of the **Saccasaṅkhepa**¹ and of an *anu-ṭīkā* to the **Abhidhamma-Mūla-ṭīkā**.²

¹ Gv. 60, 70; P.L.C. 113, 203 f.

² *Ibid.*, 211 f.

Cūla Dhammasamādāna Sutta. Preached to the monks assembled at **Jetavana**. There are four ways of professing a Doctrine—one temporarily pleasant but ripening to pain thereafter; another temporarily unpleasant but ripening to pleasure, etc.—The sutta also describes the monks and recluses who follow these different ways.¹

¹ M. i. 305 ff.

1. **Cūla Vagga.**—The second of the two volumes known as the two **Khandhakas** of the Vinaya Piṭaka. The book consists of twelve chapters or Khandhakas, and brings the ecclesiastical history of the Buddhist Order down to the Second Council, one hundred years after the Buddha's death. In the Cūla Vagga are found several references to the **Suttavibhaṅga**, which leads us to the hypothesis that the latter work was regarded as an authoritative text at the time the Cūla Vagga was finished.¹

¹ For a discussion on the contexts of the Cūla Vagga and their historical value see Law, *Pāli Lit.*, pp. 14 ff. and *passim*.

2. **Cūla Vagga.**—The fifth chapter of the Tika Nipāta of the *Anguttara Nikāya*.¹

¹ A. i. 150 ff.

3. **Cūla Vagga**.—The seventh chapter of the Udāna.¹

¹ Ud., pp. 74 ff.

4. **Cūla Vagga**.—The third chapter of the Petavatthu.¹

¹ Pv., pp. 33 ff.

5. **Cūla Vagga**.—The second chapter of the Sutta Nipāta.¹

¹ SN., pp. 29-72.

Cūlaccharāsaṅghāta Sutta.—If for just the duration of a finger-snap a monk indulges in a thought of goodwill and cultivates a thought of goodwill, he is verily to be called a monk. Earnestness, above all other things, encourages the arising of good states; indulgence, worst of all things, encourages evil states.¹

It is said² that this sutta was preached at **Jetavana** to counteract the effects of the **Aggikkhandhopama Sutta**, which frightened many monks, causing them to revert to the lay life, the Order being thereby greatly impoverished in numbers. The present sutta was designed to reassure those who were in doubt.

¹ A. i. 10.

² AA. i. 40.

Cūlatanḥāsāṅkhaya Sutta.—**Sakka** visits the Buddha at the **Migārāmatu-pāsāda** and asks him how a monk can be delivered by the extirpation of cravings and become foremost among gods and men. The Buddha briefly explains, and Sakka leaves him after expressing his satisfaction. **Moggallāna**, desiring to know if Sakka has really understood the teaching, visits him and asks him the same question. Sakka evades this question and, accompanied by **Vessavaṇa**, conducts Moggallāna through his palace, **Vejayanta**, in order to demonstrate his power. Moggallāna causes the palace to quake and, seeing the agitation of Sakka, again asks him the same question; Sakka gives the Buddha's explanation, word for word, and Moggallāna is satisfied.¹

¹ M. i. 251 ff.

Cūladeva.—A Thera, an eminent teacher of the Vinaya.¹

¹ Vin. v. 3; Sp. i. 63.

Cūlanagaragāma.—A village near **Kālavallimaṇḍapa**. Two brahmins of **Pāṭaliputta**, having heard of the fame of **Mahānāga Thera** of Kālavalli-

maṇḍapa, set out to see him. One died on the way; the other went to **Anurādhapura** and, hearing there that the Thera resided in **Rohaṇa**, journeyed there and took up his abode in Cūlanagaragāma, near the vihāra.¹

¹ AA. i. 384.

1. **Cūlanāga Thera**.—Generally referred to as **Tipiṭaka-Cūlanāga**. He was evidently a very famous commentator, and his opinions are quoted in the commentaries of Buddhaghosa.¹ **Cūlanāga** was the pupil of **Summa Thera** of **Dīpavihāra**² and a contemporary of **Tipiṭaka-Cūlabhaya Thera**, who seems to have differed from him most violently on certain points.³ Cūlanāga lived in the reign of **Kuṭakanna-Tissa** (16-38 A.C.), and we are told⁴ that the king held him in great respect. Once the Elder had a boil on his finger, and the king, visiting him, put the finger in his mouth to alleviate the pain. The boil burst and the king swallowed the pus therefrom. When the Elder lay dying the king carried on his head the pot containing his stools, lamenting, "The mainstay of the Dhamma is lost." The *Samyutta Commentary*⁵ tells of an incident which occurred when Cūlanāga was preaching in the **Lohapāsāda**. A brahmin, listening to him, was so convinced by the sermon of the impermanence of all things, that he ran home and clasped his son to his heart, saying that he was undone. The Elder once received a bowl which it was not right for him to keep and he gave it to the Saṅgha.⁶ Cūlanāga does not always seem to have agreed with his teacher in his interpretations of various matters.⁷ Once when it was announced to Summa that Cūlanāga had explained the word *thūpikata* in a certain way, he expressed great sorrow and resentment and declared that though he had seven times read the Vinaya with Cūlanāga, he had never taught him such an explanation; but Cūlanāga was able to uphold his contention.⁸ Cūlanāga once preached the **Chachakka Sutta** in **Ambilahāla Vihāra**, and on that occasion the audience of men extended to a distance of one *gāvuta* and that of devas to a distance of a league. At the end of the discourse, one thousand monks became arahants.⁹

¹ *E.g.*, MA. i. 126; SA. iii. 206; DhsA. 229, 267, 284; Vm. 389; also PsA. 405.

² AA. ii. 845.

³ See VibhA. 16; also DhsA. 230.

⁴ VibhA. 452.

⁵ SA. ii. 201.

⁶ Sp. iii. 699.

⁷ VibhA. 342.

⁸ Sp. iv. 892; for another incident see *s.v.* **Cūla-Summa**.

⁹ MA. ii. 1025.

2. **Cūlanāga**.—A Thera of **Vasālanagara**. With his brother **Mahānāga**, he entered the Order and, for thirty years, lived in **Cittalapabbata**, where he

attained arahantship. He refused to reveal his identity to his mother when visiting her because he did not wish to have any attachments.¹

¹ SA. ii. 125.

3. **Cūlanāga**.—A Thera of Ceylon. An eminent teacher of the Vinaya.¹

¹ Vin. v. 3; Sp. i. 62.

Cūlanāgapabbata.—A vihāra built in the **Huvācakaṇṇikā** (in **Rohaṇa**), by King **Mahādāthika-Mahānāga**.¹

¹ Mhv. xxxiv. 90.

Cūlanāgalena.—A cave in Ceylon (**Tambapanni**). It was once the abode of five hundred monks, all of whom won arahantship, by meditating in that spot.¹

¹ Vsm. 127.

Cūlanāgā.—An arahant therī, mentioned as an eminent teacher of the Vinaya in Ceylon.¹

¹ Dpv. xviii. 38.

Cūla-Nidāna Sutta.—Probably another name for the **Nidāna Sutta** (*q.v.*) of the **Samyutta Nikāya**.¹

¹ Referred to in MA. i. 225; VibhA. 267.

Cūlapanthaka Thera.—An eminent arahant, declared chief among monks skilled in creating forms by mind-power and in mental “evolution” (*cittavivaṭṭa*).¹ He was the younger son of the daughter of a rich merchant of **Rājagaha**, who developed intimacy with a slave and fled with him when her misconduct was discovered. She wished to return to her parents for the birth of her first child, but her husband always postponed the visit until, in the end, she started to go without his knowledge. He followed her, but the child was born by the wayside, and therefore they called him **Panthaka**. The same thing occurred at the birth of the second child, and he also received the name of Panthaka, he being **Cūlapanthaka** and his brother **Mahāpanthaka**. When the boys grew up they were taken to **Rājagaha**, where their grandparents took charge of them. Mahāpanthaka often accompanied his grandfather to hear the Buddha preach, and he yearned to become a monk. He easily obtained permission and entered the Order, in due course becoming an arahant. With the consent of his grandparents,

¹ A. i. 23.

he ordained Cūlapanthaka, but the latter proved to be a dullard, and in the course of four months was unable to learn a single stanza. It is said that in the time of **Kassapa Buddha** Cūlapanthaka was a clever monk, who once laughed to scorn a dull colleague who was trying to learn a passage by heart.

When Mahāpanthaka discovered his brother's stupidity, he asked him to leave the Order,² but Cūlapanthaka so loved the Buddha's teaching that he did not wish to return to the lay-life. One day **Jivaka Komārabhacca**, wishing to give alms to the Buddha and the monks, asked Mahāpanthaka, who was acting as steward, to collect all the monks in the monastery. This he did, omitting only Cūlapanthaka who, he said, had made no progress in the Doctrine. Greatly grieved, Cūlapanthaka determined to leave the Order, but as he was going out the Buddha met him, took him into the **Gandhakuṭi** and comforted him, giving him a clean piece of cloth. "Sit with your face to the East," said the Buddha, "repeat the words '*rajoḥaraṇaṃ*' and wipe your face with the cloth." As Cūlapanthaka carried out these orders he noticed that the cloth became dirty, and as he concentrated his mind on the impermanence of all things, the Buddha sent a ray of light and exhorted him about the necessity of getting rid of the impurities of lust and other evils. At the end of the admonition Cūlapanthaka attained arahantship with the four *paṭisambhidā*, which included knowledge of all the Piṭakas.

Tradition has it that Cūlapanthaka was once a king and that while going in procession round his city he wiped the sweat from his brow with a spotless garment which he wore and noticed how the cloth was stained. His mind then grasped the idea of impermanence, hence the ease with which he did so in his last birth.

Meanwhile, the Buddha and the monks were seated in Jivaka's house, but when the meal was about to be served the Buddha ordered it to be stopped, saying that there were other monks left in the monastery. A servant was sent to find them, and Cūlapanthaka, aware of this, contrived that the whole grove appeared full of monks engaged in various activities. When the messenger reported this, he was told to discover which of the monks was Cūlapanthaka and to bring him. But all the monks answered to this name, and the messenger was forced to return without him. "Take by the hand the first who says that he is Cūlapanthaka," ordered the Buddha; and when this was done the other figures vanished. At the conclusion of the meal, Cūlapanthaka was asked to return thanks, and "like a young lion roaring defiance" the Elder ranged over the whole of the Piṭakas in his sermon. Thenceforth his fame spread, and the Buddha, in order to prove how in

² On this see DhA. iv. 180 f.

previous births also Cūlapanthaka had profited by advice received, related to the monks the **Cullakaseṭṭhi Jātaka**.³ The Dhammapada Commentary⁴ gives another story of Cūlapanthaka's past. He went to **Takkasilā** to learn under a teacher, but though he did everything for his teacher he could learn nothing. The teacher, feeling sorry for him, taught him a charm: "*Ghaṭṭesi ghaṭṭesi, kiṃ kāraṇā ghaṭṭesi? ahaṃ pi taṃ jānāmi*" ("You try and try; what are you trying for? I know it too"). When he had returned home thieves entered his house, but he woke up from his sleep and repeated the charm, whereupon the thieves fled, leaving behind them even their clothes. The king of Benares, wandering about the city in disguise, seeing what had happened, sent for Cūlapanthaka the next day and learnt from him the charm after paying him one thousand. Soon afterwards the king's commander-in-chief bribed the court barber to cut the king's throat, but while the barber was sharpening his razor the king repeated the charm. The barber, thinking that his intended crime was discovered, confessed his guilt. The king, realising that the youth had saved his life, appointed him commander-in-chief in place of the traitor, whom he banished. The youth was Cūlapanthaka and the teacher was the Bodhisatta.

Cūlapanthaka was a householder in the time of **Padumuttara** Buddha, and having seen a monk exalted by the Buddha to the rank of chief among those skilled in creating mind-born forms, aspired to the same position. In the time of **Kassapa** Buddha he was a monk and practised *odātakasiṇa* for twenty thousand years.⁵

Cūlapanthaka was expert in *rūpajjhāna* and in *samādhi*, while his brother was skilled in *arūpajjhāna* and in *vipassanā*. When creating forms, other monks could produce only two or three, while Cūlapanthaka could bring into being as many as one thousand at the same time, no two being alike in appearance or action.⁶

According to the Apadāna,⁷ Cūlapanthaka joined the Order at the age of eighteen. It is said⁸ that when it was his turn to teach the nuns at **Sāvatti** they expected no effective teaching, since he always repeated the same stanza. One day, at the end of the lesson, he overheard their remarks, and forthwith gave an exhibition of his magical powers and of his wide knowledge of the Buddha's teachings. The nuns listened with great admiration until after sunset, when they were unable to gain entrance to the city. The Buddha heard of this and warned Cūlapanthaka not to keep the nuns so late.

³ Thag. 557-66; AA. i. 119 ff.; J. i. 114 ff.; DhA. i. 239 ff.; ThagA. i. 515 ff.; Vsm. 388 f.

⁴ i. 250 ff.

⁵ AA. i. 119.

⁶ ThagA. i. 490; PsA. 276.

⁷ i. 58 f.

⁸ Vin. iv. 54 f.

The Udāna⁹ contains a verse sung by the Buddha in praise of Cūlapanthaka, and the Milinda¹⁰ quotes a stanza attributed to Cūlapanthaka which has so far not been traced elsewhere.

⁹ v. 10; UdA. 319 f.

¹⁰ p. 368.

1. **Cūlapāsāda.**—See **Dīghasaṇḍana**.

2. **Cūlapāsāda.**—The original name of the **Dīghasaṇḍana-senāpatipariveṇa** (*q.v.*).

Cūlapuṇṇama Sutta.—Preached to the monks assembled on a full-moon night at the **Migārāmātupāsāda**. The sutta teaches how it is possible to tell a bad man and a good man through their conduct.¹

¹ M. iii. 20 ff.

Cūla-Buddhaghosa.—An author of Ceylon to whom the Gandhavaṃsa¹ ascribes a work entitled **Jātattagīnidāna**, probably a Jātaka Commentary, and a **Sotattagīnidāna**.

¹ pp. 63, 67; see P.L.C. 126.

Cūlabyūha.—See **Cūlavyūha**.

Cūla-Māgandiya.—Brother of the brahmin **Māgandiya**. He took charge of **Māgandiya** when her parents renounced the world and escorted her to **Kosambī**, where she was presented at the court of **Udena** and became the latter's wife.¹

¹ DhA. i. 202 f.; AA. i. 236.

Cūla-Mālunkya Sutta.—The Elder **Mālunkya** is dissatisfied, feeling that the Buddha has not expounded to him various speculations concerning life and death and the nature of the world. He visits the Buddha at **Jetavana** and tells him of his disappointment. The Buddha points out to him that no promise was made regarding the elucidation of such problems and tells him it were fitter if he were to speculate by striving for deliverance. **Mālunkya** sees the error of his ways.¹

¹ M. i. 426 ff.

Cūla-Moggallāna.—See **Moggallāna II**.

Cūlayamaka Vagga.—The fifth chapter of the Majjhima Nikāya.¹

¹ M. i. 285 ff.

Cūlaratha.—A devaputta in **Tāvatiṃsa** who excelled **Sakka** in glory.¹

¹ DhA. i. 426.

Cūlarathavimānavatthu.—The story of Prince **Sujāta** (*q.v.*), son of the **Assaka** king.¹ He was born in **Tāvatiṃsa**, and **Cūlaratha** may have been his name there. See *s.v.* **Sujāta**.

¹ Vv. v. 13; VvA. 259 ff.

Cūla-Rahulovāda Sutta.—The Buddha realises that **Rāhula** is possessed of the qualities necessary to Deliverance and goes with him to **Andhavana** for the siesta. There the Buddha demonstrates, by means of question and answer, that all things are impermanent, and impresses on **Rāhula** the manner in which the disciples of the Ariyans should strive to be delivered from them. **Rāhula** takes the lesson to heart, and even as it is being delivered attains to arahantship.¹ Many thousands of devas are present at the preaching of the sermon, and this sutta is therefore given as an illustration of the Buddha's great compassion.² Among the suttas specially preached to **Rāhula**, this one emphasises *vīpassanā*.³ It may have been the incidents mentioned in this sutta that were illustrated in the relic-chamber of the **Mahā Thūpa**.⁴

¹ M. iii. 277 f.; this sutta is also found at S. iv. 105 ff., where it is called the **Rāhula Sutta**.

² *E.g.*, UdA. 324; MA. i. 320; also Mil. 20.

³ AA. ii. 547.

⁴ See Mhv. xxx. 83.

Cūlavamsa.—A Pāli chronicle of Ceylon. It is a continuation of the **Mahāvamsa**, but, unlike the latter, is not a homogeneous work in that it was written by different authors at different periods. It is generally agreed that chapters thirty-seven to seventy-nine were written by the **Thera Dhammakitti** in the thirteenth century. The second section, beginning with the reign of **Vijayabāhu II.** and ending with that of **Parakkamabāhu** of **Hatthiselapura** (Chaps. 80-90), seems to be the work of one author whose identity, however, remains unknown. That part of the chronicle which deals with the period from **Parakkamabāhu** to A.C. 1758, the death of **Kittisiri Rājasīha**, was compiled by **Tibbotuvāve** **Sumaṅgala** **Thera**, and the last chapter has been continued down to 1815 by **Hikkaḍuve Siri Sumaṅgala**.¹

¹ For details see P.L.C. 141 ff.

Cūlavajira.—A grammarian, author of a work called **Atthabyakkhyāna**.¹

¹ Gv. 60; but see p. 70, where it is ascribed to **Clūavimalabuddhi**.

Cūlavāpiyagāma.—A village given by **Aggabodhi VIII.** for the maintenance of **Rājasālavihāra.**¹

¹ Cv. xlix. 47.

Cūlavimalabuddhi.—See **Cūlavajira**, also **Navavimalabuddhi**.

Cūlaviyūha Sutta.—Preached in connection with the **Mahāsamaya Sutta.**¹ It describes how philosophers of different schools proclaim different truths; such disputations only lead to strife in the world.²

¹ SNA. ii. 554.

² SN., pp. 171-4.

Cūlavedalla Sutta.—**Visākha** visits **Dhammadinnā** and asks her a series of questions on personality, the Noble Eightfold Path, plastic forces (*saṅkhārā*), etc. **Dhammadinnā** explains these things to **Visākha**, who then consults the Buddha as to whether the explanations are correct. The Buddha tells him that he himself would have given the same answers and praises **Dhammadinnā**'s erudition.¹ The sutta forms a kind of commentary on certain psychological terms, such as *sakkāya*, *saṅkhāra*, etc. See s.v. **Vedalla**.

¹ M. i. 299 f.

Cūla-Sakuladāyi Sutta.—The Buddha visits **Sakuladāyi** at the **Morani-vāpa** near **Rājagaha** and their talk turns on perfection. The Buddha points out that **Sakuladāyi**'s conception of perfection is vague and undefined, and proves, on examination, empty and faulty. In answer to **Sakuladāyi**'s question as to what the Buddha would define as absolute bliss, the Buddha explains the four *Jhānas* and the destruction of the *Āsavas*. **Sakuladāyi** is converted.¹ The sutta also contains references to the teachings of **Nigaṇṭha Nātaputta**.

¹ M. ii. 29 ff.

Cūla-Saccaka Sutta.—**Saccaka Nigaṇṭhiputta** goes about **Vesāli** saying that he is unable to find his match in discussion. He meets **Assaji** and, after a preliminary debate with him, goes with a large company of **Licchavis** to seek the Buddha in the **Mahāvana**. He questions the Buddha on his method of training, and the Buddha explains this to him. The talk then turns on Self, and the Buddha points out the emptiness of **Saccaka**'s contentions. **Saccaka** (here referred to as **Aggivessana**) refuses to acknowledge defeat until the **Yakkha Vajirapāṇi** threatens to smite him. **Saccaka**

is driven to yield point after point till the sweat streams from his brow, and the Buddha shows the assembled multitude how his own skin remains quite dry. In the end, Saccaka invites the Buddha and his disciples to a meal on the next day.¹

¹ M. i. 227 ff.

Cūlasamudda.—An Elder of Ceylon (**Tambapaṇṇi**). Once, in a time of famine, seven hundred monks came to him early in the day. Realising that he could not get alms anywhere in Ceylon, he took them across to **Pāṭaliputta** by the power of his *iddhi*. Before he started the monks asked him the time, and when he told them they said, “But, Sir, Pāṭaliputta is far off!” “Friends, aged elders seize the distance and make it near.” “Where is the ocean, Sir?” “Friends, that was the dark ditch you passed on the way!” “But, Sir, the ocean is large!” “Friends, aged elders make the great small.”¹ The Majjhima Commentary² mentions a **Gavilaṅgana-vāsī Cūlasammuda** who, when asked what he wished for, answered, “*Lokuttara* things only.”

¹ Vsm. 403.

² ii. 758.

Cūlasāri Thera.—A co-resident of **Sāriputta**. He evidently understood medicine, and one day he administered medical treatment for a sick person, in return for which he received a portion of choice food. As he went out he met an Elder on the road to whom he offered it, telling him the circumstances in which it was obtained and offering to bring him in the future the food so obtained. The Elder listened, then walked away without a word. When the Buddha heard of this, he declared that a shameless man can, in a manner of speaking, live happily, like a crow.¹

¹ DhA. iii. 351 f.

Cūlasāropama Sutta.—**Piṅgala-Koccha** visits the Buddha at **Jetavana** and questions him on famous teachers such as **Pūraṇa Kassapa**, **Makkhali Gosāla** and others. The Buddha tells him that the reward of the higher life is not to be found in presents, esteem, or good repute, nor in a life of virtue, rapt concentration, or mystic insight. Immortal deliverance only is the prize and the goal of the higher life. If a man needs the very best of wood, no other part of the tree will suffice.

Piṅgala-Koccha accepts the Buddha as his teacher.¹

¹ M. i. 198 ff.

Cūla-Sīva.—An Elder of Ceylon. He once went to **Jambudīpa**, embarking at **Mahātīttha** in a boat, in which he dwelt in seclusion. On the way across, while looking at the ocean, he developed *āpokasīna*.¹

Another therā of the same name is mentioned in the Commentaries and is described as a *Samyuttabhāṇaka*. It is said that because he dwelt in *mettā* poison had no effect on him.² He probably lived in the time of the **Brāhmaṇatissabhaya** (*q.v.*). His colleagues were **Isidatta** and **Mahāsoṇa**. During the time of the peril, he took leave of his colleagues and went to worship at the **Mahāvihāra**. He found it empty and started for the south, when the sprite of a neighbouring tree, assuming human form, looked after him and escorted him to a village near the **Jajjaranadi**, where he was supported by foresters (? *paṇṇakhādakamanussā*) till the peril was past.³ The *Dīgha Commentary*⁴ mentions another Cūla-Sīva and calls him **Tilokanagaravāsī** (*v.l.* **Lokuttaravāsī**). He was evidently a well-known commentator.

¹ *Vsm.* 170.

² *Ibid.*, 313; *AA.* i. 865.

³ *VibhA.* 446 r.

⁴ *DA.* iii. 883.

Cūla-Sihanāda Sutta.—Followers of the Buddha excel those of other teachers in faith in their teacher, faith in his Doctrine, strict observance of the sīlas and in love towards their fellow-believers, laymen and monks. Their goal is the goal of men without cravings, without attachments, without facetiousness, without combative spirit, without obsessions. Their Doctrine is perfect, rightly revealed, rightly preached.¹

¹ *M.* i. 63 ff.

Cūlasugandha Thera.—An arahant. In the time of **Kassapa** Buddha he belonged to a very rich family in Benares, and having heard the Buddha preach, covered the Buddha's **Gandhakuṭi** eight times with the four kinds of fragrant stuff (*catujāṭiyagandha*). In this age he was born in **Sāvatthi**. While he was yet in his mother's womb the perfume of sandalwood spread from her body and on the day of his birth it filled the whole city; so it was also on the day of his ordination and on that of his death. He entered the Order on seeing the Buddha convert **Sela** and his followers.¹ He is probably identical with **Subhūti Thera**.² His legend seems to have become confused with that of **Sugandha**.³

¹ *Ap.* ii. 508 ff.

² *ThagA.* i. 405.

³ See *Ap.* ii. 459 and *ThagA.* i. 80 f.

Cūla-Suññatā Sutta.—Preached to **Ānanda** at the **Migāramātupāsāda**. True solitude is not to be found in forest-dwelling nor in the concentra-

tion of heart away from all ideas, but in attaining to deliverance from the *āsava*s.¹

¹ M. iii. 104 ff.

Cūlasudhamma.—A Thera who lived in **Girigāmakanna**. King **Kuṭa-kanna(tissa)**, while staying in **Uppalavāpi**, once sent for him out of his great respect for him. The Thera came and resided in **Mālārāma vihāra**. Having discovered from the Elder's mother that Cūlasudhamma was fond of radishes (? *kanda*), the king prepared some and took them to the vihāra, but, while offering them to the Elder, he could not bring himself to look at his face. When leaving the vihāra, he asked his queen, "what did the Elder look like?" But she replied that if he, who was the Elder's follower (*parisa*), could not look at him, how could she do so? The king marvelled that the son of one of his subjects should have such power.¹

¹ VibhA. 452.

Cūlasubhaddā.—Daughter of **Anāthapiṇḍika**. At the insistent request of his friend **Uggasetṭhi**, and after consultation with the Buddha, Anāthapiṇḍika agreed to give her in marriage to Ugga's son.¹ But he was an unbeliever, and when Nigaṇṭhas came to his house on invitation, Subhaddā refused to do obeisance to them. For this she was ordered out of the house by her father-in-law; but she convinced her mother-in-law that the reasons for her behaviour were sound, and at the suggestion of the latter she prepared a meal and invited to it the Buddha and the congregation of monks, by throwing into the air from the top storey of the house eight handfuls of jasmine. The Buddha divined her thoughts and arrived with five hundred arahants. After the meal the Buddha preached the Doctrine and Ugga and his family were converted. As a mark of favour towards Subhaddā the Buddha requested **Anuruddha** to stay behind at **Ugganagara**.² Cūlasubhaddā, while still in her father's house, had become a Sotāpanna, and with her sisters, **Mahāsubhaddā** and **Sumanā**, she had been entrusted with the distribution of food to the monks.³

¹ According to the Anguttara Commentary (ii. 482 ff.), the setṭhi's name was **Kālaka** and his city was not Ugga, but **Sāketa**.

² DhA. iii. 465 ff.; the story is also given in AA. ii. 482 ff., but with several

variations in detail. There seems to be a comparison between the stories of Mahāsubhaddā and Cūlasubhaddā. (See also AA. i. 146 and Vsm. 390.)

³ DhA. i. 128; J. i. 93; ApA. i. 81; see also Mil. 383, 387.

1. **Cūlasumana Thera.**—An Elder of Ceylon, master of the Tipiṭaka and a well-known commentator. His explanation, given at **Lohapāsāda**, of

the meaning of *ubhatobhāgavimutta* is regarded as the most authoritative interpretation.¹ The *Visuddhimagga*² also mentions a Cūlasumana, resident at **Niṅkaponnakapadhānaghara** on **Cittalapabbata**. He had discarded desire, and therefore the thought arose in him that he was a saint.

¹ DA. ii. 514.

² p. 364; see also *s.v.* Cūlasumma.

2. **Cūlasumana**.—A householder of Ceylon who fell down dead when **Piturājā** (*q.v.*) looked at him and gnashed his teeth in anger.¹

¹ Sp. ii. 440 f.

3. **Cūlasumana**.—A novice. In a past life he was the **Sumanasetṭhi**, under whom **Annabhārā** (*q.v.*) worked. In this age he was born at **Muṇḍa**, near the **Viñjhā** mountains, as the son of **Mahāmuṇḍa**. When **Anuruddha** became an arahant and looked back into his past lives he saw how Sumana had helped him. He therefore visited Mahāmuṇḍa and enjoyed his hospitality during one rainy season. At the end of his stay he obtained Muṇḍa's consent to ordain Cūlasumana, who became an arahant while his head was being shaved. Once, when Anuruddha suffered from indigestion, the novice Sumana, having discovered that the water from **Anotatta** would cure him, went there and brought the water, in spite of all the efforts of the Nāga-king **Pannaka** (*q.v.*) to prevent him. Later, Pannaka, realising the novice's power, asked his pardon and became his friend and servitor. When Anuruddha went with Sumana to **Sāvatti** to visit the Buddha, some of the monks began to play with Sumana, patting his head and tweaking his ears. In order to show them Sumana's power, Anuruddha asked **Ananda** to summon all the novices in the monastery and ask them to fetch water from Anotatta that he might wash his feet. Only Sumana, the youngest of them all, was able to do this, and his fame spread beyond all measure.¹

¹ DhA. iv. 128 ff.

Cūlasumanā.—A Therī of Ceylon, an eminent teacher of the Vinaya.¹

¹ Dpv. xviii. 39.

Cūlasumma.—An eminent Commentator of Ceylon, teacher of **Tipiṭaka-Cūlanāga**. The pupil seems to have disagreed with some of the explanations of his teacher—*e.g.*, as to the meaning of *ekāyanamagga*. Cūlanāga said it referred to *pubbabhāgasatipatthānamagga*, but Cūlasumma held that it referred to *missakamagga*. They could come to no decision; but while on his way to the bathing-place, Cūlasumma revolved the problem in his

mind, and discovering that his pupil was right announced his mistake when Cūlanāga was preaching on the day of the first quarter. Cūlanāga, realising how even his teacher could go astray on this point, explained it at great length for the benefit of future generations.¹ The *Āṅguttara Commentary*² calls him **Dipavihāravāsī**, while the *Vibhaṅga Commentary*³ says that he dwelt in **Niṅkapoṇṇapadhānaghara** in **Cittalapabbata**. The *Samantapāsādikā*⁴ says that he lived in **Rohaṇa**.

¹ DA. iii. 744 f.; MA. i. 187.

² AA. ii. 845.

³ p. 489; probably Cūlasumma is

here a misreading for **Cūlasumana**

(q.v.).

⁴ iv. 892.

Cūlahatthipadopama Sutta.—**Jāṇussoṇi**, travelling in a carriage, meets **Pilotika**, from whom he hears praise of the Buddha. He learns how Pilotika, having heard the Buddha's teachings to nobles, brahmins, householders and recluses, was convinced that the Buddha was all-enlightened, just as an expert elephant-tracker seeing a broad elephant-footprint would conclude that it indicated the track of a really large elephant. Jāṇussoṇi goes to visit the Buddha and reports his conversation with Pilotika. The Buddha tells him it would be a mistake to conclude at once from seeing a broad footprint that it belonged to a very large elephant; there are many other possibilities which should first be eliminated. He then proceeds to describe the life of a real recluse, the disciple of the Noble One, and the attainments he reaches; these he calls the Truth-finder's footprints. Following this, the disciple makes further discoveries, till his mind is completely free from the *āsavas*, and then he realises the Truth-finder's real quest. Jāṇussoṇi becomes a follower of the Buddha.¹

This was the first sutta preached in Ceylon by **Mahinda** to **Devānaṃpiya-tissa**. At the end of the discourse the king accepts the Three Refuges.²

¹ M. i. 175 ff.

² Mhv. xiv. 22.

1. **Cūlābhaya**.—King of Ceylon (92-93 A.C.). He was the son of **Āmaṇḍa-gāmaṇi** and built the **Cūlagallakavihāra**. **Sivali** was his younger sister.¹

¹ Mhv. xxxv. 12-14; Dpv. xxi. 39 f.

2. **Cūlābhaya**.—A Thera who taught the Vinaya in Ceylon.¹

¹ Vin. v. 3; Sp. i. 63.

3. **Cūlābhaya**.—A Thera of Ceylon and a well-known commentator; he was known as **Tipiṭaka-Cūlābhaya**. He is several times quoted in the Commentaries.¹ He had a prodigious memory. Once he shut three of

¹ E.g., VibhA. 11, 16; Vsm. 69, 394, 397.

the gates of **Anurādhapura**, allowing only one door for the use of those leaving the city. As each person went out he asked his name, and each of these names he was able to repeat when the owner returned in the evening to the city.² He was a contemporary of **Cūlanāga**,³ with whom he held discussions. His description (given at the **Lohapāsāda**)⁴ of the details connected with the first words uttered by the Buddha after his birth, and the manner in which he walked, is accepted as authentic. He once went with a company of monks on a pilgrimage to **Nāgadīpa**. On the way he stayed in a monastery. One of his followers, who lacked self-control, made friends with another of like temperament in the vihāra, and Cūlābhaya, seeing them laugh aloud, pointed out how truly the Buddha had said in the **Dhātusaṃyutta** that like joins with like.⁵

² DA. ii. 530.⁴ DA. ii. 442.³ DhsA. 230; SA. iii. 206.⁵ VibhA. 457 f.

Cūlābhayasumana.—A Thera who lived in the **Mahāvihāra** in the time of King **Bhātīya**. He was an authority on the Vinaya, and a story is related in the **Samantapāsādikā**¹ of how he was consulted by a monk who having picked up in a crowd a robe that fell from the shoulders of another monk concealed it, but later wished to return it to the owner.

¹ Sp. ii. 305 f.

Cūlodara.—A Nāga king of Ceylon, nephew of **Mahodara**. His father was the king of **Kaṇṇavaḍḍhamāna** mountain. It was the quarrel between Cūlodara and Mahodara regarding a jewelled throne that was the cause of a visit of the Buddha to Ceylon.¹

¹ Mhv. i. 45 ff.; Dpv. ii. 7, 29; Sp. i. 120.

Cūlani-Brahmadatta.—King of **Uttarapañcāla**, in the country of **Kampilla**. His chaplain was **Kevaṭṭa**. For their story see the **Mahā Ummagga Jātaka**. Cūlani is identified with **Sāriputta**.¹ He is also called **Cūlaniya**² and **Cūlaneyya**.³

The **Petavatthu**⁴ contains a story of a queen of Cūlani-Brahmadatta called **Ubbarī** (*q.v.*), whom he discovered while wandering about in his kingdom disguised as a tailor. Here the king is also referred to as **Cūlaniputta**,⁵ and the scholiast explains⁶ that **Cūlani** was his father's name; it is said⁷ that there were innumerable kings of **Pañcāla** bearing that name.

¹ J. vi. 478.⁵ vs. 8. 9.² *E.g., ibid.*, 437, 477.⁶ PvA. 164.³ *Ibid.*, 437.⁷ Pv. ii. 13, vs. 9, 10.⁴ Pv. ii. 13; PvA. 160 ff.

Cūlāmaṇicetiya.—A cetiya in **Tāvatiṃsa** one league in height, raised by **Sakka** over the hair cut off by the Buddha when he donned an ascetic's robes on the banks of the **Anomā**.¹ After the Buddha's death, Sakka added to the hair the right collar bone taken by him from **Doṇa** (*q.v.*), who was trying to conceal it in his turban.²

¹ J. i. 65.² DA. ii. 609; MT. 376; BuA. 235; Mhv. xvii. 20.

Cecca.—A shortened form of **Cetiya** (*q.v.*).¹

¹ J. v. 267, 273.

Ceta.—A kingdom through which **Vessantara** passed on his way from **Jetuttara**. Vessantara's uncle ruled in Ceta, and it was ten leagues from **Dunniviṭṭha**.¹ The women of Ceta are called **Cetiya**.² Ceta is probably another name for **Cetiya**.

¹ J. vi. 514 ff.; Cyp. i. 9, vs. 38 f.² J. vi. 514.

Cetaka Thera.—He was the companion of **Ānanda** soon after the Buddha's death and accompanied him to **Subha's** house.¹ The Commentary² says he was so called because he came from the **Cetiya** country.

¹ D. i. 204.² DA. ii. 386; also DA. i. 7 and KhpA. 94.

1. **Cetanā Sutta.**—That which we will and intend to do and with which we are occupied, that becomes an object (*ārammaṇa*) for the persistence of consciousness (*viññāṇa*). The object being there, there comes to be a station of consciousness. Consciousness being stationed and growing, there is renewed existence with all its consequent ills.¹

¹ S. ii. 65 f.

2. **Cetanā Sutta.**—Same as above, with “name-and-form” substituted for rebirth, and the other factors of the *paṭiccasamuppāda* following therefrom.¹

¹ S. ii. 66.

3. **Cetanā Sutta.**—Same as (1), except that consciousness, being stationed and growing, there comes a bending (*nati*) followed, serially, by a “going to a coming” (*āgatigati*), decease, rebirth, etc.¹

¹ S. ii. 66 f.

4. **Cetanā Sutta.**—Volitioned acts occasioned by form, sound, etc., are impermanent.¹

¹ S. iii. 227.

5. **Cetanā Sutta.**—The arising of volitional acts is the appearing of decay-and-death; their cessation, its cessation.¹

¹ S. iii. 230.

6. **Cetanā Sutta.**—The desire and lust that is in will, concerning shape, etc., is corruption of the heart.¹

¹ S. iii. 233.

7. **Cetanā Sutta.**—Preached to **Ānanda**. Rebirth is due to intention (*cetanā*) and aspiration (*paṭṭhāna*) being established in a lower element because of ignorance.¹

¹ A. i. 224.

8. **Cetanā Sutta.**—Where there is action of body, speech or mind, there arises pleasure or pain caused by intention (*cetanā*). This is due to ignorance; when ignorance is destroyed, there is no field or base for such action.¹

¹ A. ii. 157 f.

9. **Cetanā Sutta.**—In a monk possessed of good conduct spiritual life proceeds spontaneously, not intentionally.¹

¹ A. v. 2 f.

10. **Cetanā Sutta.**—The same, in substance, as (9).¹

¹ A. v. 312 f.

Cetaṭṭā.—The name of a tribe given in a nominal list¹; probably the inhabitants of **Ceta**.

¹ Ap. ii. 359.

1. **Cetā.**—Daughter-in-law of **Vidhura** and **Anujā**.¹

¹ J. vi. 290.

2. **Cetā.**—The people of **Cetiya**.¹

¹ J. i. 256; vi. 516.

Cetāvīgāma.—A village in Ceylon. When **Mattābhaya** was ordained under **Mahinda** he was followed by five hundred youths from this village.¹ The village was to the south of **Anurādhapura**.²

¹ Mhv. xvii. 59.

² Mṭ. 384.

1. **Ceti, Cetiya.**—One of the sixteen **Mahājanapadas**,¹ probably identical with Ceṭi of the older documents.² The people of Ceti seem to have had two distinct settlements: one, perhaps the older, was in the mountains, probably the present Nepal.³ It is evidently this older settlement which is mentioned in the **Vessantara Jātaka**; it was passed by **Vessantara** on his way into exile in the Himālayas, and was thirty yojanas distant from **Jetuttara**.⁴ The other, probably a later colony, lay near the **Yamunā**, to the east, in the neighbourhood of and contiguous to the settlement of the **Kurus**; for we are told⁵ that the Buddha, having dwelt in the Ceti country, went to **Bhaddavatikā**, where, at the **Ambatittha**, **Sāgata** tamed a Nāga, and from there he went to **Kosambī**. This part of the country corresponds roughly to the modern Bundelkhand and the adjoining region.⁶

It was probably of the older Ceti that **Sothhivati** was the capital, where once reigned **Apacara**, who uttered the first lie in the world.⁷ The journey from Benares to Ceti lay through a forest which was infested by robbers.⁸ The settlement of Ceti was an important centre of Buddhism, even in the time of the Buddha. The **Āṅguttara Nikāya**⁹ mentions several discourses preached to the Cetiis, while the Buddha dwelt in their town of **Sahajāti**. While dwelling in the **Pācīnavamsadāya** in the Ceti country, **Anuruddha** became an arahant after a visit which the Buddha paid to him.¹⁰ The **Janavasabha Sutta**¹¹ leads us to infer that the Buddha visited the Ceti country several times. The **Saṃyutta Nikāya**¹² records a discussion on the four Ariyan Truths among a number of monks, including **Gavampati**, dwelling at Sahajāti (*v.l.* **Sahañcanika**).

It is said¹³ that the country was called Ceti because it was ruled by kings bearing the name of **Ceti** or **Cetiya**.¹⁴

¹ A. i. 213, etc.

² *E.g.*, Rv. viii. 5, 37-9.

³ *Bud. India*, p. 26.

⁴ J. vi. 514, 518.

⁵ Vin. iv. 108 f.; J. i. 360 f.

⁶ Law: *Geog. of Early Bsm.*, p. 16.

⁷ J. iii. 454 ff. Sothhivati is probably identical with Śuktimati or Śukti-Sāh-

vaya of the Mahābhārata (iii. 20, 50; xiv. 83, 2); see also PHAI. 81.

⁸ J. i. 253, 256.

⁹ A. iii. 355 f.; v. 41 f.; 157 ff.

¹⁰ A. iv. 228; see also Vin. i. 300 f.

¹¹ D. ii. 200 *and passim*.

¹² S. v. 436 f.

¹³ *E.g.*, AA. ii. 765. ¹⁴ SNA. i. 135.

2. **Cetiya.**—A mythical king.¹ See **Ceti** (1). **Apacara** (*q.v.*) is also referred to as **Cetiya**,² shortened into **Cecca**.³

¹ Mhv. ii. 3; Dpv. iii. 5; Mtu. i. 348.

² J. iii. 457, 460, etc.

³ J. v. 267.

Cetiya Jātaka (No. 422).—Contains the story of **Apacara** (*q.v.*), king of **Ceti**, and the world's first liar. It was related in reference to the swallowing up of **Devadatta** by the earth.¹

¹ J. iii. 454 ff.

Cetiya Sutta.—The Buddha goes with **Ānanda** on his begging round in **Vesālī** and, after the meal, rests at the **Cāpāla Cetiya**. There the Buddha sings the praises of **Vesālī** and declares that, if he would, he could live for a whole kappa. **Ānanda** does not act on the hint. When **Ānanda** leaves him, **Māra** asks that the Buddha should die, as his disciples have been fully trained. The Buddha agrees, and declares that he will die in three months' time.¹

¹ S. v. 258 ff.; the incident is also given in D. ii. 102 ff. and Ud. vi. 1.

Cetiyaḡiri.—See **Cetiyaḡabbata**, also **Vedisagiri**.

Cetiyaḡabbata.—Also called **Cetiyaḡiri**. The later name of the **Missaka** mountain given on account of its many shrines.¹ **Devānampiyatissa** built a vihāra there—the second vihāra in Ceylon—for **Mahinda** and those ordained under him.² The relics, obtained by **Sumanasāmaṇera** from **Asoka** and from **Sakka**, were deposited there until they were needed. According to the **Mahāvamsa**³ this fact was the occasion for the name. One of the eight saplings of the Sacred Bodhi-tree at **Anurādhapura** was planted in the ārama on Cetiyaḡiri.⁴ **Mahinda** spent the last years of his life on Cetiyaḡiri and died there, and there his relics were enshrined.⁵ Near the mountain was the village of **Dvāramaṇḍala**.⁶ **Kutakaṇṇatissa** built an uposatha-hall on the mountain and planted a Bodhi-tree, while **Bhātīkābhaya** supplied food daily to one thousand monks dwelling there,⁷ and **Laṇjakatissa** had the vihāra paved at a cost of one hundred thousand.⁸ **Mahādāṭhikamahānāga** made four gateways and a road round the mountain, and held the **Giribhaṇḍapūjā** with great pomp and ceremony; it is said that in order that the people might approach the mountain with clean feet he spread carpets right up to it from the **Kadamba River**.⁹ **Kani-rajānutissa** had sixty monks of Cetiyaḡabbata put to death as traitors by flinging them into the cave called **Kanira**.¹⁰ **Vasabha** provided four thousand lamps to be lighted on Cetiyaḡiri,¹¹ while **Jeṭṭhatissa** gave to the vihāra the income derived from the **Kālamattika Tank**.¹²

In the time of **Kakusandha**, Cetiyaḡiri was known as **Devakūṭa**, in that of **Konāgamana** as **Suvaṇṇakūṭa**, and in that of **Kassapa** as **Subhakūṭa**.¹³ The **Dhammarucikas** once occupied the **Ambatthalavihāra** on Cetiyaḡab-

¹ See *s.v.* **Missaka**.

² *Mhv.* xvi. 12-17.

³ *Ibid.*, xxii. 23 ff.

⁴ *Ibid.*, xix. 62.

⁵ *Ibid.*, xx. 32, 45.

⁶ *Ibid.*, xxiii. 23.

⁷ *Ibid.*, xxxiv. 30 f., 64.

⁸ *Ibid.*, xxxiii. 25.

⁹ *Ibid.*, xxxiv. 75 ff.

¹⁰ *Ibid.*, xxxv. 11.

¹¹ *Ibid.*, 80.

¹² *Ibid.*, xxxvi. 130; see also *Dpv.* xv. 69; xvii. 90; xix. 13, and *Sp.* i. 82 ff.

¹³ *Sp.* i. 86 f.

bata, it having been given to them by **Dhātusena**.¹⁴ **Aggabodhi** supplied a permanent supply of water for the bathing-tank called **Nāgasonḍi**, on the top of Cetiyaḡiri,¹⁵ while **Aggabodhi III.** gave to the vihāra the village of **Ambillapadara**.¹⁶ **Aggabodhi V.** restored the ruined buildings of Cetiya-pabbata at a cost of one hundred and twenty thousand pieces,¹⁷ while the queen of **Udaya I.** built there the **Kanthakacetiya**, and her husband decorated the mountain with brightly coloured flags and streamers.¹⁸ **Sena I.** gave to the monastery the income from the **Kāṇavāpi**,¹⁹ and **Sena II.** provided a hospital for the use of the monks there.²⁰ **Kassapa VI.** built the **Hada-yuṇṇa Pariveṇa** and gifted it to the Dhammarucikas.²¹ **Parakkamabāhu I.** restored all the old buildings which had been destroyed and built sixty-four thūpas.²²

The Commentaries relate several anecdotes connected with Cetiya-pabbata. **Maliyadeva Thera** recited there the **Chachakka Sutta**, and sixty listening bhikkhus became arahants.²³ **Lomasanāga Thera** lived in the Padhānaghara in the **Piyaṅguguhā** there and overcame the cold he felt by meditating on the **Lokantarikaniraya**.²⁴ Cetiya-pabbata was the residence of **Kālabuddharakkhita**, and King **Saddhātissa** spent some time there.²⁵ At the time that Fa Hsien came to Ceylon there were two thousand monks in Cetiyaḡiri, including a monk of great fame, called Dharmagupta.²⁶

¹⁴ Cv. xxxviii. 75

¹⁵ *Ibid.*, xlii. 28; see Cv. *Trs.* i. 68, n. 8.

¹⁶ Cv. xlv. 122.

¹⁷ *Ibid.*, xlviii. 7.

¹⁸ *Ibid.*, xlix. 23, 27.

¹⁹ *Ibid.*, l. 72.

²⁰ li. 73.

²¹ *Ibid.*, lii. 18.

²² lxxviii. 108.

²³ MA. ii. 1064.

²⁴ *Ibid.*, i. 65.

²⁵ *Ibid.*, i. 469 f. See also Vsm. 20, 64; DhSA. 194, 200; AA. i. 44.

²⁶ Giles: p. 72.

Cetiya-mbatthala.—See **Ambatthala**.

Cetiya-vamsa-tṭhakathā.—One of the sources mentioned in the **Mahāvamsa-Tikā**.¹ It probably dealt with the building of the cetiyas in Ceylon, chiefly the **Mahā Thūpa**.

¹ p. 548.

Cetiavāda.—A later offshoot of the **Mahāsaṅghika** school, through the **Paññatti** and **Bāhulika** sects of the **Gokulikavāda**.¹

Bhavya, quoted by Rockhill,² says that the Caityas received their name from their having dwelt in the Caitya Mountain.

¹ Mhv. v. 7; Dpv. v. 42; Mbv. 96 f.

² *Op. cit.*, 183; for an account of the Cetiavādins see de la Vallée Poussin's "The Five Points of Mahādeva" in

J.R.A.S., April, 1910, 413 ff. Mahādeva is considered as their founder; his points are purely speculative. They are all alleged to have been held also by the **Pubbasellyas**.

Cetiya.—A *yakkhiṇī* who lived in the **Dhūmarakkha** mountain near **Tumbariyaṅgana**. **Paṇḍukābhaya**, hearing of her, tried to capture her, but succeeded only after a very long and strenuous chase, in which she assumed the form of a mare. He rode her into battle, where she helped him in various ways.¹ The *Mahāvamsa-Tīkā*² says she was the wife of the Yakkha **Jutindhara**, who fell in the battle of **Sirīsavatthu**.

¹ Mhv. x. 53 ff.² p. 289.

1. **Cetokhila Sutta.**—While the five fallows of his heart (*cetokhilā*) are left untilled—doubts about the Teacher, about the Dhamma, about the Order and the course of training, lack of ardour—and the five bondages are unshattered (attachment to sensual pleasures, to the body, to visible forms, over-eating, desire to be born among the gods)—no monk can possibly show growth and progress in the Dhamma and the Vinaya.¹

¹ M. i. 101 ff.

2. **Cetokhila Sutta.**—The five fallows (*cetokhilā*) mentioned in (1). In order to destroy them the four *Satipatthānas* should be developed.¹

¹ A. iv. 460.

Cetoparicca Sutta.—**Anuruddha**, questioned by some monks at **Jetavana**, tells them that by cultivating the four *Satipatthānas* he was able to read and know the minds of beings, of other persons.¹

¹ S. v. 304.

1. **Cetovimutti-phala Sutta.**—When a monk perceives the foulness of the body, is conscious of the cloying of food, feels distaste for the world, perceives impermanence in all compounded things, and has the thought of death inwardly established in him, there come to him mind-emancipation and emancipation by way of insight and he becomes completely free.¹

¹ A. iii. 84.

2. **Cetovimutti-phala Sutta.**—The thought of impermanence, of ill in impermanence, of no-self in ill, of renunciation and of dispassion—these things, when developed, have, as their fruit, mind-emancipation and emancipation by way of insight.¹

¹ A. iii. 85.

1. **Cela Sutta.**—See **Ukkācela Sutta**.

2. **Cela Sutta.**—When one's turban or head is ablaze, one must put forth special effort to extinguish the fire; needless to say, such effort is also necessary for the comprehension of the four Noble Truths.¹

¹ S. v. 440.

Celakanṭhī.—A mare belonging to **Caṇḍappajjota**. She could travel one hundred leagues in a day and was one of his five rapid conveyances.¹

¹ DhA. i. 196.

Cellāra.—A village in South India.¹

¹ Cv. lxxvi. 262.

Cokkha-brāhmaṇa.—A brahmin, referred to in the Commentaries¹; no explanation is given of him in the references: *Ditṭhivippayuttēna pana ariyasāvako parilābhībhūto parilāhavūpasamatthaṃ mattahatthiparittāsito viya Cokkhabrāhmaṇo gūthaṃ kañci saṅkhāraṃ sukhato upagacchati*.

¹ MA. ii. 875; AA. i. 248.

Coḍa.—See **Coḷa**.

Codanā Sutta.—The five things to be observed by one who exhorts another—his speech should be timely, should treat of what has really happened, should be full of gentleness, should concern the good (*atthasamhītena*), and be uttered with a mind of amity.¹

¹ A. iii. 196.

Codanāvattu.—A valley (?) near **Rājagaha**, visited by the Buddha in the course of his wanderings. Here he laid down a rule, allowing monks to recite the *pāṭimokkha* under a learned monk if the leader of their own company should be inefficient.¹

¹ Vin. i. 115 f.

Codanāvattu-bhāṇavāra.—The twenty-seventh section of the third Khandaka of the Mahāvagga of the Vinaya.

1. **Cora Sutta.**—An evil monk is like a robber-chief, in that he relies on roughness of the way, the entanglements, the help of the powerful; he gives bribes and works alone.¹

¹ A. iii. 128 f.

2. **Cora Sutta.**—There are eight things which lead to speedy disaster in the case of a robber—he strikes those who do not strike back, takes away everything completely, kills women, seduces maidens, robs recluses, despoils the king's treasury, carries out his activities too near, is unskilled in storing up his gain.¹

¹ A. iv. 339.

Corakaṇḍaka.—See **Koraṇḍaka**.

Corakamahāvihāra.—A vihāra in Ceylon, the residence of **Mahāmitta**. In the vihāra was the **Kuraṇḍaka-cave** (*q.v.*).¹

¹ Vsm. 38.

Coranāga.—King of Ceylon (3 B.C.–9 A.C.). He was the son of **Vaṭṭa-gāmaṇi** and his name was **Mahānāga**.¹ During the reign of **Mahācūḷi Mahātissa** he was a rebel and came to the throne after Mahācūḷi's death. He destroyed eighteen vihāras which had refused to shelter him as a rebel. He was poisoned by his queen **Anulā**.² It is said³ that after death he was born in the **Lokantarikaniraya** with a body three gāvutas in height.

¹ Mhv. xxxiii. 45. ² *Ibid.*, xxxiv. 11 ff. ³ MA. ii. 920; DA. ii. 433; AA. ii. 532.

Corambagāma.—A village in **Rohaṇa**.¹

¹ Cv. lxxv. 15.

Corābhaya.—A brigand, who set up his stronghold between **Anurādhapura** and **Cetiyaḡiri**. He once came with his followers to plunder Cetiyaḡiri monastery, but **Dighabhāṇaka-Abhaya Thera** (*q.v.*), hearing of his intentions, gave orders that the robbers should be given a meal of the monastery food. This so pleased Corābhaya that from that time he undertook to provide safe passage for all pilgrims to Cetiyaḡiri.¹

Corābhaya is generally classed with Coranāga and, both are said to have been born after death in **Lokantarikaniraya** with bodies three gāvutas in height.²

¹ Sp. ii. 474.

² AA. ii. 532; MA. ii. 920; DA. ii. 433.

Coriyassara.—A village in Ceylon.¹

¹ VibhA. 447.

Coḷa.—A country whose people were called **Coḷā**. The country extended from the Coromandel coast of South India as far as the Penner River, its capital in mediæval times being Tanjore. The Ceylon Chronicles mention

frequent invasions of Ceylon by the Colā chiefly for purposes of plunder. These invasions were a constant menace to the peace and prosperity of Ceylon, and helped largely in the destruction and disappearance of that country's literary and artistic works.¹

¹ For details see Mhv. and Cv. *passim*.

Colakulantaka.—A village in South India.¹

¹ Cv. lxxvii. 53, 60.

Colakonāra.—A Damiḷa chief, ally of **Kulasekhara**. He was slain by the forces of **Parakkamabāhu I.**¹ There may have been more than one of this name.²

¹ Cv. lxxvi. 145, 163.

² See *ibid.*, vs. 181, 188; lxxvii, 77, 86.

1. **Colagaṅga.**—A Damiḷa chief of South India, subdued by **Laṅkāpura**.¹ He was then put to rule over the district of **Parittikkunḍi**.²

¹ Cv. lxxvi. 121.

² *Ibid.*, lxxvii. 8.

2. **Colagaṅga.**—King of Ceylon (1196-7 A.C.). He was the son of King **Nissaṅka's** sister. He slew **Vikkamabāhu III.** and reigned for nine months. He was then deposed by the general **Kitti** and his eyes were put out.¹

¹ Cv. lxxx. 29 ff.

Colagaṅgakumāra.—A son of **Gajabāhu**.¹

¹ Cv. lxx. 238.

Colagaṅgādeva.—A Damiḷa chief, conquered by **Bhuvanekabāhu I.**¹

¹ Cv. xc. 32.

Colatirikka.—A Damiḷa chief, ally of **Kulasekhara**.¹

¹ Cv. lxxvii. 78.

Colarāja.—A minister of **Kassapa V.** He repaired a pariveṇa in the **Mahāvihāra** which had been destroyed.¹

¹ Cv. lii. 34.

Colā.—The people of **Colā** (*q.v.*).

Colīya-Dīpaṅkara. See **Dīpaṅkara**.

Ch.

Chakesadhātuvam̐sa.—See Appendix.

Chakkhattiyakhaṇḍa.—A section of the **Vessantara Jātaka** dealing with the journey undertaken by **Sañjaya** and his army to bring back **Vessantara** and his queen. The six khattiyas referred to are Sañjaya and his queen, Vessantara and **Maddī** and **Jāli** and **Kaṇhā**.¹

¹ J. vi. 582-7.

Chagāma, Chaggāma.—A stronghold on the sea-coast, probably in eastern **Rohaṇa**.¹

¹ Cv. lviii. 45; lxxv. 3.

Cha-Chakkha Sutta.—Preached at **Jetavana**. The Buddha explains to the assembled monks the six “sixes”—*e.g.*, the six internal senses (hearing etc.), the six external sense-objects (form etc.), the six groups of perceptions (sight and forms, hearing and sounds, etc.), and the six groups of cravings.¹

The Commentary² says that, apart from the sixty monks who became arahants when the Buddha first preached the sutta, on each occasion of its preaching, by the Chief Disciples and by the eighty chief disciples, a like number attained arahantship. In Ceylon, **Maliyadeva Thera** preached it at sixty different places, and each time sixty monks became arahants. Once, when **Tipiṭaka-Cūlanāga** preached it at the **Ambilahālavihāra**, one thousand monks attained to arahantship.³

¹ M. iii. 280 ff.

² MA. ii. 1024 f.

³ *Ibid.*, 1025.

1. **Chatta.**—A youth, son of the brahmin of the **Nānacchanda Jātaka**. He received from the king a chariot drawn by lilywhite thoroughbreds.¹

¹ J. ii. 428 f.

2. **Chatta.**—Son of the king of **Kosala**. His story is given in the **Brahmachatta Jātaka** (*q.v.*).

3. **Chatta.**—A brahmin youth of **Setavyā**. He studied under **Pokkhara-sāti** at **Ukkatṭhā** and, having finished his course, returned home for money wherewith to pay his teacher. On the way back to Setavyā he was met by the Buddha, who taught him three stanzas, on the virtues of the Buddha, the Dhamma and the Saṅgha, and made him take the five precepts. As he proceeded along his road, Chatta was attacked by robbers and killed. He was reborn in **Tāvatiṃsa**, and when all his relations, his

teacher and others were assembled for his funeral ceremony, he came into their midst, conveyed by his thirty-league *vimāna*, and made obeisance to the Buddha who was present, and declared to him his great indebtedness for his compassion. The Buddha preached to the assembled multitude, and Chatta and his parents became Sotāpannas.¹

¹ Vv. v. 3; VvA. 229 ff.; the story is often quoted—e.g., Sp. i. 172; MA. i. 256; and the stanzas taught by the

Buddha, as mentioned above, have become famous—e.g., DA. i. 230; MA. i. 107; AA. i. 303.

4. **Chatta.**—A Tamil general of **Elāra** in charge of the fort at **Mahiyān-gana**. He was killed by **Duṭṭhagāmaṇi**.¹

¹ Mhv. xxv. 7.

Chattaguhinda.—The Pāli name of **Kyansitthā**, son of **Anorata**, king of Pagan.¹

¹ Sās. 75; Bode, *op. cit.* 15, n. 5.

Chattaggāhaka-vāpī.—A tank built by a parasol-bearer (*chattaggāhaka*), the husband of **Sanhā**.¹

¹ Cv. xxxviii. 3.

Chattadāyaka Thera.—An arahant. Ninety-four kappas ago he was a king and his son became a Pacceka Buddha. One day, while seeking his son, he came across his funeral pyre; he worshipped it and placed over it his parasol as a mark of respect. Twenty-five kappas ago he was king seven times under the name of **Mahārāha**.¹

¹ Ap. i. 244 f.

1. **Chattapāṇi.**—An upāsaka of **Sāvatthi**.¹ Once, when listening to the Buddha's teaching, he failed to notice and do reverence to the king, **Pasenadi**, who arrived during the discourse. Later, when summoned to the king's palace, he went with every sign of respect and paid obeisance to the king. When asked why he had not so behaved on the previous occasion, Chattapāṇi replied that such an action would have been discourteous to the Buddha. Thereupon Pasenadi asked him to act as instructor in the Dhamma to the women of the palace, but he refused the invitation, deeming that such a course would be unseemly and unwise. The task was therefore given to **Ānanda**.²

¹ He was an Anāgāmi according to the Jātaka account (J. i. 381 f.) and a Sakadāgāmi according to the DhA. (i. 380 f.).

story is also found in J. i. 381 f., with several variations in detail. There we are told that the Buddha, seeing that the king was displeased, made special mention to him of Chattapāṇi's attainments.

² DhA. i. 380 f.; cp. Vin. iv. 157. The

2. **Chattapāṇi**.—The barber of King **Yasapāṇi**. His story is related in the **Dhammaddhaja Jātaka** (*q.v.*). He had four virtues—he was free from envy, drank no intoxicants, had no strong desires and no wrath. In one of his previous lives he was a king whose queen carried on intrigues with sixty-four of the slaves. Having failed to tempt the Bodhisatta, she spoke calumny against him and had him put in prison. But he explained the matter to the king and was released. From that time the king gave up envy. In another birth he was a king of Benares, strongly addicted to drinking and meat-eating; one day the meat prepared for him was eaten by the palace dogs. It was fast-day, and as there was no meat in the town the cook sought the queen's advice. When the king sat down to eat, his small son, whom he much loved, was brought to him in the hope that he might forget to ask for meat. But the plan failed, and in his drunkenness he twisted his son's neck and had his flesh cooked for him to eat. Thenceforth he refrained from strong drink and meat-eating.

Two other births of Chattapāṇi are mentioned, once as **Kitavāsa** and once as **Araka** (*q.v.*). He is identified with **Sāriputta**.¹

¹ J. ii. 186-96.

Chattapāsāda.—A building in **Anurādhapura**, probably attached to the king's palace. There King **Bhātika** distributed gifts to the monks.¹ **Sirināga** repaired the building.²

¹ Mhv. xxxiv. 65; MT. 663.

² Mhv. xxxvi. 26.

Chattavaḍḍhi.—The spot in **Mahāmeghavana** where **Moggallāna I.** presented his parasol to the monks as a mark of homage. A *pariveṇa* called by the same name was built there.¹

¹ Mhv. xxxix. 32.

Chattādhichattiya.—See **Adhichattiya**.

Chattunnatavāpi.—A tank in Ceylon, repaired by **Parakkamabāhu I.**¹

¹ Cv. lxviii. 43.

1. **Chaddanta**.—A forest in **Himavā**. In the forest was the **Mandākinī** Lake, on the banks of which **Aññā-Koṇḍañña** lived in retirement for twelve years, waited upon by eight thousand elephants who had once ministered to Pacceka Buddhas.¹

¹ SA. i. 217; ThagA. ii. 3, 7; AA. i. 84.

2. **Chaddanta**.—A lake, one of the seven great lakes of the Himālaya region.¹ It was fifty leagues long and fifty broad. In the middle of the lake, for a space of twelve leagues, the water was like a jewel and no weeds grew there. Around this space were seven girdles of lilies, each girdle of a different hue and each a league in extent. Round the lake were seven ranges of mountains—**Cullakāla**, **Mahākāla**, **Udaka**, **Candapassa**, **Suriyapassa**, **Maṇipassa** and **Suvaṇṇapassa**, the last range being seven leagues in height and of a golden hue on the side overlooking the lake. On the west side of the lake was the **Kañcanaguhā**, twelve leagues in extent, where the elephant-king lived.²

¹ A. iv. 101; AA. ii. 759.

² J. v. 37.

3. **Chaddanta**.—A tribe of elephants, of which tribe the Bodhisatta was once born as king (see No. 4). The Chaddantas and the **Uposathas** are the two highest classes of elephant.¹ The Chaddantakula sometimes provides the *hatthiratana* for a Cakkavatti, in which case it is the youngest of the tribe who so functions.² Of the ten tribes of elephants enumerated in the books³ the Chaddanta is classed as the highest, and the Buddha possesses the strength of ten Chaddanta-elephants, each elephant having the strength of ten thousand million men.⁴ These elephants have the power of traveling through the air and are white in hue.⁵

¹ DhA. iii. 248.

² KhpA. 172.

³ E.g., UdA. 403; VibhA. 397.

⁴ BuA. 37.

⁵ J. v. 37; Vsm. 650.

4. **Chaddanta**.—The Bodhisatta, born as king of the elephants of the **Chaddanta** tribe, eight thousand in number. His body was pure white, with red face and feet, and seven parts of his body touched the ground. He lived in the **Kañcanaguhā** on the banks of the **Chaddanta** Lake, his chief queens being **Cūlasubhaddā** and **Mahāsubhaddā**. Owing to the preference shown to Mahāsubhaddā by Chaddanta, Cūlasubhaddā conceived a grudge against him, and one day, when Chaddanta was entertaining five hundred Pacceka Buddhas, she offered them wild fruits and made a certain wish. As a result she was reborn in the **Madda** king's family and was named **Subhaddā**. Later she became chief consort of the king of Benares. Remembering her ancient grudge, she schemed to have Chaddanta's tusks cut off. All the hunters were summoned by the king, and **Sonuttara** was chosen for the task. It took him seven years, seven months and seven days to reach Chaddanta's dwelling-place. He dug a pit and covered it, and as the elephant passed over it shot at him a poisoned arrow. When Chaddanta realised what had happened, he charged Sonuttara, but, seeing

that he was clad in a yellow robe, he restrained himself. Having learnt Sonuttara's story, he showed him how his tusks could be cut off, but Sonuttara's strength was not sufficient to saw them through. Chaddanta thereupon took the saw with his own trunk and, wounded as he was and suffering excruciating pain from the incisions already made in his jaws, he sawed through the tusks, handed them over to the hunter and died. In seven days, through the magic power of the elephant's tusks, Sonuttara returned to Benares; but when Subhaddā heard that her conspiracy had resulted in the death of her former lover and husband, she died of a broken heart.¹

Chaddanta is mentioned as one of the births in which the Bodhisatta practised *sīla-pāramitā*.² Chaddanta could find delight only in the lakes and forests of the Himālaya, not in the crowded city.³ See also **Chaddanta Jātaka**.

¹ J. v. 36 ff.² J. i. 45.³ Vsm. 650.

Chaddanta Jātaka (No. 514).—The story of the Bodhisatta, born as **Chaddanta**, king of elephants. It was related in reference to a nun of Sāvattthi who, while listening one day to a sermon by the Buddha, admired his extreme beauty of form and wondered if she had ever been his wife. Immediately the memory of her life as **Cullasubhaddā**, Chaddanta's consort, came to her mind and she laughed for joy; but on further recollecting that she had been the instrument of his death, she wept aloud. The Buddha related this story in explanation of her conduct.¹

¹ J. v. 36; Speyer (ZDMG. lxxv. 2, 305 ff.) suggests an allegorical explanation of the Chaddanta Jātaka. Feer (JA. 1895 v.) gives a careful study of the story based on a comparison of five different

versions—two Pāli, two Chinese and one Sanskrit. This Jātaka forms the theme of many illustrations—*e.g.*, in Barhut (Cunningham, pl. xxxvi. 6), also Ajanta Caves x. and xvii.

Chanda, Chandaka, Chandāgārika.—See **Chann**^o.

“ Chandena ” Sutta.—A group of eighteen suttas on abandoning lust and desire for that which is impermanent, ill and without self.¹

¹ S. iv. 148-51.

Chandosāratthavikāsinī (or **Vuttodayapañcīkā**).—A Commentary on the **Vuttodaya**, written by **Saddhammañāna** in the fourteenth century.¹

¹ Bode, *op. cit.*, 26.

1. **Channa**.—A Wanderer, classed among those who wore clothes (*paṭicchannaparibbājaka*). He is only mentioned once, in the *Āṅguttara Nikāya*,¹ where we are told that he visited **Ānanda** at **Sāvatthi** and asked him questions about the Buddha's teaching (see **Channa Sutta** below). Both the Sutta and the Commentary² add that he was pleased with **Ānanda's** explanation, and admitted that the Buddha's teachings were worthy of being followed, though it is not explicitly stated that he accepted them.

¹ A. iii. 215.² AA. i. 432.

2. **Channa**.—A Thera. No particulars of his early life are available. He once stayed at **Gijjhakūṭa**, dangerously ill and suffering much pain. He was visited by **Sāriputta** and **Mahā Cunda**, and when they discovered that he contemplated suicide, they tried to deter him, promising to provide him with all necessities and to wait on him themselves. Finding him quite determined, Sāriputta discussed with him the Buddha's teachings and then left him. Soon afterwards Channa committed suicide by cutting his throat. When this was reported to the Buddha, he explained that no blame was attached to Channa, for he was an arahant at the moment of death.¹

Buddhaghosa explains² that after cutting his throat, Channa, feeling the fear of death, suddenly realised that he was yet a puthujjana. This thought so filled him with anguish that he put forth special effort, and by developing insight became an arahant.

Channa had friends and relations in the **Vajjian** village of **Pubbavijjhana** (*v.l.* **Pubbavajira**), and came himself from there. *v.l.* **Chandaka**.

¹ M. iii. 263 ff.; S. iv. 55 ff.² MA. ii. 1012 f.; SA. iii. 12 f.

3. **Channa**.—Gotama's charioteer and companion, born on the same day as **Gotama**.¹ When Gotama left household life, Channa rode with him on the horse **Kanthaka** as far as the river **Anomā**. There Gotama gave him his ornaments and bade him take Kanthaka back to his father's palace.² When, however, Kanthaka died of a broken heart, Channa's grief was great, for he had suffered a double loss. It is said that he begged for leave to join Gotama as a recluse, but this leave was refused.³ He therefore returned to **Kapilavatthu**, but when the Buddha visited his Sakyan kinsfolk, Channa joined the Order. Because of his great affection for the Buddha, however,

¹ J. i. 54; Mtu. ii. 156, 164, 189, 233; iii. 91, 262; BuA. 233; SA. ii. 231; DhsA. 34. ThagA. (i. 155) says he was the son of a servant woman of Suddhodana.

² A thūpa was later erected on the spot where Channa turned back; Dvy. 391.

³ J. i. 64 f.

egotistical pride in "our Buddha, our Doctrine" arose in him and he could not conquer this fondness nor fulfil his duties as a bhikkhu.⁴

Once, when in the **Ghositārāma** in **Kosambī**, Channa committed a fault but was not willing to acknowledge it. When the matter was reported to the Buddha, he decreed that the *ukkhepaniya-kamma* be carried out against him, forbidding him to eat or dwell with the Saṅgha. He therefore changed his residence, but was everywhere "boycotted," and returned to Kosambī subdued and asking for reprieve, which was granted to him.⁵ Later, in a dispute between the monks and the nuns, he deliberately sided with the latter; this was considered so perverse and so lacking in proper *esprit de corps*, that the Buddha decreed on him the carrying out of the *Brahma-daṇḍa* whereby all monks were forbidden to have anything whatsoever to do with him. This was the last disciplinary act of the Buddha, and the carrying out thereof was entrusted to **Ānanda**.⁶ When Ānanda visited Channa at the Ghositārāma and pronounced on him the penalty, even his proud and independent spirit was tamed; he became humble, his eyes were opened, and dwelling apart, earnest and zealous, he became one of the arahants, upon which the penalty automatically lapsed.⁷ In the past, Channa met **Siddhattha** Buddha going towards a tree, and being pleased with him, spread for him a soft carpet of leaves round which he spread flowers. Five kappas ago he became king seven times, under the name of **Tiṇasanthāraka**.⁸

He is probably identical with **Senāsanadāyaka** of the Apadāna.⁹

Channa is identified with the hunter in the **Suvaṇṇamiga** (III. 187), the **Gijjha** (III. 332), the **Rohantamiga** (IV. 423), the **Cūlahamṣa** (V. 354), and the **Mahāhamṣa** (V. 382) Jātakas, with the wrestler in the **Sālikedāra Jātaka** (IV. 282) and with Cetaputta in the **Vessantara Jātaka** (VI. 593). See also **Channa Sutta** (1) below.

⁴ ThagA. i. 155; his verse (No. 69) quoted in Thag. does not, however, refer to any such remissness on his part.

⁵ Vin. ii. 23 ff. His obstinacy and perverseness are again mentioned elsewhere—e.g., Vin. iv. 35, 113, 141. A patron of his once erected a vihāra for him, but he so thatched and decked it that it fell down. In trying to repair it he damaged a brahmin's barley field (Vin. iii. 47). See also Vin. iii. 155 f., 177.

⁶ D. ii. 154. It would, however, appear from DhA. ii. 110 that the Brahma-daṇḍa was inflicted on Channa for his having repeatedly reviled **Sāriputta** and **Moggallāna** in spite of the Buddha's warning. In this version other details also vary.

⁷ Vin. ii. 292.

⁸ ThagA. i. 155.

⁹ i. 137.

Channa Vagga.—The Ninth chapter of the **Salāyatana Samyutta**.¹

¹ S. iv. 53-70.

1. **Channa Sutta.**—Records the visit of **Channa** paribbājaka to **Ānanda**, at **Sāvatthi**. He asks **Ānanda** why the Buddha preaches the abandonment of *rāga, dosa, moha*; **Ānanda** explains and **Channa** goes away satisfied.¹

¹ A. i. 215 f.

2. **Channa Sutta.**—**Channa Thera** goes from cell to cell in the monastery at **Isipatana**, asking the Elders to teach him the Dhamma. Finding that their teachings do not help him in getting rid of craving, he visits **Ānanda** at the **Ghositārāma**. **Ānanda** praises **Channa** for his new-found humility, and repeats to him a sermon which he (**Ānanda**) had heard the Buddha preach to the monk **Kaccānagotta**, dealing with the *paṭiccasamuppāda*. **Channa** expresses his delight with the exposition of **Ānanda**.¹ The Commentary² says that this account refers to **Channa**, the companion of the Buddha. After the infliction on him of the *Brahmaḍaṇḍa*, he was greatly affected, and wandered from place to place. In the course of these wanderings he came to Benares.

¹ S. iii. 132 ff.

² SA. ii. 231 f.

3. **Channa Sutta.**—Records the incidents in connection with the suicide of **Channa Thera** (**Channa 2**).¹

¹ S. iv. 55 f.; SA. iii. 12; cf. M. iii. 263 ff.

Channapatha-pañha.—The section of the **Mahāummagga Jātaka** which tells of **Mahosadha's** first meeting with **Amarādevī** and the riddle in which she indicated the way to her house.¹ It is sometimes called the **Amarādevī-pañha**.²

¹ J. vi. 363-5.

² J. i. 424.

Channā.—A nun, mentioned as being specially proficient in the Vinaya.¹
v.l. **Chandā.**

¹ Dpv. xviii. 29.

Channāgarikā.—A secondary division of the **Vajjiputtakas**.¹

¹ Mhv. v. 7; Dpv. v. 46; Mbv. 97.

Channovāda Sutta.—Records the same incidents as **Channa Sutta** (3).¹

¹ M. iii. 263 ff.

Chapaṭa.—See **Saddhammajotipāla**.

Chapāṇa Sutta.—If a man were to catch six animals—a snake, a crocodile, a bird, a dog, a jackal and a monkey—and tether them with ropes, they would struggle to be free and to make off, each to his own range or pasture. So do a man's six senses. If the animals are strongly tethered, they will, with time, grow weary and rest. So will the six senses if one practises attention to the body.¹

¹ S. iv. 197; *cp.* Vsm. 484.

Chappaccayadīpanī.—A work on Pāli prosody by **Suddhammañāṇa**.¹

¹ Bode, *op. cit.*, 26.

Chaphassāyatanika Suttā.—A group of three suttas concerning the sixfold sphere of contact.¹

¹ S. iv. 43 f.

Chabbaggiyā.—A group of monks, contemporary with the Buddha, frequently mentioned as being guilty of various Vinaya offences.¹

Six monks—**Assaji**, **Punabbasu**, **Paṇḍuka**, **Lohitaka**, **Mettīya** and **Bhummaja**—were their leaders, hence their name.

There were also nuns in their following, who likewise violated the Vinaya rules in various ways.²

It is said that Assaji and Punabbasu had their headquarters at **Kiṭṭāgiri**, Mettīya and Bhummaja(ka) at **Rājagaha** and Paṇḍuka and Lohitaka at **Jetavana**.³

According to the Samantapāsādikā⁴ they were all of **Sāvatthi** and all originally acquainted. Finding a living hard to obtain, they entered the Order under the two Chief Disciples. They decided among themselves that it was unwise for them all to live in the same place, and they therefore divided into three groups as mentioned above. Each group had five hundred monks attached to it. Of the three groups, the followers of Paṇḍuka and Lohitaka were the most virtuous. They remained near the Buddha, accompanying him on his tours. They did not, like the others, transgress Vinaya rules.

¹ Vin. i. 84 f., 104, 106, 111, 113, 114, 138, 160, 170, 185, 189, 192, 194, 203 f., 216, 285, 306, 316; ii. 73, 105 ff., 145 ff., 213 ff., 241, 262, etc.; J. i. 191, 217,

360; iii. 149; DhA. iii. 48 f., 330, 382.

² Vin. ii. 262, 266, 269, 271, 276.

³ J. ii. 387.

⁴ iii. 613 f.

Chabbisodhana Sutta.—On the sixfold scrutiny by which a monk can know whether he is justified in saying that for him rebirth is no more, that his heart has been absolutely delivered from the āsavas.¹

¹ M. iii. 29-37.

Chabbyāputtā.—A royal clan of **Nāgas**.¹

¹ Vin. ii. 110; J. ii. 145; A. ii. 72.

Chambhī.—A brahmin, chaplain of **Mahācūḷani**. He conspired with queen **Talatā** and, having poisoned **Mahācūḷani**, became king in his place. Later, fearing for his life, he wished to kill the king's son, **Cūḷani**, but **Talatā** (*q.v.*), by means of a ruse, saved the boy's life.¹

¹ J. vi. 470 f.

Challūra.—A tank built by King **Mahāsena**.¹

¹ Mhv. xxxvii. 47.

Chalaṅga.—A brahmin of **Āṃsavatī**. He had one thousand eight hundred pupils with whose assistance he built a bridge over the **Bhagīrathī** for the Buddha **Padumuttara** and his disciples. He was a previous birth of **Dhotaka Thera**.¹

¹ Ap. ii. 344.

Chalaṅgakumāra.—A general sent by the king of Benares to instruct **Ēlakamāra** in the art of war; afterwards he became **Ēlakamāra**'s commander-in-chief. **Ēlakamāra**'s wife miscondacted herself with **Chalaṅgakumāra** and also with his attendant **Dhanantevāsī**. **Kuṇāla** said it was he who was **Chalaṅgakumāra** and that, therefore, he was an incarnation of the Buddha.¹

¹ J. v. 425, 430.

Chalabhijātiya Sutta.—On the six breeds declared by **Pūraṇa Kassapa**—black, blue, red, yellow, white and purest white—and the six corresponding breeds declared by the Buddha.¹

¹ A. iii. 383 f.; cp. DA. i. 162; S. iii. 210; D. iii. 250 f.

Chalindriya Vagga.—The third chapter of the **Indriya Saṃyutta**.¹

¹ S. v. 203 ff.

Chavaka Jātaka (No. 309).—The Bodhisatta was once born as a caṇḍāla. His wife, being with child, yearned to eat a mango, and he went by night to the king's garden to try and get one. But day broke before he could escape and he remained perched in the tree. While he was there, the king came with his chaplain and, sitting on a high seat at the foot of the tree, learnt the Law from the chaplain, who occupied a low seat. The

Bodhisatta climbed down from the tree and pointed out to them their error. The king, being very pleased, made him ruler of the city by night and placed round his neck the garland of red flowers which he himself was wearing. Hence the custom of the lords of the city to wear a wreath of red flowers.

The story was related in reference to the **Chabbaggiya** monks, who preached the Doctrine to those who sat on a higher seat than they themselves.¹

¹ J. iii. 27 ff.

Chavālāta Sutta.—Some people are bent neither on their own profit nor on that of others, some only on another's profit, some only on their own, and yet others on the profit of both themselves and others. He who belongs to the first class is like a firebrand from a funeral pyre, blazing at both ends, smeared with dung in the middle, useless for any purpose.¹

¹ A. ii. 95.

Chavasīsa.—A charm which gave the power of saying where a dead person was born, by tapping on his skull with one's finger-nail, even three years after death. **Vaṅgisa** knew the charm.¹

¹ ThagA. ii. 192; AA. i. 150, cp. **Migasira**.

Chavi Sutta.—Dire are gains, favours and flattery; they cut the skin, the flesh, right down to the marrow.¹

¹ S. ii. 237.

Chātapabbata.—A mountain, slightly over two yojanas to the south-east of **Anurādhapura**. At the foot was a bamboo-grove in which grew three bamboo-stems, each being a waggon-pole in girth—known as *latāyatṭhi*, *kusumayatṭhi* and *sakunayatṭhi*—because of **Devānampiyatissa's** good fortune.¹ **Saddhātissa** afterwards built a vihāra there, called the **Chātavihāra**.² The *Āṅguttara Commentary*³ has a reference to a novice dwelling in Chātapabbata who came to grief after hearing a woman's voice.

¹ Mhv. xi. 10; Dpv. xi. 15, 19; Sp. i. 74.
For an explanation of these yatṭhis see
IHQ. vi. 571 ff.

² MT. 300.

³ i. 15.

Chāva.—See **Upaka Ajivaka**.

1. **Chiggala Sutta.**—Once, at the **Kūtagārasālā** in Vesālī, **Ānanda** saw **Licchavi** youths practising archery, shooting through even a small keyhole

(*chiggala*) without a miss. He reported this to the Buddha, who remarked that those who penetrate the meaning of *dukkha*, etc., do a far more difficult thing.¹

¹ S. v. 453 f.

2. **Chiggala Sutta.**—It is more probable that a blind turtle, rising to the surface only once in a hundred years, should put his neck through a yoke (*chiggala*) with a single hole, floating about in the ocean, than that a fool who has gone to the Downfall should become a man again.¹

¹ S. v. 455; *cp.* M. iii. 169; Thig. 500.

3. **Chiggala Sutta.**—Similar to 2. It is more probable that a turtle, etc. . . ., than that one should get birth in a human form, or that a Tathāgata should arise in the world, or that the Dhamma and Vinaya proclaimed by a Tathāgata should be shown in the world. See also **Tālacchiggala Sutta.**¹

¹ S. v. 456.

Chindī Sutta.—**Devadatta** brought schism into the Order because his heart was possessed by gains, flattery, etc.¹

¹ S. ii. 239.

Cheta Sutta.—See **Kassapagotta Sutta.**

Chetvā Vagga.—The eighth chapter of the **Devatā Samyutta.**¹ *v.l.* **Jhatvā.**²

¹ S. i. 41 ff.

² On the title of the sutta see KS. i. 58, n. 1.

Chetvā Sutta.—One must destroy anger in order to be happy.¹ *v.l.* **Jhatvā.** The sutta is repeated under the same name in S. i. 237. It appears again under the names of **Māgha** (S. i. 46) and **Dhānañjāni** (S. i. 160).

¹ S. i. 41.

J.

Jagatikāraka Thera.—An arahant. In the past he set up an altar (? *jagatī*) at the thūpa of **Atthadassi Buddha.**¹

¹ Ap. i. 221.

Jagatidāyaka Thera.—An arahant. In the time of **Dhammadassi** Buddha he set up a *jagati* at the Buddha's Bodhi-tree.¹

¹ Ap. ii. 402.

Jagatipāla.—King of Ceylon (1047–51 A.C.). He came from **Ayojjha**, and claimed descent from the race of **Rāma**. Having slain **Vikkamapaṇḍu** he ruled in **Rohaṇa** till he himself was slain by the **Colas**.¹ He had a daughter named **Lilāvati**, who later became the consort of **Vijayabāhu I.**²

¹ Cv. lvi. 13 f.

² *Ibid.*, lix. 23 f.

Jagadvijaya.—A general of **Parakkamabāhu I.** He, with **Laṅkāpura**, took the most prominent part in the expedition against **Kulasekhara** and many victories are attributed to him.¹

¹ Cv. lxxvi. 255, 292, 303, 313, 319, 332; lxxvii. 4, 45, 60, 64, 71, 82.

Jaṅghadāsa.—Probably an author of some Burmese work, to which **Vajira (Cīvara ?)** wrote a *ṭīkā*.¹

¹ Gv. 64, 74.

Jaṅghābhāra.—A park laid out by **Parakkamabāhu I.**¹

¹ Cv. lxxix. 9.

Jaccandha Vagga.—The sixth chapter of the **Udāna**.

Jajjaranadī.—A river in Ceylon, the present Deduru-Oya. On the river was the famous causeway known as **Koṭṭhabaddha**, restored by **Parakkamabāhu I.**,¹ who also built a dam across the river at **Dorādattika**.²

¹ Cv. lxxviii. 16.

² *Ibid.*, vs. 37; see also lxxix. 67.

Jaṭā Sutta.—A deva asks the Buddha how sentient beings can escape from their tangles. By the destruction of *rāga*, *dosa*, *moha*, answers the Buddha.¹ This sutta forms the basis of the **Visuddhimagga**.

¹ S. i. 13; repeated at i. 165.

Jaṭā-Bhāradvāja.—A brahmin of the **Bhāradvājagotta**. He goes to the Buddha and asks him the questions given in the **Jaṭā Sutta** (see above). The Buddha gives the same answer.¹ The Commentary² says that he was given this name by the Recensionists because he asked a question about *jaṭā* (tangle).

¹ S. i. 165.

² SA. i. 179.

Jaṭika.—See **Jaṭila** (2).

1. **Jaṭila.**—A class of ascetics, so called on account of their matted hair (*jaṭilā ti tāpasā, te hi jaṭādhārītāya idha jaṭilā ti vuttā*¹). These ascetics are sometimes classed under *isī*² and also under *muni*.³

¹ UdA. 74; see also 330.

² Culla Nid. 149.

³ *Ibid.*, 513.

2. **Jaṭila.**—A governor of a province (*Mahārattḥiya*) in the time of **Padummuttara Buddha**. He was the Bodhisatta.¹ *v.l.* **Jaṭika**.

¹ J. i. 37; Bu. xi. 11.

3. **Jaṭila** (*v.l.* **Jaṭilaka**).—A seṭṭhi of **Magadha**, one of the five seṭṭhis of **Bimbisāra**.¹ His mother was a seṭṭhi's daughter in Benares, who had illicit relations with a Vijjādhara, and when the child was born she placed it in a vessel which she handed to her slave, to be floated down the Ganges. Two women, while bathing, saw the vessel, discovered what it contained and each claimed the child. The dispute was settled by the king and the child was given to the woman who happened to be a disciple of **Mahā Kaccāna**. The child was called **Jaṭila** because the first time he was bathed after birth his hair became matted. When able to walk, he was given to Mahā Kaccāna to be ordained, but the thera took him to **Takkasilā** and handed him over to one of his supporters, a merchant, who adopted him as his son. Years passed, and one day the merchant, having to go on a journey, made a list of the goods which he had accumulated in his house during twelve years and asked Jaṭila to sell them if he could find buyers. Such was the lad's fortune that in one day they were all disposed of. The merchant, realising the young man's destiny, gave him his daughter in marriage and provided him with a house. As Jaṭila stepped into the house, the earth behind it was rent asunder and a mountain of gold, eighty cubits in height, appeared for his use. Thereupon the king made him a Treasurer. Later, wishing to retire from the world, Jaṭila sent out messengers to discover if there were others as rich as he, in case the king should raise objections to his going away. When news was brought back of **Meṇḍaka** and **Jotika**, he knew there would be no opposition and obtained the king's permission. He had three sons, but, having tested them, came to know that only the youngest had the necessary good fortune to enjoy his vast wealth. Jaṭila thereupon handed over to him his wealth and entered the Order, becoming an arahant within a few days. Some time afterwards the Buddha, with

¹ DhA. i. 385.

Jaṭila and other monks, was entertained for a fortnight by Jaṭila's sons, and in answer to the monks' questions Jaṭila declared that he felt no desire to re-enter household life. The monks found this hard to believe till assured by the Buddha that it was so.

In the time of **Kassapa** Buddha, Jaṭila was a goldsmith. One day, an arahant, seeking for gold wherewith to complete the shrine erected over the Buddha's remains, came to the goldsmith's house; the latter, having just quarrelled with his wife, was in a surly mood and said to the arahant, "Throw your teacher into the water and get away." His wife told him how wicked were his words, and he, realising his fault, asked pardon of the arahant and made valuable offerings at the Buddha's shrine, by way of amends. Of his three sons whom he asked, in turn, to help him with the preparations, only the youngest consented to go with him. Therefore it was that in seven successive states Jaṭila was thrown into the water on the day of his birth and only his youngest son could enjoy his wealth.²

Jaṭila's possession of a golden mountain is given as an example of *puññiddhi*, he being one of the five persons of great merit.³

² DhA. iv. 214 ff.; PsA. 502 f.

³ Vsm. 383; BuA. 24.

Jaṭila Sutta.—Once when **Pasenadi** was talking with the Buddha in the loggia outside the **Migāramātupāsāda**, there passed close by thirty-five ascetics of various denominations—Jaṭilas, Nigaṇṭhas, etc.—and the king saluted them respectfully. Later, he asked the Buddha whether they were arahants or on the way to arahantship. The Buddha explained to him how hard it was for a layman, with all his encumbrances, to find an opportunity to learn the truth about arahants; much time and care and attention were necessary. The king agreed and mentioned how he gathered information through his spies.¹

¹ S. i. 77 f.

Jaṭilagaha.—A city, the residence of **Jaṭilagāhi**.¹

¹ AA. ii. 812.

Jaṭilagāhi.—The name given to a bhikkhūṇī, who, so **Ānanda** tells **Udāyī**, came to see him at the **Añjanavana** in **Sāketā**. The nun asked him for what purpose the Buddha requested that *samādhi* should be practised and **Ānanda** answered that it was for the purpose of obtaining insight.¹ The Commentary² says that the bhikkhūṇī was so called because she came from a city called **Jaṭilagaha**.

¹ A. iv. 427 f.

² AA. ii. 812.

Jatukaṇṇī (Jatukaṇṇika).—One of **Bāvari's** disciples. His question and the Buddha's answer are found in the **Jatukaṇṇī Sutta**.¹

In the time of **Padumuttara** Buddha, Jatukaṇṇī was a banker in **Haṃsava-tī**, rich enough to lend money even to the king, **Arindama**. One day he saw the Buddha going along the street and, having invited him and twenty thousand monks, gave them a meal at his house.²

¹ SN. vv. 1007, 1096-1100; Dvy. 635.

² Ap. ii. 357 ff.

Jatukaṇṇī Sutta.—Also called **Jatukaṇṇimāṇavapucchā**. Contains the question asked of the Buddha by **Jatukaṇṇī** and the Buddha's answer. It is the eleventh sutta of the **Parāyana Vagga**.¹

¹ SN. vv. 1096-1100; SNA. ii. 598; CNid. 33 ff.

Jana Suttā.—Three suttas, in answer to questions by devas as to what brings about rebirth. Craving, answers the Buddha.¹

¹ S. i. 37 f.

1. **Janaka.**—King of **Mithilā**, a previous birth of the Bodhisatta.¹ For his story, see the **Mahā Janaka Jātaka**.

¹ J. i. 268; J. vi. 59.

2. **Janaka.**—King of Benares.¹ His minister was **Senaka**, whose story is related in the **Sattubhastha Jātaka**.

¹ J. iii. 341, 348.

Janagāma.—See **Jantugāma**.

Janapada.—A district in Northern Malaya in Ceylon, near the frontier of the **Dakkhiṇadesa**.¹

¹ Cv. xlv. 56, etc. For identification, see Cv. *Trs.* i. 79, n. 4; 262, n. 1.

Janapada Sutta.—Preached to the monks at **Desakā** in the **Sumbhā** country. Supposing the fairest maiden in all the countryside were to dance and sing in public, and a man were told that if he carried a bowl brimful of oil through the crowd he would win the maiden, but that if he spilt one single drop he would lose his head, that man would not turn his attention to anything else or grow slack in his efforts. In the same way should monks cultivate mindfulness relating to the body.¹

This sutta seems also to have been called the **Janapadakalyāṇi Sutta**.²

¹ S. v. 169 f.

² E.g., J. i. 393 f.

Janapadakalyāṇī Nandā.—One of the three **Nandās** who became bhikkunīs—the others being **Nandā**, sister of **Nandatthera** and **Abhirūpa-Nandā**. Because of her very great beauty she earned the sobriquet of Janapadakalyāṇī.¹ Janapadakalyāṇī was engaged to be married to **Nanda**, but on the day fixed for the marriage the Buddha induced Nanda to join the Order, in spite of Nanda's wishes, and in due course he became an arahant. Later, when women were admitted to the Order, Janapadakalyāṇī, feeling she had nothing to look forward to, became a bhikkhunī under **Pajāpati**. For a long time she would not visit the Buddha, having heard that he spoke disparagingly of physical beauty, but one day, inspired by curiosity, she accompanied her colleagues to hear the Buddha preach. He, being aware of her thoughts, created the form of a most beautiful maiden who stood fanning him. As Janapadakalyāṇī sat gazing at her, enraptured by her beauty, she saw her gradually reach extreme old age, passing through all the stages, until at last she saw her die, leaving her body to decompose and become a mass of filth. At the critical moment, the Buddha uttered the appropriate words and Janapadakalyāṇī became a *Sotāpanna*. The Buddha then preached the **Kāyavicechandaniya Sutta** and she became an arahant.²

She seems to have been known also as **Rūpanandā**.³

In one of her previous lives, Janapadakalyāṇī was born as a she-mule; she sorely tempted Nanda, who was then a mule belonging to a merchant named **Kappaṭa**.⁴

Sundarī Nandā (*q.v.*) also seems to have been called Janapadakalyāṇī.

¹ The Udāna Commentary (170) gives details of her beauty, which justified her title; see also J. i. 394.

² Ud. iii. 2; J. i. 91; SNA. i. 241 f., 243 f., 254, 273; DhA. i. 97, 100.

³ DhA. iii. 113 f.; but see *s.v.* Rūpanandā; perhaps here we have a confusion of legends. In the northern books she is called Bhadrā. (Rockhill, p. 55.)

⁴ DhA. i. 105.

1. Janapadakalyāṇī Sutta.—See Janapada Sutta.

2. Janapadakalyāṇī Sutta.—Not even a *janapadakalyāṇī* (a city belle) can continuously possess the heart of a man whose mind is won over by gains, favours and flattery.¹

¹ S. ii. 233.

Janavasabha.—A yakkha, a later birth of King **Bimbisāra**. He appears before the Buddha at the **Giñjakāvasatha** in **Āṭikā** and declares his identity. He is on his way as a messenger from **Vessavana** to **Virūlhaka** and reports

to the Buddha an account of an assembly of the devas in **Tāvatiṃsa** which had taken place some time earlier, and which account he claims to have heard from Vessavaṇa. See **Janavasabha Sutta**. Janavasabha is a *Sotāpanna* and expresses a wish to be a *Sakadāgāmi*. He says he remembers fourteen lives in all.¹

¹ D. ii. 205 f., 207, 214; *cp.* Janesabha.

Janavasabha Sutta.—Ānanda asks the Buddha at **Giṇḍakāvasatha** questions concerning followers of the Buddha in **Magadha**. The yakkha, **Janavasabha**, appears and says he was once King **Bimbisāra** and is now reborn into the communion of King **Vessavaṇa**. He then proceeds to relate a report he had just heard from Vessavaṇa of an assembly of the gods held in Tāvatiṃsa many years earlier, on the full-moon day of **Āsāhi**. **Sakka** presided and there were present also the Four Regent Gods. All the devas rejoiced that their numbers were increasing because so many on earth were following the teachings of the Buddha. Then there appeared in the assembly the Brahmā **Sanaṅkumāra** in the guise of **Pañcasikha**; assuming thirty-three forms, he took his place by each god of Tāvatiṃsa and confirmed the glad tidings of the increasing number of devas. He then told them of the Four Ways of Iddhi and the Three Avenues of Bliss as taught by the Buddha, and of the seven *samādhi-parikkhārā*. Then they all sang the praises of the Buddha.¹

¹ D. ii. 200 ff.

1. **Janasandha**.—King of Benares, father of **Ādāsamukha**. His servant was **Gāmaṇiçaṇḍa**. For their story see the **Gamaṇiçaṇḍa Jātaka**¹; Janasandha is also referred to as **Dasaratha**.² He was called Janasandha because he won the hearts of men by four ways of kindness (*catūhi saṅgahavatthūhi sandahanato*).³

¹ J. ii. 297 ff.

² *E.g.*, p. 299.

³ J. ii. 299.

2. **Janasandha**.—A khattiya, father of **Tissa** Buddha.¹ He seems to have been called also **Saccasandha**.²

¹ J. i. 40; Bu. xviii. 16.

² BuA. 188.

3. **Janasandha**.—A title given to **Dhanañjaya-Koravya**, king of **Kuruk-khetta**.¹ The scholiast explains it thus: *mittaganthanena mittajanassa santhānakaro*.

¹ J. vi. 291.

4. **Janasandha**.—Son of **Brahmadatta** and king of Benares; an incarnation of the Bodhisatta. See **Janasandha Jātaka**.

Janasandha Jātaka (No. 468).—The Bodhisatta was once born as **Janasandha**, son of **Brahmadatta**, king of Benares. He studied at **Takkasilā**. On becoming king he built six almonries and there daily distributed six thousand pieces of money. He ruled righteously and his kingdom was free from all wickedness. On the fifteenth day of every month he assembled all his people, beginning with the women of his household, and preached to them the ways of righteousness.

The story was related to **Pasenadi** when he gave himself up to sin, became remiss in his duties and refrained from visiting even the Buddha for a long time.¹

¹ J. iv. 176 ff.

Janesabha.—A **Gandhabba**, a vassal of the Four Regent Gods. He was present at the preaching of the **Mahā-Samaya**.¹

In the **Ātānātiya Sutta**² he is mentioned as a Yakkha chieftain to be invoked by the Buddha's followers in time of need.

He is probably identical with **Janavasabha**.

¹ D. ii. 258.

² *Ibid.*, iii. 204.

Janasāna (**Jarasāna**, **Jarasona**).—An **Ājivaka**. He it was who predicted the glory of **Asoka** by explaining the prenatal desires of his mother. The queen promised him great honour if his predictions should prove true. Later, when Asoka became king and heard the story, he sent a golden palanquin to fetch Janasāna to the palace. On the way, Janasāna visited the **Vattaniya** hermitage where lived **Assagutta**, and having heard the latter talk of āyatana, his earlier kamma asserted itself and he became a monk, attaining arahantship.

In the time of **Kassapa** Buddha he was a python who died while listening to some monks reciting a chapter on the *āyatanas*.¹

¹ MT. 190 ff.

Janābrahmamahārāja.—A **Damiḷa** chief, ally of **Kulasekhara**.¹

¹ Cv. lxxvii. 78.

Januttama.—A king of fifty-one kappas ago, a previous birth of **Meṇḍasira** Thera, also called **Gaṇṭhipupphiya**.¹ *v.l.* **Jaluttama**.

¹ ThagA. i. 172; Ap. i. 162.

Janogha.—A city in **Uttarakuru**, **Kuvera's** kingdom.¹

¹ D. iii. 201.

1. **Jantu.**—A devaputta. He saw a number of monks in a forest-lodge on the slopes of the Himālaya, muddled in mind, loose of speech and heedless. He appeared before them on an *uposatha* day and reminded them of their duties.¹

¹ S. i. 61 f.

2. **Jantu.**—One of the five queens of **Okkāka**, founder of the third Okkāka dynasty.¹

¹ DA. i. 258 f.; SNA. i. 352 f.; MT. 131.

3. **Jantu.**—Son of the third **Okkāka**, by a woman whom he appointed to be his chief queen when his first one, **Hatthā**, died. This woman was promised a boon and she asked that her son Jantu be appointed to succeed Okkāka, in preference to his other children. Okkāka first refused but was obliged to yield. His other sons and daughters thereupon left the kingdom and became the founders of the **Sākyan** race.¹

The Mahāvastu² calls Jantu, Jentā, and his mother Jentī. He reigned in Sāketa.

¹ DA. 258 f.; SNA. i. 352 f.; MT. 131.

² i. 348.

Jantu Sutta.—Records the incident of the admonishment of the indolent monks by the devaputta **Jantu** (*q.v.*).¹

¹ S. i. 61 f.

Jantugāma.—A village near **Cālikā**; close by was the river **Kimikālā** with the mango-grove on its banks. **Meghiya**, while staying with the Buddha at Cālikā, once went to Jantugāma for alms.¹ The *Āṅguttara Commentary*² says the village was in **Pācīnavam̐samigadāya**. *v.l.* **Janagāma**.³

¹ A. iv. 354; Ud. iv. 1.

² AA. i. 163.

³ UdA. 217.

Jambāli Sutta.—Some monks attain to release of mind, but when they apply themselves to the ending of *sakkāya* their minds do not settle down, do not stay fixed; they are like a man who grasps a branch with his hand smeared with resin. In the case of other monks, their minds abide in the release attained and stay fixed in the endeavour to destroy *sakkāya*—and they are like a man who grasps a branch with a clean hand. Some monks strive to destroy ignorance but are unsuccessful. Their minds are like a

village pond (*jambālī*) which has stood for countless years with all its inlets blocked and outlets open and receiving no rain. There will be no breach in its dyke. There are other monks who break through ignorance by application of the mind—like a village pond with all its inlets open and outlets closed and with rain falling continuously into it.¹

¹ A. ii. 165 f.

Jambāvati.—A caṇḍālī, mother of King **Sivi** and wife of **Vāsudeva** of the **Kaṇhāyanagotta**. Vāsudeva saw her on his way to the park from **Dvāravati**, and, in spite of her birth, married her and made her his chief queen.¹

¹ J. vi. 421.

Jambu.—A village, in command of which was a Tamil general of the same name, whom **Duṭṭhagāmaṇi** slew.¹

¹ Mhv. xxv. 15.

1. **Jambuka Thera.**—He was born in **Rājagaha** of rich parents but from infancy he would eat nothing but excrement. When he grew older he was ordained with the **Ājīvakas**, who pulled out his hair with a palmyra comb. When the **Ājīvakas** discovered that he ate filth, they expelled him and he lived as a naked ascetic, practising all kinds of austerities and accepting no offerings save butter and honey placed on the tip of his tongue with the point of a blade of grass. His fame spread far. When he was fifty-five years old, the Buddha visited him and spent the night in a cave near his abode. During the night, Jambuka saw mighty gods come to pay homage to the Buddha and was so impressed that the next day he sought the Buddha's counsel. The Buddha told him of his past evil deeds which had condemned him to practise austerities for so long and counselled him to give up his evil ways. In the course of the sermon, Jambuka grew ashamed of his nakedness and the Buddha gave him a bath-robe. At the end of the discourse Jambuka became an arahant, and when the inhabitants of **Aṅga** and **Magadha** came to him with their offerings, he performed a miracle before them and paid homage to the Buddha, acknowledging him as his teacher.

In the time of **Kassapa** Buddha, Jambuka was a monk and had a lay patron who looked after him. One day a pious monk came to his vihāra, and the layman, being pleased with him, showed him much attention. The resident monk, very jealous, reviled the visitor, saying, "It would be better for you to eat filth than food in this layman's house, to tear your hair with a palmyra comb than let his barber cut it for you, to go naked than

wear robes given by him, to lie on the ground than on a bed provided by him." The Elder, not wishing to be the cause of his sinning, left the monastery the next day. Because of this act, the meditations practised by Jambuka for twenty thousand years were of no avail, and he was born in **Avici**, where he suffered torments during an interval between two Buddhas. In this last life, too, he was condemned to suffer in many ways, as related above.¹

In the time of **Tissa** Buddha he was a householder and made offerings at the Buddha's Bodhi-tree, fanning the Buddha's seat with a fan. He is probably identical with **Sīhāsanavijaniya** of the *Apadāna*.²

It is said³ that when the Buddha preached to Jambuka, eighty-four thousand others realised the Truth.

¹ DhA. ii. 52-63; Thag. 283-6; ThagA. i. 386 f. ² Ap. ii. 403. ³ Mil. 350; AA. i. 57.

2. **Jambuka**.—A parrot, an incarnation of the Bodhisatta, adopted as his son by **Brahmadatta**, king of Benares. He preached to the king on the fivefold power—of limbs, of wealth, of counsel, of caste and of wisdom—the last being the best. The king thereupon appointed him commander-in-chief.¹

¹ J. v. 111, 120, 125.

3. **Jambuka**.—A dog, companion of the she-goat in the **Pūtimamsa Jātaka**.¹

¹ J. iii. 535.

Jambuka Jātaka (No. 535).—A jackal, seeing a lion, expressed his wish to be his servant. The lion agreed and provided him with food. On growing strong, the jackal offered to kill an elephant and, in spite of the lion's warnings, was trampled to death. The lion was the Bodhisatta and the jackal **Devadatta**.

The story was related in reference to Devadatta's attempt to imitate the Buddha.¹

¹ J. iii. 112 ff.

Jambukola.—A sea-port in **Nāgadīpa** in the north of Ceylon. Here **Mahārīṭṭha** and his companions embarked on their journey as envoys to **Dhammāsoka**.¹ Here also arrived the ship conveying **Saṅghamittā** and the branch of the sacred Bodhi-tree, welcomed by **Devānampiyatissa**, who awaited her arrival in the **Samuddapannasālā**.² A sapling from the Bodhi-tree was afterwards planted on the spot where it had stood after

¹ Mhv. xi. 23.

² *Ibid.*, xix. 25 f.

landing³ and Devānampiyatissa built a vihāra there called the **Jambukolavihāra**.⁴ From Jambukola to **Tāmalitti** by sea was a seven days' voyage,⁵ and it appears to have taken five days to get to **Anurādhapura** from Jambukola.⁶ It was the seaport of Anurādhapura.⁷

Geiger thinks⁸ that, besides the seaport, there was another locality in the interior of Ceylon bearing the same name, which he identifies with the modern Dambulla.

³ *Ibid.*, vs. 59; Sp. i. 100; Mbv. 145-62
(*passim*).

⁴ Mhv. xx. 25.

⁵ *Ibid.*, xi. 23.

⁶ *Ibid.*, vs. 38.

⁷ *E.g.*, VibhA. 446.

⁸ Cv. Trs. i. 293, n. 1; see Cv. lxx. 72; lxxii. 136.

Jambukola-lena.—See **Jambukola-vihāra** (2).

1. **Jambukola-vihāra**.—See **Jambukola**.

2. **Jambukola-vihāra**.—Another vihāra, with its celebrated rock-temple called the **Jambukolalena**, in the centre of Ceylon, twenty-six miles north of modern Matale. It was restored by **Vijayabāhu I.**¹ and rebuilt by **Kittinissaṅka**, who placed in it seventy-three golden statues of the Buddha.²

¹ Cv. lx. 60.

² *Ibid.*, lxxx. 23; see also Cv. Trs. ii. 128, n. 3.

Jambukhādaka.—A **Paribbājaka**. The Saṃyutta Nikāya records visits paid by him to **Sāriputta** at **Nālakagāma** and discussions between them on various topics, such as *niḥbāna*, arahantship, the *āsavas*, *sakkāya*, ignorance, the Noble Eightfold Path, etc.¹

The Commentary² says that he was a nephew of Sāriputta and a *channa-paribbājaka*.

¹ S. iv. 251-60.

² SA. iii. 91.

Jambukhādaka Jātaka (No. 294).—The Bodhisatta was once a tree-sprite in a *jambu*-grove and saw how a crow, flattered by the words of a jackal sitting under the tree, dropped fruits for him to eat, praising his breeding. The sprite drove them both away as being liars.

The story was related in reference to a report that **Devadatta** and **Kokālika** were going about singing each other's praises.¹

¹ J. ii. 438 f.; *cp.* **Anta Jātaka**.

Jambukhādaka Saṃyutta.—The thirty-eighth division of the Saṃyutta Nikāya. It records discussions between **Jambukhādaka** and **Sāriputta**.¹

¹ S. iv. 250 ff.

Jambukhādaka Sutta.—See **Nibbāna Sutta.**

Jambugāma.—A village, probably a suburb of **Campā** (see below), which the Buddha visited during his last tour. It lay between **Ambagāma** and **Bhoganagara**.¹

¹ D. ii. 194.

Jambugāmika (Jambugāmiya) Thera.—He was born at **Campā**, his father bearing the same name as himself.¹ He joined the Order and dwelt in the **Añjanavana** in **Sāketa**. One day, in order to test him, his father sent him a verse, and he, realising his imperfections, became an arahant.²

In the time of **Vessabhū** Buddha he threw three *kimsuka*-flowers into the air as offering to the Buddha.

He is probably identical with **Kimsukapupphiya** of the **Apadāna**.³

¹ He was probably chief of **Jambugāma**.

² Thag. 28; ThagA. i. 86 f.

³ Ap. ii. 435; but see *s.v.* **Somamitta**.

Jambudīpa.—One of the four **Mahādīpas**, or great continents, which are included in the **Cakkavāla** and are ruled by a **Cakkavatti** (*q.v.*). They are grouped round Mount **Sineru**. In Jambudīpa is **Himavā** with its eighty-four thousand peaks, its lakes, mountain ranges, etc.¹ This continent derives its name from the *Jambu*-tree (also called *Naga*) which grows there, its trunk fifteen *yojanas* in girth, its outspreading branches fifty *yojanas* in length, its shade one hundred *yojanas* in extent and its height one hundred *yojanas*.² On account of this tree, Jambudīpa is also known as **Jambu-saṇḍa**.³ The continent is ten thousand *yojanas* in extent; of these ten thousand, four thousand are covered by the ocean, three thousand by the **Himālaya** mountains, while three thousand are inhabited by men.⁴

Sometimes in Jambudīpa there are as many as eighty-four thousand cities; this number is sometimes reduced to sixty thousand, forty thousand, or even twenty thousand, but never to less.⁵ In the time of **Asoka** there were eighty-four thousand cities, in each of which he built a monastery.⁶ In the **Āṅguttara Nikāya**⁷ it is said that, in Jambudīpa, trifling in number are the parks, groves, lakes, etc., more numerous the steep, precipitous places, unfordable rivers, inaccessible mountains, etc.

At the time of **Metteyya** Buddha's appearance on earth Jambudīpa will be pervaded by mankind even as a jungle is by reeds and rushes. There

¹ For details see *s.v.* **Himavā**.

² Vin. i. 30; SNA. ii. 443; Vsm. i. 205 f.; Sp. i. 119, etc.

³ SN. vs. 552; SNA. i. 121.

⁴ *Ibid.*, ii. 437; UdA. 300.

⁵ SNA. i. 59; J. (iv. 84) says sixty-three thousand; PvA. 111.

⁶ Mhv. v. 176; Vsm. 201.

⁷ i. 35.

will be eighty-four thousand cities with **Ketumāti** (Benares) at the head.⁸

The Buddha once declared that the people of Jambudīpa excel those of both **Uttarakuru** and **Tāvatiṃsa** in three respects—courage, mindfulness and religious life.⁹

Buddhas (and Cakkavattis) are born only in Jambudīpa.¹⁰

There were four sounds heard throughout Jambudīpa—the shout uttered by **Puṇṇaka** proclaiming his victory over **Dhanañjaya Koravya** in a game of dice; the bark of **Vissakamma** when taken about in the guise of a dog by **Sakka**, threatening to devour all wicked beings after the decay of **Kassapa's** *sāsana*; the roar of **Kusa**, challenging to battle the seven kings who sought the hand of **Pabhāvatī**; and the yell of **Ālavaka**, proclaiming his name from the top of **Kelāsa**, on hearing that the Buddha had visited his abode.¹¹

When opposed to **Sīhaladīpa** or **Tambapannidīpa**, Jambudīpa indicates the continent of India.¹²

For the purposes of *cārikā*, the monks divided their tours in Jambudīpa into three circuits or *maṇḍalas*—the **Mahāmaṇḍala** which extended over nine hundred leagues, the **Majjhima** which extended over six hundred, and the **Antima** over three hundred. Those who wish to tour the first, start after the *mahāpavāraṇa* and complete their journey in nine months, for the **Majjhima** they start after the *Pavāraṇa*, on the full-moon day of **Kattika**, completing the tour in nine months, while for the **Antima** they start on the first day of **Phussa** and return after seven months.¹³

In each Cakkavāla there is a Jambudīpa.¹⁴ Mention is made in the **Kākātī Jātaka**¹⁵ of a **Jambudīpa-samudda**, beyond which was the river **Kebuka**.

⁸ D. iii. 75.

⁹ A. iv. 396; Kvu. 99.

¹⁰ BuA. 48; MA. ii. 917.

¹¹ SA. i. 248, etc.

¹² E.g., Mhv. v. 13; xiv. 8; Cv. xxxvii. 216, 246.

¹³ Sp. i. 197.

¹⁴ A. i. 227.

¹⁵ J. iii. 91.

Jambuddoṇi.—A mountain in the **Malayaratṭha** in Ceylon. **Vijaya-bahu III.** built on its summit a town which he made his capital. For a time the Tooth Relic and the Alms Bowl were there¹ but were later removed to **Billagiri**.² **Parakkamabāhu II.** also used Jambuddoṇi as his capital, but **Vijayabāhu IV.** moved the seat of government to **Pulatthipura**.³ Later, we find **Bhuvanekabāhu I.** being crowned in Jambuddoṇi, though his capital was in **Subhagiri**.⁴ **Vijayabāhu III.** built the **Vijayasundarārāma** (*q.v.*) on Jambuddoṇi.

¹ Cv. lxxxi. 15, 29.

² *Ibid.*, lxxxii. 7 ff.

³ *Ibid.*, lxxxix. 13.

⁴ *Ibid.*, xc. 30.

Jambudhaja (*v.l.* **Jambudipadhaja**).—A thera of Pagan, held in great honour by King **Ukkamsika**. He was the author of several works, including the **Rūpabhedapakāsani**.¹

¹ Bode: *op. cit.*, 55 f.

Jambuphaliya Thera.—An arahant. He once gave **Padumuttara** Buddha the firstfruits of a *jambu*-tree.¹ He is probably identical with **Nadi-Kassapa**.²

¹ Ap. ii. 395.

² ThagA. i. 415.

Jambusaṇḍa.—See **Jambudīpa**.

Jambusamudda.—See **Jambudīpa**.

Jambelambiya.—A weavers' village in Ceylon, given by **Mahānāga** to the **Uttaravihāra**.¹

¹ Cv. xli. 96.

Jayagaṅgā.—A canal flowing from the **Kalāvāpi** to **Anurādhapura**. It was restored by **Parakkamabāhu I**.¹

¹ Cv. lxxix. 58.

Jayaṅkoṇḍāna.—A locality in South India.¹

¹ Cv. lxxvi. 274.

Jayaddisa.—King of **Kampilla** and father of **Alinasattu**. See **Jayaddisa Jātaka**.

Jayaddisa Jātaka (No. 513).—Twice the sons of **Pañcāla**, king of **Kampilla**, were devoured by an ogress who had conceived a hatred for his queen. On the third occasion the ogress was chased by the palace guard before she could eat the child, but she succeeded in snatching him away and brought him up as her own. He grew up to be a man-eating ogre and dwelt in a tree. The fourth son of **Pañcāla** was **Jayaddisa**, who succeeded his father. The ogress had died before his birth. He had a son **Alinasattu**.

One day **Jayaddisa** ordered a hunt, but just as he was about to start out, **Nanda**, a brahmin from **Takkasilā**, brought him four verses worth one hundred each. **Jayaddisa** ordered a dwelling to be made for him and declared that he on whose side the deer escaped should pay for the verses. An antelope made straight for the king and escaped. The king pursued and killed it, but while on his way back with the carcass he came to the

ogre's dwelling place and was promptly claimed as his prey. Remembering his promise to pay Nanda, Jayaddisa persuaded the ogre to let him go on condition that he would return when he had paid for the verses. Alīnasattu, hearing of this, offered to go in his father's place and this was allowed. He won over the ogre by his fearlessness, taught him the moral law and, suspecting that the ogre was his father's elder brother, proved the relationship with the help of an ascetic gifted with supernatural vision. Jayaddisa, informed of this, made a settlement for the ogre which came to be called **Cullakammāsadamma**.

The ogre was **Aṅgulimāla** and Alīnasattu the Bodhisatta.¹

The story was related in reference to a monk who supported his mother; for details see the **Sāma Jātaka**. The story of Jayaddisa is included in the **Cariyāpiṭaka**.²

¹ J. v. 21-30.

² ii. 9.

1. **Jayanta**.—King of Ceylon (then known as **Maṇḍadipa**) at the time of **Kassapa** Buddha. His capital was **Visāla**. It was a devastating war between Jayanta and his younger brother which brought Kassapa to Ceylon.¹

¹ Mhv. xv. 127 ff.; Dpv. xv. 60; xvii. 7; Sp. i. 87, etc.

2. **Jayanta**.—A Pacceka Buddha.¹

¹ M. iii. 70.

1. **Jayabāhu**.—King of Ceylon (1114–1116 A.C.). He was a brother of **Vijayabāhu I**, who made him *ādipāda* and gave him **Rohaṇa**.¹ He married his step-sister **Sumittā**² and was later made *uparāja*.³ On the death of Vijayabāhu, Jayabāhu became king with the help of the Pāṇḍyan faction of the royal family and appointed, "contrary to former custom," **Mānābharāṇa** as his *uparāja*. The latter, however, seems to have been the virtual king; his attempts to attack **Vikkamabāhu**, the lawful *uparāja*, ended in disaster, and Vikkamabāhu captured the capital, **Pulatthipura**, whereupon Jayabāhu retired to Rohaṇa. He lived there as nominal sovereign and died in obscurity.⁴

¹ Cv. lix. 12.

² *Ibid.*, 43.

³ *Ibid.*, lx. 87.

⁴ *Ibid.*, lxi.

2. **Jayabāhu**.—A Tamil usurper who, with **Māgha**, seems to have been in possession of the north of Ceylon and the capital at **Pulatthipura** for many years, both before and during the reign of **Parakkamabāhu II**.¹

¹ Cv. lxxxii. 87; lxxxiii. 15 ff.

3. **Jayabāhu**.—Youngest of the five sons of **Parakkamabāhu II.** He lived with his father and helped in the administration.¹

¹ Cv. lxxxvii. 17; lxxxviii. 19.

4. **Jayabāhu**.—Grandson of **Parakkamabāhu VI.**, whom he is said to have succeeded, but nothing further is known of him except that he was murdered by **Bhuvanekabāhu (vi.)**.¹

¹ Cv. xcii. 1.

5. **Jayabāhu**.—A thera of Ceylon, better known as **Devarakkhita** or **Dhammakitti**. He was Saṅgharāja and composed the **Nikāyasaṅgraha**.¹

¹ P.L.C. 242 f.

Jayamahālekha.—A rank conferred by **Devānampiyatissa** on **Sumitta**, who accompanied the Sacred Bodhi-tree to **Anurādhapura**.¹ The rank was evidently held by his descendants in perpetuity.²

¹ Mbv. 165.

² E.g., Cv. lxix. 12.

Jayampati.—Son of **Okkāka**, king of **Kusāvati**, and of his wife **Silavati**. He was the younger brother of **Kusa**. Whenever Kusa wished to see **Pabhāvati** Jayampati would represent him.¹ He is identified with **Ānanda**. For details see **Kusa Jātaka**.

¹ J. v. 282, 286, 287.

² J. v. 312.

Jayavaḍḍhanapura.—The Pāli name of the town usually known as **Koṭṭe** (the fort), built by **Bhuvanekabāhu V.**¹

¹ Cv. xci. 7, 16; xciii. 1.

Jayavāpi.—See **Abhayavāpi**.

1. **Jayasena**.—Father of **Siddhattha Buddha**.¹ The **Buddhavaṃsa**² calls him **Udena**.

¹ J. i. 40; BuA. 187.

² xvii. 13.

2. **Jayasena**.—Father of **Phussa Buddha**.¹ The Buddha preached to him and he became an arahant.² He was king of **Kāsī** and his wife was **Sirima**.³ See also **Tirokuḍḍapetavatthu**.

¹ Bu. xix. 14; J. i. 41.

² BuA. 193.

³ PvA. 19.

3. **Jayasena**.—King of **Kapilavatthu**. His son was **Sīhahanu** and his daughter **Yasodharā**. His grandson was **Suddhodana**.¹

¹ Mhv. ii. 15 ff.; Dpv. iii. 44; MT. 134; Hastikaśiṛṣa. The Tibetan sources call but see Mtu. i. 352, where he is called him Dhanvadurga. (Rockhill, p. 13.)

4. **Jayasena**.—A prince who once visited the novice **Aciravata** at **Veḷuvana** in **Rājagaha** and asked him to teach the Doctrine. Reluctantly the novice did so, but at the end of the exposition Jayasena declared that he was unable to agree with it. When this was reported to the Buddha he said that Jayasena, being given up to luxury, could not be expected to appreciate renunciation.¹ A discussion which Jayasena had with his uncle **Bhūmiya Thera** is recorded in the **Bhūmiya Sutta**. In this case we are told that Jayasena was pleased with the discourse and entertained **Bhūmiya** to his own dish of rice.²

Buddhaghosa³ says that Jayasena was **Bimbisāra**'s own son (*Bimbisārassa putto orasako*).

¹ M. iii. 128.

² M. iii. 138.

³ MA. ii. 932.

5. **Jayasena**.—A king who built for **Sobhita** Buddha at **Sudassana** a vihāra one league in extent.¹ Jayasena was one of the chief lay supporters of **Sobhita**.²

¹ Bu. vii. 6; BuA. 138.

² *Ibid.*, 140; but see Bu. vii. 23.

6. **Jayasena**.—One of the theras present at the foundation of the **Mahā Thūpa**.¹

¹ Dpv. xix. 8; MT. 527.

Jayasenapabbata.—A monastery built by the queen of **Udaya I**. It was probably given by her to the **Damīla** bhikkhu community in Ceylon.¹

¹ Cv. xlix. 24; but see Cv. Trs. i. 129, n. 4.

Jarasāna.—See **Janasāna**.

Jarā.—A hunter who killed **Vāsudeva**.¹

¹ J. iv. 88 f.

1. **Jarā Vagga**.—The sixth chapter of the *Devatā Saṃyutta*.¹

¹ S. i. 36-9.

2. **Jarā Vagga.**—The fifth chapter of the *Indriya Saṃyutta*.¹

¹ S. v. 216-27.

3. **Jarā Vagga.**—The eleventh section of the *Dhammapada*.

1. **Jarā Sutta.**—Once, when the Buddha was on a visit to **Sāketa**, a rich brahmin and his wife, seeing him, called him their son and ministered to him with great affection. It is said that for five hundred births they had been the parents of the Bodhisatta. At the conclusion of a meal the Buddha preached to them and they became Sotāpannas. After the Buddha left Sāketa they continued to lead pious lives and became arahants before death. At their funeral they were accorded all the honours due to arahants, and at the conclusion of the ceremonies the Buddha, who was present, preached this sutta to those assembled there.¹

From selfishness come grief and avarice. The monk who lives away from the world, unsmearcd by it, is independent and becomes purified.²

¹ SNA. ii. 531 ff.; DhA. iii. 317 ff.; *cp.* **Sāketa Jātaka**.

² SN. 804-813 explained at MNid. i. 117 ff.

2. **Jarā Sutta.**—Righteousness remains good even in old age; faith is a lucky stance, wisdom the jewel among men and merit the wealth none can steal.¹

¹ S. i. 36.

3. **Jarā Sutta.**—Everything is subject to decay—the eye, objects, etc.¹

¹ S. iv. 27.

4. **Jarā Sutta.**—The Buddha sits, one afternoon, outside the **Migāramā-tupāsāda**, warming his limbs in the sun, and **Ānanda**, while chafing the Buddha's limbs with his hands, tells him that his skin is no longer clear, his limbs are slack and his body bent. The Buddha explains that this is but natural, old age being inherent in youth and decay and death being inevitable.¹

¹ S. v. 216.

Jarudapāna Jātaka (No. 256).—The Bodhisatta was once travelling with a large caravan. In a wood they came across a disused well and, needing water, dug it deeper. There they came across buried treasure, but the men, not being satisfied, dug deeper, in spite of the Bodhisatta's warning.

A Nāga-king who lived there was disturbed and slew all except the Bodhisatta.

The story was related in reference to some arahants of **Sāvatthi**, who, on their way back from there, after having entertained the Buddha, saw the same well and found treasure there. They, however, were satisfied with their find and reported it to the Buddha.¹

¹ J. ii. 294 f.

Jalandhara.—See **Jutindhara** (3).

Jalasikha.—Seventy-four kappas ago there were eight kings of this name, all previous births of **Pupphacchattiya Thera**.¹

¹ Ap. i. 265.

Jaluttama.—See **Januttama**.

Jalibāva.—A tank in Ceylon.¹

¹ Cv. lxviii. 47.

Java, Javana.—A devaputta. **Rujā** said she could see Java making a garland ready for her birth in **Tāvatiṃsa**.¹

¹ J. vi. 239 f.

Java Sutta.—The four qualities which make a king's thoroughbred worthy—straightness, speed, patience and docility—and the similar four qualities of a worthy monk.¹

¹ A. ii. 113.

Javakaṇṇaka.—A family name, not considered of high social standing.¹

¹ Vin. iv. 8, 13.

Javanahamṣa Jātaka (No. 476).—The Bodhisatta was once king of ninety thousand geese in **Cittakūṭa**. The king of Benares, seeing him, took a great fancy to him and did him honour, desiring his friendship. When the king went to **Anotatta**, the Bodhisatta did him similar honour and friendship was established between them. One day, two of the young geese, in spite of the advice of the Bodhisatta, wished to try their speed against the sun. Their king, wishing to save them from death, went with them, rescuing them when tired. Then he himself raced the sun and was victorious,

arriving at the king's palace. The king, hearing of this, wished to see an exhibition of the Bodhisatta's powers of speed, and his desire was granted. When asked whether anything was fleetier than himself, the king of the geese replied that the decay of the elements of life was a thousandfold speedier. He thereupon preached the moral law to the king. **Ānanda** is identified with the king and **Sāriputta** and **Moggallāna** with the two geese.¹

¹ J. iv. 211-8.

Javamāla(ka)-tittha.—A ford in the **Kappakandara** river. Here **Duṭṭhagāmaṇi** gave his only food to the therā **Gotama**.¹

¹ Mhv. xxiv. 22; Mṭ. 465.

Javasakuna Jātaka (No. 308).—The Bodhisatta was once a woodpecker, and coming across a lion with a bone stuck in his throat he removed the bone, after having fixed a stick in the lion's mouth to prevent him from biting off the head of his rescuer. Later, he saw the lion eating the carcass of a buffalo and asked for a boon. The lion refused, saying it was enough for him to have escaped death after putting his head into a lion's jaws.

The lion is identified with **Devadatta**, and the story was related in reference to his ingratitude.¹

¹ J. iii. 25-7; *cp.* Jātakamālā No. xxxiv.

Javahamsaka Thera.—An arahant. He was once a forester, and having seen **Siddhattha** Buddha he was so pleased that he paid homage to him.¹

¹ Ap. i. 232 f.

Jahi.—A Pacceka Buddha, given in a nominal list.¹

¹ ApA. i. 107.

Jāgara Jātaka (No. 414).—Once, the Bodhisatta was a brahmin who, having studied at **Takkasilā**, became an ascetic in the Himālaya region, living only in standing and walking attitudes. One day a tree-sprite appeared before him and asked him a riddle about waking and sleeping, which he solved to her satisfaction.

The story was related in reference to a certain layman who was a **Sotāpanna**. He was once travelling with a caravan along a forest road. When the caravan halted for the night it was attacked by robbers. But seeing the layman walking to and fro all night they stopped their attack and

reported the matter to their leader. The layman was greatly honoured and, on arriving at **Sāvatthi**, told the Buddha of it.

The tree-sprite is identified with **Uppalavaṇṇā**.¹

¹ J. iii. 403 f.

Jāgara Sutta.—A riddle set by a deva and answered by the Buddha, regarding the Five Spiritual Powers (*bala*) which respectively soil or cleanse, according to the spiritual health of the individual.¹

¹ S. i. 3.

Jāṇussoṇi.—A mahāsāla brahmin, ranking with eminent brahmins such as **Caṅki**, **Tārukkha**, **Pokkharasāti** and **Todeyya**.¹ He is mentioned as staying in **Icchānaṅgala**,² where he evidently took part in the periodical gatherings of brahmin leaders—and also at **Manasākaṭa**.³ He was a follower of the Buddha, of whom he was a great admirer. He appears to have been in the habit of talking to well known teachers of other schools and hearing their opinion of the Buddha, either for the purpose of comparing his own faith in him or of discovering their views. Two such conversations are recorded—one with **Subha Todeyyaputta**,⁴ the other with **Pilotika**.⁵ His discussion with Pilotika he reported to the Buddha, who expanded it to form the **Culahatthipadopama Sutta**. The Buddha also preached to Jāṇussoṇi the **Bhayabherava Sutta**.⁶ Jāṇussoṇi's permanent residence was **Sāvatthi**,⁷ and he often visited the Buddha at **Jetavana**, consulting him on many topics, such as: results of actions (A. i. 56), *sanditṭhaka-nibbāna* (A. i. 157), *tevijja*-brahmins (A. i. 166), fearlessness of death (A. ii. 173), the ideals of various classes of persons (A. iii. 362), true celibacy (A. iv. 54), the **Paccārohaṇi** ceremony (A. v. 233 ff., 249 ff.), the efficacy of gifts (A. v. 269 ff.), and eternalism and annihilation (S. ii. 76). He had a white chariot with silver fittings and white trappings drawn by four pure white mares. He would drive about in this, wearing white garments, turban-cloths and sandals and fanned by a white fan. The reins, the goads and the canopy were also of white. His chariot was considered the finest in all Sāvatthi.⁸ Buddhaghosa⁹ says that Jāṇussoṇi was not his personal name but the name of the rank he held as chaplain to the **Kosala** king.

¹ SN. p. 115.

² M. ii. 196.

³ D. i. 235.

⁴ M. ii. 209.

⁵ M. i. 175 ff.

⁶ *Ibid.*, 16 ff.

⁷ DA. ii. 399.

⁸ S. v. 4 f.; *cp.* M. i. 175 and ii. 208.

⁹ MA. i. 90; according to AA. (i. 308) it was the name of any noble family, members of which held this rank. *CP. Govindiye abhisiñci* (at D. ii. 231).

Jāṇussoṇi Vagga.—The seventeenth chapter of the Dasaka Nipāta of the Aṅguttara Nikāya.¹

¹ A. v. 249-73.

1. **Jāṇussoṇi Sutta.**—Jāṇussoṇi visits the Buddha and tells him that if anyone has gifts to distribute he should give them to the *tevijja* brahmins. At the Buddha's request, he describes these brahmins, and the Buddha, in his turn, tells him what is considered the threefold-lore (*tevijjā*) by the Ariyans.¹

¹ A. i. 166.

2. **Jāṇussoṇi Sutta.**—Jāṇussoṇi visits the Buddha, who tells him that it is one extreme to say that everything exists, another to say nothing exists—and teaches him the Doctrine of the Middle Way, the *paṭiccasamuppāda*.¹

¹ S. ii. 76.

Jātaka.—The tenth book of Khuddaka Nikāya of the Sutta Piṭaka containing tales of the former births of the Buddha. The Jātaka also forms one of the nine *aṅgas* or divisions of the Buddha's teachings, grouped according to the subject matter.¹ The canonical book of the Jātakas (so far unpublished) contains only the verses, but it is almost certain that from the first there must have been handed down an oral commentary giving the stories in prose. This commentary later developed into the **Jātakaṭṭhakathā** (*q.v.*). Some of the Jātakas have been included in a separate compilation, called the **Cariyā Piṭaka** (*q.v.*). It is not possible to say when the Jātakas in their present form came into existence nor how many of these were among the original number. In the time of the **Culla Niddesa**, there seem to have been five hundred Jātakas, because reference is made² to *pañcajātakasatāni*. Bas-reliefs of the third century have been found illustrating a number of Jātaka stories, and they presuppose the existence of a prose collection. Several Jātakas exist in the canonical books which are not included in the Jātaka collection.³ The **Dighabbhānakas** included the Jātaka in the Abhidhamma Piṭaka.⁴ The Jātaka consists of twenty-two sections or *nipātas*.

¹ DA. i. 15, 24.

² p. 80; five hundred was the number seen by Fa Hsien in Ceylon (p. 71).

³ For a discussion on the Jātakas in all

their aspects, see Rhys Davids *Buddhist India*, pp. 189 ff.

⁴ DA. i. 15; the *Samantapāsādikā* (i. 251) contains a reference to a *Jāta-kanikāya*.

Jātakaṭṭhakathā.—A Commentary on the Jātaka. It comprises all the verses of the Jātaka and gives also, in prose, the stories connected with the

verses. Each such story is given a framework of introductory episode, stating the circumstances in which the story was related, and each story has at the end an identification of the chief characters mentioned with the Buddha and his contemporaries in some previous birth. The whole collection is prefaced by a long introductory essay, the **Nidānakathā**, giving the Buddha's history before his birth as **Siddhattha**, and also during his last birth, up to the time of the Enlightenment.

The work is a translation into Pāli of the commentary in Sinhalese as handed down in Ceylon, but the verses of this commentary were already in Pāli. The authorship of the translation is traditionally attributed to **Buddhaghosa**, but there exists much difference of opinion on this point.¹

¹ For a discussion see P.L.C. 123 ff.

Jātakabhāṇakavatthu.—The Commentaries¹ mention the story of a certain reciter of the *Jātakas* who once went begging to a house. The mistress of the house, not wishing to give, went in and returned saying she could not find any rice. The monk observed that there were other eatables in the house, and indicated to the woman, by means of a riddle, what he had seen.

¹ *E.g.*, VibhA. 484.

Jātakavisodhana.—A study of the *Jātaka*, written by **Ariyavaṃsa** of Ava.¹

¹ Bode: *op. cit.*, 43; Gv. 65, 75.

Jātattagīnidāna.—A work ascribed to **Culla-Buddhaghosa**.¹

¹ Gv. 63.

Jātaveda.—The god of fire. The *Jātakas*¹ contain references to his worship. See **Aggi**. He is also called **Aggideva**.

¹ *E.g.*, J. i. 214, 494; iii. 17; v. 452; vi. 201, etc.

Jāti Sutta.—Everything is subject to rebirth—eye, objects, etc.¹

¹ S. iv. 26.

Jātidhamma Vagga.—The fourth chapter of the *Salāyatana Saṃyutta*.¹

¹ S. iv. 26 ff.

Jātipupphiya Thera.—An arahant. In a previous birth he placed a bouquet of flowers on the dead body of **Padumuttara** Buddha. As a result he was born among the **Nimmānaratī** gods.¹

¹ Ap. i. 405 f.

Jātipūjaka Thera.—An arahant. On the day of **Vipassī** Buddha's birth many miracles occurred, and soothsayers predicted that he would be a Buddha. Jātipūjaka, hearing this, offered him jasmine flowers. Three kappas ago he became king thirty-four times under the name of **Supāri-cariya**.¹

He is probably identical with **Samitigutta**.²

¹ Ap. i. 154.

² ThagA. i. 176.

Jātibhūmi occurs in the phrase *Jātabhūmakā bhikkhū*.¹

¹ M. i. 145; but see MA. i. 346, where it is explained by *jātaṭṭhāna*.

Jātimanta.—A brahmin of **Vettavatī**. **Mātaṅga** incurred his wrath by throwing his toothpick so that it fell into the river and stuck in Jātimanta's hair. The latter therefore cursed Mātaṅga that his head should split in seven. Mātaṅga stopped the sun from rising till Jātimanta was forced to ask his pardon.¹

¹ J. iv. 388 f.; in SA. (ii. 176 f.) the Mātaṅga happened to tread on Jāti-reason given for the curse was that | manta's head.

Jātimitta.—One of the chief disciples of **Metteyya** Buddha.¹

¹ Anāgatavaṃsa, vs. 59.

Jātiyāvana.—A grove near **Bhaddiya**. The Buddha, when once staying there, laid down a rule about the use of slippers by monks.¹ There the banker **Meṇḍaka** visited him and provided meals for him and the monks.² Meṇḍaka's grandson, **Uggaha**, did likewise.³

The Buddha once stayed in Jātiyāvana for three months, waiting for the ripening of **Bhaddaji's** wisdom, ready for his conversion.⁴ The *Sutta-vibhaṅga*⁵ contains the story of an arahant on whom a woman committed a misdemeanour while he was sleeping in Jātiyāvana.

Buddhaghosa⁶ says that the grove formed part of a forest track extending up to the **Himālaya**.

¹ Vin. i. 189 f.; DhA. iii. 451.

² *Ibid.*, 363; Vin. i. 242 f.

³ A. iii. 36 f.

⁴ J. ii. 331; ThagA. i. 286.

⁵ Vin. iii. 37 f.

⁶ AA. ii. 597.

Jālagāma.—See **Vālagāma**.

Jālaroruva.—A Niraya, one of the divisions of the **Roruva**, the other being **Dhūmaroruva**. It is filled with blood-red flowers, which enter the body of its inhabitants through the nine openings.¹

¹ J. v. 271.

1. **Jāli.**—Son of **Vessantara** and **Maddi**, and brother of **Kaṇhajāinā**. He and his sister were given to **Jūjaka** as slaves, but were later rescued by the intervention of **Sakka**. Jāli led the army which brought Vessantara back from his hermitage. He is identified with **Rāhula**.¹ See the **Vessantara Jātaka**.

Jāli is probably also the king of the same name given in a list of **Okkāka's** descendants, and stated to have succeeded Vessantara.²

The gift of **Jāli** as a slave is considered one of the greatest sacrifices made by the Bodhisatta.³

¹ J. vi. 487 ff.; cp. i. 9.

² E.g., Mhv. ii. 13; Dpv. iii. 42.

³ J. i. 77; AA. i. 64; DhA. i. 406; Mil. 275, 282, etc.

2. **Jāli.**—The name of two Pacceka Buddhas, occurring in a nominal list.¹

¹ M. iii. 70; ApA. i. 107.

Jālikā.—See **Calikā**.

Jālina.—A Pacceka Buddha.¹

¹ M. iii. 70; ApA. i. 107.

Jālinavana.—A forest in the dominion of the king of **Kosala**. It was the hiding-place of **Agulimāla**.¹

¹ ThagA. ii. 58.

1. **Jālīnī.**—One of the five queens of the third **Okkāka** king.¹

¹ DA. i. 258; MT. 131; SNA. i. 352.

2. **Jālīnī.**—A goddess of **Tāvātimsa**, a former wife of **Anuruddha**. Once seeing him old and feeble, she appeared before him in **Kosala** and bade him aspire to rebirth among the gods. Anuruddha told her there would be no rebirth for him.¹

¹ S. i. 200; Thag. vs. 908; ThagA. ii. 73; SA. i. 226.

3. Jālini.—See Saddasāratthajālini.

Jāliya.—A paribbājaka who, with his friend **Maṇḍissa**, visited the Buddha at the **Ghositārāma**.¹ The Buddha preached to them the **Jāliya Sutta** (*q.v.*).

According to the **Pāṭika Sutta**, when **Jāliya** heard that **Pāṭika** could not come to hold a discussion with the Buddha at **Vesāli**, he went to the **Tindukkhāna-paribbājakārāma** and tried to get **Pāṭikaputta** to come. But the latter was unable to come, being fixed in his seat. **Jāliya** thereupon spoke insultingly to him, calling him boaster, etc.²

Jāliya is described as *dārupattakantevāsī*, because, says the Commentary,³ his teacher used to beg for alms with a wooden bowl.

¹ D. i. 159.² *Ibid.*, iii. 22 ff.³ DA. i. 319.

Jāliya Sutta.—Preached to **Jāliya** and **Maṇḍissa** at the **Ghositārāma** on the question as to whether body and soul are one and the same.¹ The Sutta is identical with the second part of the **Mahāli Sutta** and was once probably included in it.

¹ D. i. 159 f.

1. **Jiṇṇa Sutta.**—Two very old brahmins visit the Buddha and ask him for a teaching to cheer and comfort them. He tells them to practise self-restraint in all things.¹

¹ A. i. 155.

2. **Jiṇṇa Sutta.**—Similar to the above. The Buddha tells them that the whole world is being burned by old age and death and that only what is saved will be useful. Meritorious deeds brings happiness after death.¹

¹ A. i. 156.

3. **Jiṇṇa Sutta.**—**Mahā Kassapa** visits the Buddha at **Rājagaha**. The Buddha suggests that now that he is very old he should give up wearing cast-off rag robes and dwelling in the forest, and should enjoy the gifts given to him by householders. Kassapa refuses to give up his long-established austere habits of life. Being asked the reason for this method of life, Kassapa answers that it is for his own happiness and out of compassion for those that come after.¹ The Commentary² adds that the Buddha asked the question in order to give Kassapa an opportunity for his “lion’s roar” (*kassapa-sīhanāda*).

¹ S. ii. 202.² SA. ii. 128.

Jita.—A Pacceka Buddha.¹

¹ M. iii. 70; ApA. i. 107.

Jitañjaya.—See **Ajitañjaya**.

Jitamitta.—The chief disciple of **Nārada** Buddha.¹ See also **Vijitamitta**.

¹ J. i. 37.

Jitasena.—Seventy-seven kappas ago there were sixteen kings of this name, all previous births of **Khaṇḍaphulliya**.¹

¹ Ap. i. 198.

Jitasenā.—Wife of **Nārada** Buddha in his last lay-life.¹

¹ Bu. x. 20; BuA (151) calls her **Vijitasenā**.

Jitā.—One of the palaces occupied by **Nārada** Buddha before his Renunciation.¹

¹ Bu x. 19.

Jitābhirāma.—A palace occupied by **Nārada** Buddha in his last lay-life.¹

¹ BuA. 151; Bu. x. 19.

Jinacarita.—A Pāli poem of four hundred and seventy-two stanzas dealing with the life of the Buddha, written by **Vanaratana Medhaṅkara** of the **Vijayabāhu-pariveṇa**.¹

¹ Gv. 72; P.L.C. 230 f.

Jinadattā.—A Therī. **Isidāsī** was ordained under her.¹ She is described as expert in the Vinaya.²

¹ ThigA. 261.

² Thig. vs. 427.

Jinadattiya.—A fellow celibate of **Sudinna Kalandaputta**.¹

¹ Sp. i. 206.

Jinabodhāvali.—A Pāli work composed by **Dhammakitti**, author of the **Bālāvatāra**.¹

¹ P.L.C. 243.

Jinālaṅkāra.—A Pāli poem of two hundred and fifty verses, containing a history of the Buddha's life. Its authorship is uncertain; some attribute

it to **Buddhadatta**, author of the **Mahuratthavilāsini**, others to **Buddha-rakkhita**. There exists a *ṭīkā* on it.¹

¹ Gv. 69, 72; see P.L.C. 110 f.

1. **Jivaka-Komārabhacca**.—A celebrated physician. He was the son of **Sālavatī**, a courtesan of **Rājagaha**.¹ Directly after birth the child was placed in a basket and thrown on a dust-heap, from where he was rescued by **Abhayarājakumāra**. When questioned by Abhaya, people said "he was alive" (*jīvati*), and therefore the child was called **Jivaka**; because he was brought up by the prince (*kumārena posāpito*), he was called **Komārabhacca**.² When grown up, he learnt of his antecedents, and going to **Takkasilā** without Abhaya's knowledge, studied medicine for seven years. His teacher then gave him a little money and sent him away as being fit to practise medicine. His first patient was the setṭhi's wife at **Sāketa**, and for curing her he received sixteen thousand *kahāpaṇas*, a man-servant, a maid-servant and a coach with horses. When he returned to **Rājagaha**, Abhaya established him in his own residence. There he cured **Bimbisāra** of a troublesome fistula and received as reward all the ornaments of Bimbisāra's five hundred wives. He was appointed physician to the king and the king's women and also to the fraternity of monks with the Buddha at its head. Other cures of Jivaka's included that of the setṭhi of **Rājagaha** on whom he performed the operation of trepanning, and of the son of the setṭhi of Benares who had suffered from chronic intestinal trouble due to misplacement, and for this case Jivaka received sixteen thousand *kahāpaṇas*.

When **Candappajjota**, king of **Ujjeni**, was ill, Bimbisāra lent Jivaka to him. Candappajjota hated ghee, which was, however, the only remedy. Jivaka prepared the medicine, prescribed it for the king, then rode away on the king's elephant **Bhaddavatikā** before the king discovered the nature of the medicine. Pajjota, in a rage, ordered his capture and sent his slave **Kāka** after him. Kāka discovered Jivaka breakfasting at **Kosambī** and allowed himself to be persuaded to eat half a myrobalan, which purged him violently. Jivaka explained to Kāka that he wished to delay his return; he told him why he had fled from the court and, having returned the elephant, proceeded to **Rājagaha**. Pajjota was cured and, as a token of his favour, sent Jivaka a suit of **Siveyyaka** cloth, which Jivaka presented to the Buddha.³ Jivaka was greatly attracted by the Buddha. Once when the Buddha was ill, Jivaka found it necessary to administer a purge, and he

¹ AA. (i. 216) says that Abhayarājakumāra was his father.

² It has been suggested, however, that Komārabhacca meant master of the

Kaumārabhṛtya science (the treatment of infants); VT. ii. 184; in Dvy. (506-18) he is called Kumārabhūta.

³ Vin. i. 268-81; AA. i. 216.

had fat rubbed into the Buddha's body and gave him a handful of lotuses to smell. Jīvaka was away when the purgative acted, and suddenly remembered that he had omitted to ask the Buddha to bathe in warm water to complete the cure. The Buddha read his thoughts and bathed as required.⁴

After Jīvaka became a Sotāpanna, he was anxious to visit the Buddha twice a day, and finding **Veļuvana** too far away, he built a monastery with all its adjuncts in his own **Ambavana** in Rājagaha, which he gave to the Buddha and his monks.⁵ When Bimbisāra died, Jīvaka continued to serve **Ajātasattu**, and was responsible for bringing him to the Buddha after his crime of parricide.⁶

Jīvaka's fame as a physician brought him more work than he could cope with, but he never neglected his duties to the Saṅgha. Many people, afflicted with disease and unable to pay for treatment by him, joined the Order in order that they might receive that treatment. On discovering that the Order was thus being made a convenience of, he asked the Buddha to lay down a rule that men afflicted with certain diseases should be refused entry into the Order.⁷ Jīvaka was declared by the Buddha chief among his lay followers loved by the people (*aggaṃ puggalappasannānaṃ*).⁸ He is included in a list of good men who have been assured of the realisation of deathlessness.⁹

At a meal once given by Jīvaka, the Buddha refused to be served until **Cūlapanthaka**, who had been left out of the invitation, had been sent for.¹⁰

It may have been the preaching of the **Jīvaka Sutta** (*q.v.*) which effected Jīvaka's conversion. One discussion he had with the Buddha regarding the qualities of a pious lay disciple is recorded in the *Anguttara Nikāya*.¹¹

Sirimā was Jīvaka's youngest sister.¹²

At Jīvaka's request, the Buddha enjoined upon monks to take exercise; Jīvaka had gone to **Vesālī** on business and had noticed their pale, unhealthy look.¹³

⁴ Vin. i. 279 f.; DhA. (ii. 164 f.), relates a like occurrence in another connection. When the Buddha's foot was injured by the splinter from the rock hurled by **Devadatta**, he had to be carried from **Maddakucchi** to Jīvaka's **Ambavana**. There Jīvaka applied an astringent, and having bandaged the wound, left the city expecting to return in time to remove it. But by the time he did return, the city gates were closed and he could not enter. He was greatly worried because he knew that if the bandage remained on all night

the Buddha would suffer intense pain. But the Buddha read his thoughts and removed the bandage. See also J. v. 333.

⁵ DA. i. 133; MA. ii. 590.

⁶ For details see the **Sāmaññaphala Sutta**; also J. i. 508 f.; v. 262, etc.

⁷ Vin. i. 71 ff. ⁸ A. i. 26.

⁹ *Ibid.*, iii. 451; DhA. i. 244, 247; J. i. 116 f.

¹⁰ For details see *s.v.* **Cūlapanthaka**.

¹¹ A. iv. 222 f.

¹² SNA. i. 244; DhA. iii. 106.

¹³ Vin. ii. 119.

2. **Jīvaka**.—Given as an example of a name.¹

¹ J. i. 402.

3. **Jīvaka**.—A monk of the **Mahāvihāra**, at whose request **Buddhaghosa** wrote the **Manorathapūraṇī**.¹

¹ AA. i. 874.

1. **Jīvaka Sutta**.—**Jīvaka** visits the Buddha who is staying in his Mango-grove, and asks if it is true that animals are slain expressly for the Buddha's use. The Buddha replies that he forbids the eating of meat only when there is evidence of one's eyes or ears as grounds for suspicion that the animal has been slain for one's express use. Anyone who slays an animal for the use of a monk and gives it to him commits a great evil. **Jīvaka** is pleased with the reply and declares himself a follower of the Buddha.¹

¹ M. i. 368 f.

2. **Jīvaka Sutta**.—Questioned by **Jīvaka**, the Buddha explains that an *upāsaka* is one who has taken the Three Refuges and the Five Precepts, and that such a man, by reason of his qualities, works the welfare both of himself and others.¹

¹ A. iv. 222 f.

3. **Jīvaka Sutta**.—To those who practise concentration and give themselves up to solitude things appear as they really are.¹

¹ S. iv. 143 f.

Jīvakapañhavatthu.—The story of the bandage which **Jīvaka** applied to the Buddha's foot after his injury, and of the reading by the Buddha of **Jīvaka's** thoughts.¹ See **Jīvaka**.

¹ DhA. ii. 164 f.

Jīvakambavana.—A mango-grove in **Rājagaha**, belonging to **Jīvaka**, which he made over to the Buddha and his monks. He built a monastery in the grove, and there the Buddha stayed several times. On one such occasion **Ajātasattu** visited the Buddha and the **Sāmaññaphala Sutta** was preached.¹ The **Jīvaka Suttas**, mentioned above, were also preached there.

The mango-grove was near **Maddakucchi**, so thither they carried the Buddha when his foot was injured by a splinter from the rock hurled by

¹ D. i. 47 ff.

Devadatta.² It was in this grove that **Cūlapanthaka** attained arahantship, and, at that time, there were five hundred monks there.³ Nuns, too, appear to have gone there for their siesta.⁴

² DhA. ii. 164, etc.³ J. i. 114 f., etc.⁴ ThigA. 245 f.

Jivakambavanikā.—See **Subhā Jivakambavanikā**.

Jivahattha.—Son of **Vijaya**, king of Ceylon, and of the yakkhiṇī **Kuvenī**.¹

¹ MT. 264.

Jivā.—Daughter of **Ubbirī** and the king of **Kosala**. When she died, it was her death which made Ubbirī attain to arahantship.¹ *v.l.* **Jivanti**.

¹ Thig. vs. 51; ThigA. 53 f.

1. **Jivita Sutta.**—One should train oneself not to lie, even at the cost of one's life.¹

¹ S. ii. 234.

2. **Jivita Sutta.**—There are three faculties—femininity, masculinity and vitality.¹

¹ S. v. 204.

1. **Juṇha.**—An Elder of **Kosala**. For his story see the **Māluta Jātaka**.¹

¹ J. i. 165 f.

2. **Juṇha.**—Son of **Brahmadatta**, king of Benares. He was the Bodhisatta. See the **Juṇha Jātaka**.¹

¹ J. iv. 95 ff.

3. **Juṇha.**—A minister of **Pasenadi**. When Pasenadi held his **Asadisa-dāna**, Juṇha rejoiced in the king's generosity, but his friend **Kāla** was displeased at what he considered as waste. The king, hearing of this from the Buddha, asked Juṇha to use the royal revenue to give alms on his own account during seven days. This Juṇha did. He became a Sotāpanna after hearing the Buddha preach.¹

¹ DhA. iii. 186 ff.

Juṇha Jātaka (No. 456).—Once the Bodhisatta was born as **Juṇha**, son of **Brahmadatta**, king of Benares. He studied in **Takkasilā** and, on one occasion, while walking in the dark, he ran up against a brahmin, knocking

him down and breaking his bowl. Juṇha raised the brahmin to his feet and, on being asked for the price of a meal, told the brahmin who he was. He had no money with him, but requested the brahmin to remind him of the circumstance when he should become king. In due time Juṇha was anointed, and the brahmin stood one day by the road when the king was passing on his elephant. The brahmin stretched out his hand, crying, "Victory to the king." Juṇha took no notice, so the brahmin uttered a stanza to the effect that a king should not neglect a brahmin's request. Juṇha then turned back, and the man explained who he was, asking Juṇha for five villages, one hundred slave girls, one thousand ornaments and two wives, all of which Juṇha gave him.

The story was related in reference to the eight boons granted by the Buddha to **Ānanda** when the latter became his constant attendant. Ānanda is identified with the brahmin.¹ See also the **Nānacchanda Jātaka**.

¹ J. iv. 95-100.

Jutideva.—A king of seventeen kappas ago, a previous birth of **Sappi-dāyaka**.¹

¹ Ap. i. 212.

1. **Jutindhara**.—A king of fifty-one kappas ago, a former birth of **Sala-lamāliya**¹ or **Samiddhi**.²

¹ Ap. i. 206.

² ThagA. i. 117.

2. **Jutindhara**.—A king of ten kappas ago, a previous life of **Mandārava-pūjaka**¹ or **Usabha**.²

¹ Ap. i. 178.

² ThagA. i. 219.

3. **Jutindhara**.—A king of seventy-seven kappas ago, a former birth of **Kilañjadāyaka**.¹ *v.l.* **Jalandhara**.

¹ Ap. i. 219.

4. **Jutindhara**.—A Yakkha of **Udumbarapabbata**, husband of **Cetiya**. He was killed in the fight in **Sirisavatthu**.¹

¹ MT. 289.

Jūjaka.—A brahmin of **Dunniviṭṭha** in **Kālīṅga**. He was given a young maiden in repayment of a debt, but because she was praised for her virtues, the other wives in the village grew jealous of her and mocked her as an old

man's darling Thereafter she refused to go to the village well, and suggested that Jūjaka should obtain as slaves the children of **Vessantara**, then living as an ascetic in **Vaṅkagiri**. After many adventures Jūjaka found Vessantara, was allowed to have the two children, **Jāli** and **Kaṇhajāinā**, and having tied their hands together, took them away. After he had travelled sixty leagues, the gods led him to **Jetuttara**, where the children's grandfather reigned as king. The king bought the children back from Jūjaka at a very great price and gave him choice foods to eat. Jūjaka, having over-eaten and being unable to digest the food, died on the spot.¹ He is identified with **Devadatta**.²

The wife of the brahmin who went for alms to **Bāvari** was a descendant of Jūjaka. His descendants were still living in **Dunniviṭṭha**, even in the Buddha's day.³

¹ J. vi. 521-81.

² *Ibid.*, 593.

³ AA. i. 183.

Jegucchi Sutta.—On the three kinds of persons—one is to be shunned as loathsome, the second to be regarded with indifference, and the third to be followed and honoured.¹

¹ A. i. 126 f.

1. **Jeṭṭhatissa I.**—King of Ceylon (323-33 A.C.), elder son of **Gothābhaya**, the younger being **Mahāsena**. He slew all the ministers who were disloyal to his father and earned the title of "The Cruel." He rebuilt the **Lohapāsāda** to a height of seven storeys and renamed it the **Maṇipāsāda**, from the costly jewels he offered in it. He also built the **Pācīnatissapabbata-vihāra** and the **Ālambagāma** tank.¹

¹ Mhv. xxxvi. 118 ff.; Dpv. xxii. 61, 66.

2. **Jeṭṭhatissa II.**—King of Ceylon, brother (?) and successor of **Sirimeghavanna**. He ruled for nine years and was a very skilful carver in ivory.¹

¹ Cv. xxxvii. 100-4; Cv. Trs. i. 9, n. 1.

3. **Jeṭṭhatissa.**—Son of King **Saṅghatissa**. When **Moggallāna III.** usurped the throne Jeṭṭhatissa fled to the **Malaya** country. From there he helped **Asiggāhaka Silāmeghavanna** in his fight with Moggallāna, but on discovering that Silāmeghavanna wished to kill him also, he fled once more to Malaya. Later, he made his headquarters at **Ariṭṭhapabbata**, and from there led an army against **Aggabodhi III.**, who was then on the throne. Aggabodhi fled to **Jambudīpa**, and Jeṭṭhatissa became king as Jeṭṭhatissa III. He reigned for only five months, during which time he did several meritori-

ous works. Aggabodhi returned with an army, and in the battle which followed Jetṭhatissa slew himself at the sight of his army suffering defeat. His queen entered the Order and became proficient in the Abhidhamma.¹

¹ Cv. xliv. 28, 55, 61, 70, 86-106.

Jetṭhamūla.—Name of a month (May-June). It came in the hot season.¹ On the fifth day of the waxing moon in Jetṭhamūla the Buddha's relics were divided.² On the full-moon day of Jetṭhamūla the **Aruṇavatī Sutta** was preached.³

¹ *E.g.*, J. v. 412.

² DA. i. 6.

³ AA. i. 438.

Jetṭhā.—Chief queen of Aggabodhi IV. She built the **Jetṭhārāma**¹ (*q.v.*).

¹ Cv. xlv. 27.

Jetṭhārāma.—Built by Queen Jetṭhā as an abode for the nuns. The villages of **Pattapāsāna** and **Buddhabhelagāma** were given for its maintenance and one hundred attendants were provided for its service.¹

¹ Cv. xlv. 27 f.

1. **Jeta.**—A prince. Owner of **Jetavana**, which he sold to **Anāthapiṇḍika** for eighteen crores. He then spent all that money on the erection of a gateway at the entrance, which he decorated with much grandeur.¹ Jeta is generally referred to as Jeta-Kumāra. According to the northern records he was the son of **Pasenadi** by the Kṣatriya princess **Varṣikā**.² He was killed by his half-brother **Viḍuḍabha** for refusing to help him in his slaughter of the Sākyans.³ Several explanations⁴ are given of his name: he was so-called either (1) because he conquered his enemies, or (2) because he was born at a time when the king had overcome his enemies, or (3) because such a name was considered auspicious for him (*maṅgalakāmyatāya*).

¹ See *s.v.* **Jetavana**.

² Rockhill: 48, n. 1,

³ *Ibid.*, 121.

⁴ MA. i. 50; UdA. 56; KhpA. 111, etc.

2. **Jeta.**—A Pacceka Buddha.¹

¹ M. iii. 70.

Jetavana.—A park in **Sāvatthi**, in which was built the **Anāthapiṇḍikārāma**. When the Buddha accepted **Anāthapiṇḍika**'s invitation to visit Sāvatthi the latter, seeking a suitable place for the Buddha's residence, discovered this park belonging to **Jetakumāra**.¹ When he asked to be allowed to buy it, Jeta's reply was: "Not even if you could cover the whole place with

¹ MA. i. 471 says it was in the south of Sāvatthi.

money." Anāthapiṇḍika said that he would buy it at that price, and when Jeta answered that he had had no intention of making a bargain, the matter was taken before the Lords of Justice, who decided that if the price mentioned were paid, Anāthapiṇḍika had the right of purchase. Anāthapiṇḍika had gold brought down in carts and covered Jetavana with pieces laid side by side.² The money brought in the first journey was found insufficient to cover one small spot near the gateway. So Anāthapiṇḍika sent his servants back for more, but Jeta, inspired by Anāthapiṇḍika's earnestness, asked to be allowed to give this spot. Anāthapiṇḍika agreed and Jeta erected there a gateway, with a room over it. Anāthapiṇḍika built in the grounds dwelling rooms, retiring rooms, store rooms and service halls, halls with fireplaces, closets, cloisters, halls for exercise, wells, bathrooms, ponds, open and roofed sheds, etc.³

It is said⁴ that Anāthapiṇḍika paid eighteen crores for the purchase of the site, all of which Jeta spent in the construction of the gateway gifted by him.⁵

Jeta gave, besides, many valuable trees for timber. Anāthapiṇḍika himself spent fifty-four crores in connection with the purchase of the park and the buildings erected in it.

The ceremony of dedication was one of great splendour. Not only Anāthapiṇḍika himself, but his whole family took part: his son with five hundred other youths, his wife with five hundred other noble women, and his daughters **Mahā Subhaddā** and **Cūla Subhaddā** with five hundred other maidens. Anāthapiṇḍika was attended by five hundred bankers. The festivities in connection with the dedication lasted for nine months.⁶

Some of the chief buildings attached to the Jetavana are mentioned in the books by special names, viz., **Mahāgandhakuṭi**, **Kaverimaṇḍalamāla**, **Kosambakuṭi** and **Candanamāla**.⁷ All these were built by Anāthapiṇḍika; there was another large building erected by **Pasenadi** and called the **Salāḷa-ghara**.⁸ Over the gateway lived a guardian deity to prevent all evildoers from entering.⁹ Just outside the monastery was a *rājayatana*-tree, the residence of the god **Samiddhisumana**.¹⁰ In the grounds there seems to

² This incident is illustrated in a bas-relief at the Bharhut Tope; see Cunningham—the Stūpa of Bharhut, Pl. lvii., pp. 84-6.

³ Vin. ii. 158 f.

⁴ MA. i. 50; UdA. 56 f.

⁵ The gateway was evidently an imposing structure; see J. ii. 216.

⁶ J. i. 92 ff.

⁷ SNA. ii. 403. Other buildings are also mentioned—e.g., the **Ambalakoṭṭha-**

ka-āsanasālā (J. ii. 246). According to Tibetan sources the vihāra was built according to a plan sent by the devas of Tusita and contained sixty large halls and sixty small. The Dulva also gives details of the decorative scheme of the vihāra (Rockhill: *op. cit.* 48 and n. 2).

⁸ DA. ii. 407.

⁹ SA. i. 239.

¹⁰ Mhv. i. 52 f.; MT 105; but see DhA. i. 41, where the guardian of the gateway is called **Sumana**.

have been a large pond which came to be called the **Jetavanapokkharani**.¹¹ The grounds themselves were thickly covered with trees, giving the appearance of a wooded grove (*arañña*).¹² On the outskirts of the monastery was a mango-grove.¹³ In front of the gateway was the Bodhi-tree planted by Anāthapiṇḍika, which came later to be called the **Ānandabodhi** (*q.v.*).¹⁴ Not far from the gateway was a cave which became famous as the **Kapallapūva-pabbhāra** on account of an incident connected with **Macchariya-Kosiya**.¹⁵

Near Jetavana was evidently a monastery of the heretics where **Ciñcā-mānavikā** spent her nights while hatching her conspiracy against the Buddha.¹⁶ There seems to have been a playground just outside Jetavana used by the children of the neighbourhood, who, when thirsty, would go into Jetavana to drink.¹⁷ The high road to Sāvatti passed by the edge of Jetavana, and travellers would enter the park to rest and refresh themselves.¹⁸ According to the Divyāvadāna,¹⁹ the thūpas of **Sāriputta** and **Moggallāna** were in the grounds of Jetavana and existed until the time of Asoka. Both Fa Hien²⁰ and Houien Tshang²¹ give descriptions of other incidents connected with the Buddha, which took place in the neighbourhood of Jetavana—*e.g.*, the murder of **Sundarikā**, the calumny of **Ciñcā**, Devadatta's attempt to poison the Buddha, etc.

The space covered by the four bedposts of the Buddha's **Gandhakuṭi** in Jetavana is one of the four *avijahitattḥānāni*; all Buddhas possess the same, though the size of the actual vihāra differs in the case of the various Buddhas. For **Vipassī** Buddha, the seṭṭhi **Punabbasumitta** built a monastery extending for a whole league, while for **Sikhī**, the seṭṭhi **Sirivaḍḍha** made one covering three gāvutas. The Saṅghārāma built by **Sotthiya** for **Vessabhū** was half a league in extent, while that erected by **Accuta** for **Kakusandha** covered only one gāvuta. **Kopagamana's** monastery, built by the seṭṭhi **Ugga**, extended for half a gāvuta, while **Kassapa's** built by **Sumaṅgala** covered sixteen karīsas. Anāthapiṇḍika's monastery covered a space of eighteen karīsas.²²

The Buddha spent nineteen rainy seasons in Jetavana.²³ It is said that

¹¹ AA. i. 264; here the Buddha often bathed (J. i. 329 ff.). Is this the **Pub-bakoṭṭhaka** referred to at A. iii. 345? But see S. v. 220; it was near this pond that **Devadatta** was swallowed up in **Avici** (J. iv. 158).

¹² Sp. iii. 532.

¹³ J. iii. 137.

¹⁴ J. iv. 228 f.

¹⁵ J. i. 348.

¹⁶ DhA. iii. 179; behind Jetavana was a spot where the **Ājivakas** practised their

austerities (J. i. 493). Once the heretics bribed **Pasenadi** to let them make a rival settlement behind Jetavana, but the Buddha frustrated their plans (J. ii. 170).

¹⁷ DhA. iii. 492.

¹⁸ J. ii. 203, 341; see also vi. 70, where two roads are mentioned.

¹⁹ Dvy. 395 f.

²⁰ Giles: p. 33 ff.

²¹ Beal: ii. 7 ff.

²² BuA. 2, 47; J. i. 94; DA. ii. 424.

²³ DhA. i. 3; BuA. 3; AA. i. 314.

after the **Migāramātupāsāda** came into being, the Buddha would dwell alternately in Jetavana and Migāramātupāsāda, often spending the day in one and the night in the other.²⁴

According to a description given by Fa Hien,²⁵ the vihāra was originally in seven sections (storeys ?) and was filled with all kinds of offerings, embroidered banners, canopies, etc., and the lamps burnt from dusk to dawn.

One day a rat, holding in its mouth a lamp wick, set fire to the banners and canopies, and all the seven sections were entirely destroyed. The vihāra was later rebuilt in two sections. There were two main entrances, one on the east, one on the west, and Fa Hsien found thūpas erected at all the places connected with the Buddha, each with its name inscribed.

The vihāra is almost always referred to as *Jetavane Anāthapiṇḍikassa Ārāma*. The Commentaries²⁶ say that this was deliberate,²⁷ in order that the names of both earlier and later owners might be recorded and that people might be reminded of two men, both very generous in the cause of the Religion, so that others might follow their example. The vihāra is sometimes referred to as **Jetārāma**.²⁸

In the district of Saheṭh-Mabēth, with which the region of Sāvattthi is identified, Saheṭh is considered to be Jetavana.²⁹

²⁴ SNA. i. 336. ²⁵ Giles, pp. 31, 33.

²⁶ MA. ii. 50; UdA. 56 f., etc.

²⁷ At the Buddha's own suggestion (Beal: *op. cit.*, ii. 5 and Rockhill: p. 49).

²⁸ *E.g.*, Ap. i. 400.

²⁹ *Arch. Survey of India*, 1907-8, pp. 81-131.

2. **Jetavana**.—A monastery in **Anurādhapura**, situated in the **Jotivana** (*q.v.*) and founded by **Mahāsena** at the instigation of a monk named **Tissa** of the **Dakkhīnārāma**. The monks of the **Mahāvihāra** protested against this and Jetavana was later given to them.¹ Attached to the vihāra is a large thūpa. The work was completed by **Sirimeghavanna**.² **Dāṭhāpa-bhuti** held in the vihāra the ceremony in honour of the **Dhammadhātu**,³ while **Mahānāga** gave to it the village of **Vasabha** in **Uddhagāma** and three hundred fields, to ensure a permanent supply of rice gruel to the monks.⁴ **Aggabodhi II.** crowned the thūpa with a lightning conductor (*cumbāta*).⁵ **Jetṭhatissa I.** gave for its maintenance the village of **Goṇḍigāma**,⁶ and **Aggabodhi III.** bestowed on it the **Mahāmaṇikagāma**.⁷ **Potthasāta**, senāpati of **Aggabodhi IV.**, built in the vihāra the **Aggabodhi-pariveṇa**,⁸ and **Aggabodhi IX.** made a golden image to be placed in the shrine-room.⁹ **Sena I.**

¹ Mhv. xxxvii. 32 ff.

² Cv. xxxvii. 65.

³ *Ibid.*, xli. 40; also Cv. *Trs.* i. 55, n. 2.

⁴ *Ibid.*, xli. 97 f.

⁵ *Ibid.*, xlii. 66.

⁶ *Ibid.*, xlii. 97.

⁷ *Ibid.*, 121.

⁸ *Ibid.*, xlvi. 22.

⁹ *Ibid.*, xlix. 77.

erected in the monastery grounds a mansion of several storeys.¹⁰ **Kasapa V.** gave a village for the maintenance of the refectory,¹¹ while four officials of **Mahinda IV.** built four pariveṇas attached to the vihāra.¹²

The monks of Jetavana, though nominally forming part of the **Mahāvihāra** fraternity, held divergent views in regard to the teachings of the Buddha, and were considered as a separate sect (the **Sāgaliyas**) till **Parakkamabāhu I.** united all the fraternities.¹³

The thūpa at Jetavana was restored by Parakkamabāhu I. to a height of two hundred and ten feet.¹⁴

¹⁰ Cv., i. 65.

¹¹ *Ibid.*, lii. 59.

¹³ *Ibid.*, lxxviii. 22.

¹² *Ibid.*, liv. 49.

¹⁴ *Ibid.*, 98.

3. **Jetavana.**—A monastery in **Pulatthipura**, built by **Parakkamabāhu I.** It included the building which housed the **Tivaṅka** image.¹ The **Nammadā** Canal flowed through the grounds of Jetavana.²

¹ Cv. lxxviii. 32, 47.

² *Ibid.*, lxxix. 48. See also Cv. *Trs.* ii. 105, n. 5.

Jetārāma.—See **Jetavana**.

Jetuttara.—The capital of **Siviraṭṭha**, where reigned **Sivi** and **Sañjaya**. In the city was the **Vessa Street** where **Vessantara** was born.¹ The **Vessantara Jātaka**² gives the distances from Jetuttara to several places.

¹ J. vi. 480, 484, 486, etc.

² *Ibid.*, 514.

Jetuyyāna.—Another name for **Jetavana**.¹

¹ *E.g.*, Mhv. i. 56.

1. **Jenta.**—A village in **Magadha**, the birthplace of **Jenta Thera**.¹

¹ *ThagA.* i. 219.

2. **Jenta.**—A therā. He was born in the village of **Jenta** as the son of a chieftain. He was thoughtful when young, and one day, having heard the Buddha preach, he entered the Order and soon became an arahant. He was a devaputta in the time of **Sikhī** Buddha and offered him *kiṅkirāta*-flowers. Five kappas ago he was a king named **Sattuttama**. *v.l.* **Sabbuttama**.

He is probably identical with **Kakkārapupphiya** of the **Apadāna**.²

¹ *Thag.* vs. 111; *ThagA.* i. 219 f.

² *Ap.* i. 177.

3. **Jenta Purohitaputta**.—A therā. He was the son of the chaplain of the **Kosala** king.¹ He was intoxicated with pride over his own advantages, and one day, though visiting the Buddha, he decided not to speak unless the Buddha should address him first. The Buddha, reading his thoughts, preached a sermon, intended for him, on the evils of pride, and Jenta became a Sotāpanna. Later he entered the Order and became an arahant.²

Perhaps he is to be identified with **Manāthaddha** of the Saṃyutta Nikāya.³

¹ Was he **Aṅgulimāla**'s brother? See | ² Thag. vs. 423-8; ThagA. i. 455 f.
s.v. **Aṅgulimāla**. | ³ S. i. 177; KS. i. 224, n. 1.

Jentā, Jentī.—The daughter of a princely family of **Licchavis** in **Vesālī**. The rest of her story resembles that of **Abhirūpa-Nandā** (*q.v.*), and she attained arahantship after hearing the Buddha preach.¹

¹ Thig. vs. 21 f.; ThigA. 27 f.

Jeyyapura.—The Pāli name for **Sagaing**.¹

¹ Bode: *op. cit.*, 40, 71.

Jeyyavaḍḍhana.—The Pāli name for **Taungu** in Burma.¹

¹ Bode: p. 40.

Jeyyasena.—A therā. He and two others, **Bhūmiṇi** and **Abhirādhana**, were friends of **Sambhūta**, and they all left the world together.¹

¹ ThagA. i. 47.

Jotanā.—A commentary by an unknown author.¹

¹ Gv. 65, 75.

1. **Jotī**.—A class of gods, present at the **Mahāsamaya**.¹ Buddhaghosa explains² that they were flaming deities, like beacon lights on mountain tops.

¹ D. ii. 261.

² DA. ii. 691.

2. **Jotī**.—A Burmese monk, author of the **Vinayaṅṭhipada**.¹

¹ P.L.C. 190.

1. **Jotika, Jotiya**.—A treasurer of **Rājagaha** who later became an arahant. In the past he had been a householder of Benares who, with his elder brother,

owned a field of sugar-cane. One day, when returning from the field with some stalks of sugar-cane, he saw a Pacceka Buddha from **Gandhamādana** to whom he gave a bowl full of sugar-cane juice for him to drink, and when he had drunk it, gave him another bowlful which the Pacceka Buddha took to Gandhamādana to share with his colleagues. The householder, when proffering his gifts, wished for glory and for Nibbāna. His elder brother, hearing of this, was likewise filled with joy and he, too, wished for Nibbāna. In the time of **Vipassī** Buddha they were again brothers in a rich family of **Bandhumatī**, the elder being called **Sena** and the younger **Aparājita**. Sena entered the Order and became an arahant. At his suggestion, Aparājita¹ built for the Buddha a very costly **Gandhakuṭi**, with the seven kinds of precious things. His nephew, also called **Aparājita**, built an elephant stable in front of the Gandhakuṭi and was reborn in this age as **Meṇḍaka** (*q.v.*). The Gandhakuṭi and its surroundings contained all kinds of luxuries and splendours beyond description.² Within and without the chamber he caused jewels, pounded and otherwise, to be strewn knee-deep. Those who came to listen to the Buddha went away, their hands full of jewels. One day a brahmin tried to carry away a very costly jewel, which much annoyed Aparājita. On mentioning it to the Buddha, the Buddha taught him to make a wish that his property should not be taken away by thieves or lost by fire or water. For nine months Aparājita held the ceremony of dedication of the Gandhakuṭi.

In this age he was born as the son of a seṭṭhi in Rājagaha. On the day of his birth the whole city became one blaze of light, hence his name, Jotika. The king, **Bimbisāra**, gave one thousand a day for his milk-money. When the time came for his marriage, **Sakka** provided for him a palace, seven storeys high, made entirely of precious minerals. Four urns of treasure stood at the four corners and four stalks of sugar-cane made of solid gold, each the size of a palmyra tree with leaves of precious stones, to remind Jotika of his good deed in the past. Seven Yakkhas guarded the seven gates—**Yamakoli**, **Uppala**, **Vajira**, **Vajirabāhu**, **Kasakanda**, **Kaṭattha** and **Disāpāmukha**—each with numerous followers. Bimbisāra, hearing of his splendour, appointed Jotika to the rank of seṭṭhi.

The gods brought him a wife from **Uttarakuru** and lodged her in an apartment in Jotika's palace. Her name was **Satulakāyi**.³ She brought with her a pint-pot of rice and three crystal fire-stones. Whenever they wished to eat, they would put rice over the boiler and set it over the crystals. The stones would immediately become alight and, when the meal was cooked, would extinguish themselves. The pot was inexhaustible. All who came

¹ According to DhA. iii. 364, both uncle and nephew were called **Avaroja**.

² For details see DhA. iv. 203 f.

³ *Ibid.*, 223.

to visit Jotika were provided with food and were allowed to take anything they wished from the treasure, the treasure never growing less. So great were the crowds which flocked to Jotika's palace that for a long time Bimbisāra had no chance of seeing it. When Bimbisāra did in the end visit him with **Ajātasattu**, Jotika invited him to a meal which was the most dainty the king had ever tasted. After the meal Jotika presented his wife to Bimbisāra; so delicately was she nurtured that the perfume with which the king was scented hurt her eyes! There were no lamps in Jotika's house; only the light of jewels was made use of, and as a memento of Bimbisāra's visit Jotika gave him a huge jewel to be used as a lamp.⁴

Jotika was a very pious follower of the Buddha. Once, when he was away listening to the Buddha's preaching, Ajātasattu—who even when visiting the palace as a boy with his father had coveted Jotika's wealth—went with his soldiers to attack the palace in an attempt to take possession of it. But the Yakkha Yamakoḷi routed the army, and Ajātasattu fled for refuge to the vihāra where Jotika was listening to the Dhamma. On being charged by Ajātasattu with hypocrisy in that he was there listening to the Dhamma, after having charged his guards to set upon the king, Jotika's answer was that he had no need of guards since nobody could take anything of his without his sanction. He then challenged the king to remove the rings from his (Jotika's) fingers. Ajātasattu, trying with all his might, failed. Jotika then held out his hands and his rings all fell off.

Agitated by the king's desire to possess his wealth, Jotika asked for permission to become a monk. Ajātasattu agreed, hoping thus to get possession of his riches. Jotika entered the Order and soon became an arahant, but at the moment of his attainment of arahantship all his wealth and earthly glory vanished and his wife returned to Uttarakuru.⁵

Jotika is included⁶ among the five persons who possessed great merit and had *puññiddhi*.

⁴ This account is taken from DhA. iv. 199-213.

⁵ *Ibid.*, 221-4.

⁶ *Ibid.*, i. 385; Vsm. 383; PsA. 502. These five persons are described as *amītabhojā* (AA. i. 220).

2. **Jotika**.—A householder of **Rājagaha** and father of **Dīghāvu**. When Dīghāvu fell ill he sent Jotika to tell the Buddha.¹

¹ S. v. 344 f.

Jotidāsa Thera.—A wealthy brahmin of **Pādiyattha** (**Pāṇiyattha**). One day, seeing **Mahā Kassapa** going for alms, he entertained the Elder and requested him to preach. On a hill near the village Jotidāsa built a vihāra

for Kassapa and provided him with the requisites. Moved by the Elder's teaching, he left the world and soon after became an arahant. After ten years—during which he learnt the Three Piṭakas, being specially proficient in the Vinaya—while on his way to **Sāvatti** to see the Buddha, he entered a Paribbājakārāma, and there had a discussion with the Paribbājakas on how to burn away evil. At the end of the discussion, they were ordained under him.

In the time of **Sikhī** Buddha he was a householder and, seeing the Buddha, offered him a *kāsumārika*-fruit.¹

He is probably identical with **Kāsumārāphaladāyaka** of the Apadāna.²

¹ Thag. 143-4; ThagA. i. 264 f.

² ii. 445. But see *s.v.* **Sivaka**.

1. **Jotipāla**.—The Bodhisatta born as the son of the chaplain of **Brahmadatta**, king of Benares. He was a great archer and became an ascetic. He is also referred to as **Sarabhaṅga**.¹ For his story see the **Sarabhaṅga Jātaka**. He is evidently identical with Jotipāla of the **Indriya Jātaka** (*q.v.*). He belonged to the **Koṇḍañña**gottha.²

¹ J. v. 127 ff.

² *Ibid.*, 140, 141, 142.

2. **Jotipāla**.—The Bodhisatta born as a brahmin of **Vehaliṅga** in the time of **Kassapa** Buddha. **Ghaṭikāra** was his friend and invited Jotipāla to accompany him to the Buddha, but Jotipāla refused to go, saying that a “shaveling recluse” could be of no use to him. But Ghaṭikāra was very insistent, and one day, after they had bathed together in the river, seized Jotipāla by the hair and made a final appeal. This boldness on the part of an inferior (Ghaṭikāra was a potter) caused Jotipāla to realise his extreme earnestness and he agreed to go. After hearing the Buddha preach, Jotipāla became a monk.¹

This insulting remark made by Jotipāla regarding Kassapa Buddha led to Gotama, in his last life, having to practise austerities for a longer period than did the other Buddhas.² The memory of what he did as Jotipāla was one of the things that made the Buddha smile.³

¹ M. ii. 46 ff.; J. i. 43; Bu. xxv. 10; see also S. i. 34 f.; Mil. 221; Mtu. i. 319 ff.

² Ap. i. 301; UdA. 265; ApA. i. 95.

³ DhSA. 294, 496.

3. **Jotipāla**.—A brahmin, son of **Govinda**, chaplain of **Disampati**. Jotipāla was a friend of Disampati's son, **Reṇu**, who had six other nobles as companions. On the death of Govinda, Jotipāla became chaplain to Disampati. He inspired Reṇu's six companions to wait on Reṇu and make him promise to share the kingdom with them when he should come to the

throne. This promise Reṇu kept when he succeeded his father and appointed Jotipāla to carry out the division of the kingdom, which the latter duly did. All the kings wished Jotipāla to be their chaplain, and he instructed them in the art of government, teaching the mantras also to seven eminent brahmins and to seven hundred young graduates. Jotipāla himself came to be known as **Mahā Govinda**.

After some time, Jotipāla took leave of the seven kings, his disciples and his wives, and spent the four months of the rainy season in a retired spot outside the city, developing *jhāna* in order to see **Brahmā** face to face. At the end of the four months, **Brahmā Sanaṅkumāra** appeared before him and gave him a boon. Jotipāla asked to be taught the way to reach the Brahma-world, and, having listened to Sanaṅkumāra's exposition, decided to leave the world. The kings and all the others did their best to make him desist from this course, but finding their efforts of no avail they went with him into the homeless life, where all of them profited thereby.

Jotipāla was the Bodhisatta.¹ He is twice mentioned in the Aṅguttara Nikāya² in a list of ancient teachers with very large followings.

¹ D. ii. 232-51; Mtu. i. 197 ff.

² A. iii. 372; iv. 135; AA. ii. 679.

4. **Jotipāla**.—A monk at whose request **Buddhaghosa** wrote the **Sāratthappakāsinī** and the **Manoratthapūraṇī**. He seems to have been a colleague of Buddhaghosa and lived with him in several places, including **Kaṇṇīpura**.¹

¹ Gv. 68; SA. iii. 235; AA. ii. 874.

5. **Jotipāla**.—A thera of Ceylon. He defeated in debate the adherents of the **Vetulla** school, and one of their angry followers, **Dāṭhāpabhuti**, raised his hand to strike the thera. An ulcer immediately appeared on Dāṭhāpabhuti's hand. **Aggabodhi I.** gave the Elder a dwelling in the vihāra (**Abhaya-giri** ?)—where the discussion took place—and charged his nephew with his care. The king also built for the Elder the **Nilagehapariccheda**. Later the **Kāliṅga** king came with his family to Ceylon and was ordained under Jotipāla. **Aggabodhi II.** repaired the **Thūpārāma** at Jotipāla's suggestion and deposited therein a relic of the Buddha from the **Lohapāsāda**.¹

¹ Cv. xlii. 35, 45, 51, 60.

Jotipāsāna.—The name given to the crystals brought from **Uttarakuru** by **Jotika's** wife. When anything requiring cooking was placed on them they gleamed hot, and went out of themselves when the cooking was complete.¹

¹ DhA. iv. 209; DA. iii. 965.

1. **Jotiya**.—See **Jotika**.

2. **Jotiya**.—A king of seventy-three kappas ago, a previous birth of **Mañjaripūjaka**.¹

¹ Ap. i. 228.

3. **Jotiya**.—A Nigaṇṭha, for whom **Paṇḍukābhaya** built a house to the east of the Nicasusāna at **Anurādhapura**.¹ The Mahāvamsa **Ṭikā**² calls him a Nagaravaḍḍhakī. The **Abhayagiri-vihāra** was later erected on the spot occupied by Jotiya's residence.³

¹ Mhv. x. 97.

² p. 296.

³ Mṭ. 620.

Jotirasa.—An ascetic living near **Kañcanapabbata**, and a friend of **Vessavaṇa**. He lived in a hut called **Kañcanapatti**, and Vessavaṇa daily sent him four mangoes from his tree (**Abbhantaramba**), some of which he gave to a parrot, as related in the **Abbhantara Jātaka** (*q.v.*). He is identified with **Sāriputta**.¹

¹ J. ii. 400.

Jotivana.—The name given to the **Nandanavana** in **Anurādhapura** after **Mahinda** had preached there, converting a large number of people.¹ It was situated immediately before the south gate of the city.² It was included in the boundaries of the **Mahāvihāra** and, later, **Mahāsena** built the **Jetavana-vihāra** in Jotivana.³

It is said⁴ that when Mahinda preached at Jotivana there was an earthquake.

¹ Sp. i. 82; Mhv. xv. 202.

⁴ DA. i. 131; see also Cv. xxxvii. 65;

² *Ibid.*, 1, 7, 8.

³ *Ibid.*, xxxvii. 33. lii. 59.

Jh.

Jhatvā Sutta.—See **Chetvā Sutta**.

Jhāna Vagga.—The last and twentieth chapter of the Eka Nipāta of the **Āṅguttara Nikāya**.¹

¹ A. i. 38-46.

1. **Jhāna Saṃyutta** (also called **Samādhi**).—The twenty-fourth Saṃyutta of the **Saṃyutta Nikāya**.¹

¹ S. iii. 263-79.

2. **Jhāna Saṃyutta.**—The fifty-third Saṃyutta of the Saṃyutta Nikāya.¹

¹ S. v. 307-10.

1. **Jhāna Sutta.**—**Anuruddha** tells his colleagues of the advantages of cultivating trance.¹

¹ S. v. 305.

2. **Jhāna Sutta.**—Six things one must give up in order to develop *jhāna*.¹

¹ A. iii. 428.

3. **Jhāna Sutta.**—Six other things which must be abandoned in order that *jhāna* may be developed.¹

¹ A. iii. 428.

4. **Jhāna Sutta.**—The Buddha explains to the monks how the destruction of the *āsavas* is the result of every step taken in the sphere of contemplation.¹

¹ A. iv. 422 f.

5. **Jhāna Sutta.**—The great benefit one derives from practising *jhāna*, even for the duration of a finger-snap, and the different methods of attaining to such practice.¹

¹ A. i. 38 ff.

6. **Jhāna Sutta.**—On the advantages that result from the practice of mindfulness centred on the body.¹

¹ A. i. 43 f.

Jhānasodhana Jātaka (No. 134).—The Bodhisatta was once an ascetic who, at the moment of his death, said “neither conscious nor unconscious.” His chief disciple interpreted these words, but the others would not believe him until the Bodhisatta descended from the Brahma-world in order to uphold his explanation.

The story was related in reference to an explanation given by **Sāriputta** at **Sanhassa**.¹

This Jātaka is probably also called the **Anaṅga Jātaka** (*q.v.*).

¹ J. i. 473.

Jhānābhīñña Sutta.—The Buddha tells the monks that **Mahā Kassapa** is able to do many of the things he himself can do.¹

¹ S. ii. 210 ff.

Ñ.

Ñāṇakathā.—The first chapter of the Mahāvagga of the Paṭisambhīdāmagga.¹

¹ Ps. i. 4-135.

Ñāṇagambhira.—A monk of Pagan, author of the **Tathāgatuppatti**.¹

¹ Bode: *op. cit.*, 16.

Ñāṇathavika.—An arahant. One hundred thousand kappas ago he was a hermit, and, seeing the Buddha (**Padumuttara**), worshipped him with reverence and sang his praises.¹ He is probably identical with **Yasadatta Thera**.²

¹ Ap. ii. 392 f.

² ThagA. i. 428.

Ñāṇathomana.—See **Ñāṇasaññaṇṇaka**.

Ñāṇadhara (Ñāṇavara).—A king of sixty-one kappas ago, a previous birth of **Tiraṃsiya**.¹

¹ Ap. i. 257.

Ñāṇapāla.—A leader of the fraternity of monks in **Anurādhapura** in the time of **Parakkamabāhu I**.¹

¹ Cv. lxxviii. 8.

Ñāṇavara.—An author of Pagan. He wrote several works in Pāli, including the **Rājādhīrājanāmattappakāsini**. He was tutor to the king Mahārājādhīpati. He translated the **Abhidhānappadīpikā** into Burmese.¹

¹ Bode: *op. cit.*, 66 f.

Ñāṇavilāsa.—A monk of Laos who wrote the **Sanḥhyāpakāsaka**.¹

¹ Bode: *op. cit.*, 47.

1. **Ñāṇasaññaṇṇaka Thera.**—An arahant. In a past life he met **Siddhattha** Buddha and paid him homage. Seventy-three kappas ago he became king sixteen times.¹ He is probably identical with **Subāhu**.²

¹ Ap. i. 140 f.

² ThagA. i. 124.

2. **Ñāṇasaññaṇṇaka Thera.**—An arahant. Ninety-one kappas ago he saw a coco-palm and, with his mind fixed on the Buddha, thought of the Buddha's

praises. Seventy-three kappas ago he was a king named **Puṇinapupphiya**.¹ He is probably identical with **Piyañjaha**.² *v.l.* **Ñānathomana**.

¹ Ap. i. 161 f.² ThagA. i. 169.

Ñānasāgara.—A monk of Pagan, author of the **Līngatthavivaraṇappa-kāsana**.¹

¹ Gv. 63, 67; Bode: *op. cit.*, 22.

Ñānābhivamsa.—A leader of the Pārurapaṇas in their controversy with the Ekamsikas in Burma.¹ He wrote several *ṭīkā*s and a Burmese translation of the *Jātakas* and the *Rājādhirājavilāsini*.²

¹ Bode: *op. cit.*, 76.² *Ibid.*, 78; Svd. vs. 1215.

Ñānālankāra.—A Burmese monk, author of the **Padavibhāga**.¹

¹ Bode: *op. cit.*, 77.

Ñāṇodaya.—The first work written by **Buddhaghosa** while he was yet in India.¹ It was probably on some philosophical subject.

¹ Cv. xxxvii. 225.

Ñātaka Sutta.—If a well-known monk encourages others to act and speak contrary to the ordinances of the Dhamma and to have ideas contrary to them, he lives to the harm of a large number of people.¹

¹ A. i. 106.

Ñātika (*v.l.* **Nādika**, **Nātika**).—A locality in the **Vajji** country on the highway between **Koṭigāma** and **Vesālī**. The Buddha first went there in the course of one of his tours, and the inhabitants, being greatly attracted by him, built for him a residence in brick, the **Giñjakāvasatha** (*q.v.*), which, in course of time, became a great *vihāra*.¹ The Buddha, subsequently, seems to have stayed several times in **Ñātika**. According to the **Cūlagosiṅga Sutta**² he stayed there soon after the schism of the **Kosambī** monks and sought the **Gosiṅgasālavana**, evidently in the neighbourhood where **Anuruddha**, **Nandiya** and **Kimbila** were in residence. The Buddha also visited **Ñātika** on his last journey, while on his way to **Kusināra**, and was staying there on the day that he accepted **Ambapālī**'s hospitality and her

¹ MA. i. 424.² M. i. 205; but according to Vin. (i. 350 f.), which relates this incident,they were in **Pācīnavamsadāya** and the Buddha went there from **Bālakalopākāragāma**.

gift of the **Ambapāliambavana**.³ It was evidently during this stay that **Ānanda** questioned the Buddha as to the lot of various pious inhabitants of **Ātīka** who had been zealous followers of the Buddha's teaching. Among them several are mentioned by name—the monk **Sāḷha**, the nun **Nandā**, **Sudatta**, **Kakudha**, **Kālīṅga**, **Nikaṭa**, **Kaṭṭissabha**, **Tuṭṭha**, **Santuṭṭha**, **Bhadda**, **Subhadda** and the upāsikā **Sugatā**. The Buddha tells **Ānanda** of their destiny, and informs him that more than ninety people of **Ātīka** had become **Sakadāgāmins** and more than five hundred **Sotāpannas**. He then proceeds to proclaim the discourse which has become famous as the **Dhammādāsa**.⁴ The **Janavasabha Sutta**,⁵ which was also preached at **Ātīka**, is evidently based on this incident and is probably an elaboration of the same. The **Samyutta Nikāya** and the **Aṅguttara Nikāya** record other suttas on different topics preached at **Ātīka**.⁶ Mention is also made of discussions between the Buddha and **Kaccāyana**⁷ and **Sandha**,⁸ and also of a discussion between **Sabhiya Kaccāyana** and **Vacchagotta**.⁹

The books spells the name of the village in two ways: **Ātīka** and **Nādika**. This doubt as to the spelling seems to have existed from quite early times, as the apparent confusion of the etymology leads us to believe. In the **Samyutta Commentary**,¹⁰ **Buddhaghosa** says “*Ātīketi dvinnam nātakānam gāme*.” In the **Dīgha Commentary**,¹¹ however, he says “*Nādikā ti etaṃ talākaṃ nissāya dvinnam cullapitū-mahāpituputtānam dve gāmā. Nādike ti ekasmim nātīgāme*.” These explanations seem to support both spellings—**Ātīka** and **Nādika**—**Ātīka** because it was a “*nātīgāma*” and **Nādika** because it was near the pond **Nādikā**.¹² **Rhys Davids**¹³ thinks that **Nādikā** (pl.) was a clan-name and **Nādika** the name of the clan's village. **Woodward**¹⁴ also supports the reading **Nādika**, and suggests that the name is connected with *nadī*, and refers to **Walters' Chwang** (ii. 86), where reference is made to **Nātaka** on the **Ganges** between **Vesālī** and **Patna**.

³ Vin. i. 232 f.

⁴ D. ii. 91 ff.; S. v. 356 ff., also records what is evidently the same incident. Two additional names, **Asoka** and **Asoki**, occur in the **Samyutta** passage.

⁵ D. ii. 200 f.

⁶ See *s.v.* **Giṇḍjakāvāsatha Sutta** and also **Ātīka Sutta**; also S. iv. 90; A. iii. 303 f., 306 f., A. iv. 316 f. and 320 f.

⁷ S. ii. 153.

⁸ A. v. 322 f.

⁹ S. iv. 401 f.

¹⁰ SA. ii. 56.

¹¹ DA. ii. 543.

¹² MA. ii. 424 definitely states that the name of the pond was also **Nādikā** (*Nādike viharatī ti Nādiki nāma eka*, etc.).

¹³ Dial. ii. 97, n. 1.

¹⁴ GS. iii. 217, n. 4.

Ātīka Sutta.—Once the Buddha, while meditating in the **Giṇḍjakāvāsatha** at **Nātīka**, uttered a discourse regarding Ill, its arising and its cessation.

A certain monk stood listening, and the Buddha asked him to learn the Doctrine as he had heard it.¹

¹ S. ii. 71; repeated at S. iv. 90.

Nāṭikā (*v.l.* **Nāṭikī**).—The name, probably of a pond (*talāka*) near the village of **Nāṭika**, and/or of the clan who lived in the village. See **Nāṭika**.

Ñeyyasandati.—A Pāli work, probably by a Burmese author. There exists also a *ṭīkā* on the work.¹

¹ Gv. 72.

Ṭ.

Ṭaṅkitamañca.—A place near **Gayā**. It was the residence of the Yakkha **Sueciloma** and the Buddha once stayed there.¹ The Sutta Nipāta Commentary² explains that Ṭaṅkitamañca was at **Gayāṭittha**, and that it was a stone-bed (*pāsāṇamañca*) formed by a stone set on the top of four other stones. The Saṃyutta Commentary³ says it was either a house (*geha*) so-formed, or a long bed made with supports inserted under the legs of the bedstead and placed in the temples of the gods.

¹ SN. p. 47 f.; S. i. 206.

² SNA. i. 301.

³ SA. i. 232 f.

Ṭh.

Ṭhakuraka.—The chief of the **Āriyakhattayodhā**¹ (*q.v.*).

¹ Cv. xc. 16, 24, 27.

Ṭhapana Sutta.—Ten reasons for establishing the Pāṭimokkha.¹

¹ A. v. 70 f.

1. **Ṭhana Sutta**.—The four kinds of persons in the world—those who live on the fruit of their efforts, not of their deeds; those who live on the fruit of their deeds, not of their efforts; those who do both; those who do neither.¹

¹ A. ii. 135.

2. **Ṭhāna Sutta**.—A man's virtue is to be understood only by association, his integrity by living with him, his courage by watching him in time of distress, his wisdom by conversing with him.¹

¹ A. ii. 187 ff.

3. **Thāna Sutta.**—Five things that make parents desire a son—he will help them, he will do his duty by them, he will keep up tradition, worthily possess his heritage and give merit to them when they are dead.¹

¹ A. iii. 43.

4. **Thāna Sutta.**—The five unattainable states—ageing which brings no decay, sickening no disease, dying no death, wasting no destruction, ending no end.¹

¹ A. iii. 54 f.

5. **Thāna Sutta.**—Four occasions that exist—when action is unpleasant and unprofitable to the doer, when it is unpleasant but profitable, when it is pleasant but unprofitable, when it is both pleasant and profitable.¹

¹ A. ii. 118 f.

6. **Thāna Sutta.**—Five things which should often be contemplated by everyone—the possibility of old age, disease, death, separation from what is near and dear, and the fact that one is the result of one's own deeds—and the purposes of such contemplation.¹

¹ A. iii. 71 ff.

7. **Thāna Sutta.**—The special attainments of the inhabitants of **Uttarakuru**, **Jambudīpa** and **Tāvātimsa** respectively.¹

¹ A. v. 396.

8. **Thāna Sutta.**—Five conditions hard to be won by a woman who has won no merit—birth in a desirable family, marriage to a desirable person, having no other wife as rival, giving birth to a son and ability to retain the husband's affection.¹

¹ S. iv. 249.

9. **Thāna Sutta.**—The conditions that promote lust, malevolence, sloth, torpor, excitement and flurry, doubt and wavering, and the seven *bojjhaṅgas*.¹

¹ S. v. 84 f.

10. **Thāna Sutta.**—The Buddha knows how things are caused and occasioned, and the fruits of actions.¹

¹ S. v. 304.

Thānakoṅkana.—A garden in Ceylon, laid out by **Parakkamabāhu I.**¹

¹ Cv. lxxix. 11.

Thitañjaliya.—An arahant therā. In the time of **Tissa** Buddha he was a hunter, and, having seen the Buddha, worshipped him. The hunter was almost immediately afterwards killed by lightning, and at the moment of death clasped his hands once more in honour of the Buddha. Fifty-four kappas ago he was a king named **Migaketu.**¹

¹ Ap. i. 123.

1. **Thiti Sutta.**—The four kinds of people who practise meditation—those skilled in concentration but not in steadfastness, those in steadfastness but not in concentration, those in neither, those in both.¹

¹ S. iii. 264.

2. **Thiti Sutta.**—When the Buddha has passed away, the Doctrine will last if people cultivate the four *satipaṭṭhānas*, not if they do not.¹

¹ S. v. 172.

3. **Thiti Sutta.**—The Buddha praises not steadfastness in good actions, but growth in respect of them. In this sutta the Buddha explains by means of similes how this is done.¹

¹ A. v. 96 f.

4. **Thiti Sutta.**—The seven stations of consciousness (*viññāṇaṭṭhiti*).¹

¹ A. iv. 39 f.

T.

Takka Jātaka (No. 63).—Once the Bodhisatta was an ascetic on the banks of the Ganges, from which he rescued **Duṭṭhakumārī**, daughter of the seṭṭhi of Benares, who had been thrown into the flood during a storm by her long-suffering servants. The ascetic succumbed to the wiles of Duṭṭhakumārī and took up his abode with her in a village, where they earned their living by selling *takka* (curds or dates). He therefore came to be called **Takkapaṇḍita**. One day the village was looted by robbers, and they carried the woman away together with their booty. Living happily with the robber chief, she feared that her former husband might come to claim her; she therefore sent for him with sweet words, planning to have him killed.

While being beaten by the robber-chief, Takkapaṇḍita kept repeating, "Ungrateful wretches," and, on being asked the reason, related the story. The robber thereupon killed the woman.

Ānanda is identified with the robber-chief.

The story was related to a passion-tossed monk.¹ The Jātaka is sometimes referred to² as the **Takkāriya Jātaka**.

¹ J. i. 295-99.

² E.g., J. v. 446 (16).

Takkapaṇḍita.—The name given to the Bodhisatta in the **Takka Jātaka** (*q.v.*).

Takkambila.—A *pāsāda* attached to a vihāra in **Rohaṇa**. It was repaired by **Dappula**, who also installed monks there.¹

¹ Cv. xlv. 56.

Takkarā.—A city in the time of **Sumana Buddha**.¹

¹ ThagA. i. 303; Ap. ii. 416.

Takkaru Jātaka.—See **Kakkaru Jātaka**.

Takkaḷa Jātaka (No. 446).—Once in a village lived a man called **Vasiṭṭhaka**, an only son, who looked after his father with great devotion, until the latter, much against the wishes of his son, found a wife for him. A son was born to the pair and, when seven years old, he overheard his mother planning to have the old man taken by a ruse to the cemetery and there killed and buried in a pit. The next morning, when his father set out in a cart for the cemetery, the child insisted on accompanying him. Having watched his father dig a pit, he asked what it was for, and was told that the useless old man was a burden to keep and that the pit was for him. The boy was silent, and when his father stopped to have a rest, he took up the spade and began to dig another hole. On being asked the reason, he said it was for his father when he should be too old to be supported. This remark opened Vasiṭṭhaka's eyes; he returned home and drove away his wife. He afterwards took her back on her promising to give up her treacherous ways.

The story was related to a man who had looked after his father; but the wife, whom he took at his father's wish, wanted to get rid of the old man, and suggested the idea to her husband. But his answer was that if she

found the house inconvenient she could go elsewhere. The Buddha said that the characters of both stories were identical, and that he himself was the lad of the *atītavatthu*.¹

¹ J. iv. 43-50.

Takkasilā.—The capital of **Gandhāra**. It is frequently mentioned as a centre of education, especially in the Jātakas. It is significant that it is never mentioned in the suttas, though, according to numerous Jātaka stories, it was a great centre of learning from pre-Buddhistic times. The Commentaries mention that in the Buddha's day, also, princes and other eminent men received their training at Takkasilā. **Pasenadi**, king of **Kosala**, **Mahāli**, chief of the **Licchavis**, and **Bandhula**, prince of the Mallas, were classmates in the university of Takkasilā.¹ Among others described as being students of Takkasilā are **Jivaka**, **Aṅgulimāla**, **Dhammapāla** of **Avanti**, **Kaṇhadinna**, **Bhāradvāja** and **Yasadatta** (*q.v.*).

From Benares to Takkasilā was a distance of two thousand yojanas,² though we are told that sometimes the journey was accomplished in one day.³ The road passed through thick jungle infested by robbers.⁴ Takkasilā was, however, a great centre of trade; people flocked to it from various parts of the country,⁵ not only from Benares, but also from **Sāvatti**, from which city the road lay through **Soreyya**.⁶ In ancient times students came to the university from **Lāla** (J. i. 447), from the **Kuru** country (DhA. iv. 88), from **Magadha** (J. v. 161), and from the **Sivi** country (J. v. 210).

The students in the university studied the three Vedas and the eighteen sciences (*viññā*),⁷ which evidently included the science of archery,⁸ the art of swordmanship,⁹ and elephant-craft (*hatthi-sutta*).¹⁰ Mention is also made of the study of magic, such as the **Ālambanamanta**, for charming snakes,¹¹ and the **Nidhiuddharanamanta**, for recovering buried treasure.¹² The students were also taught the science of ritual (*manta*)¹³; but in this branch of learning Benares seems to have had a greater reputation, for we find students being sent there from Takkasilā in order to learn the mantas.¹⁴

The students generally paid a fee to the teacher on admission, the usual amount being one thousand gold pieces. They waited on the teacher by day and were taught by him at night. The paying students were entitled to various privileges, and lived with the teacher as members of his family, enjoying his constant company. The students seem mostly to have done

¹ DhA. i. 337.

² J. i. 395.

⁴ DhA. iv. 66.

⁶ DhA. i. 326.

⁷ J. i. 159.

³ J. ii. 47.

⁵ MNid. i. 154.

⁸ J. i. 356; DhA. iv. 66; also medicine and surgery (Vin. i. 269 f.)

⁹ J. v. 128.

¹¹ J. iv. 457.

¹³ J. ii. 200.

¹⁰ J. ii. 47.

¹² J. iii. 116.

¹⁴ DhA. iii. 445.

their own domestic work, leading a co-operate life, gathering their own firewood and cooking their meals, though mention is made of servants, both male and female, helping in the various tasks.¹⁵

Only brāhmaṇas and khattiyas appear to have been eligible for admission to Takkaṣilā.¹⁶

Discipline was evidently very rigorous, a breach of the rules being severely punished, irrespective of the status of the pupil, who was sometimes flogged on the back with a bamboo stick.¹⁷ Often the most promising students were given the daughters of the teachers in marriage as a mark of very special favour.¹⁸ Sometimes the teacher and his pupils were invited to a meal at the house of a chief man of the city.¹⁹ The principal teacher was called Disāpāmokkhācariya; under him were assistants, usually chosen from among his students, who were called piṭṭhiācariyā.²⁰

Takkaṣilā, being the capital of Gandhāra, was probably also the seat of government. **Bimbisāra's** contemporary in Gandhāra was **Pukkusāti**.²¹ Mention is made in the Jātakas of a **Takkaṣilā-rājā**.²² According to the **Kumbhakāra Jātaka** (*q.v.*), Takkaṣilā was the capital of **Naggaji**. The **Dīpavaṃsa**²³ records that twelve kings, descendants of **Dīpaṅkara**, ruled in succession at Takkaṣilā.

It is said in the **Divyāvadāna**²⁴ that **Bindusāra's** empire included Takkaṣilā. There was once a rebellion there and Asoka was sent to quell it. From the minor Rock Edict II. of Asoka it would appear that Takkaṣilā was the headquarters of a provincial government at Gandhāra, placed under a Kumāra or Viceroy. A rebellion broke out there again in the time of Asoka, who sent his son Kunāla to settle it.

Takkaṣilā is identified with the Greek Taxila, in Rawalpindi in the Punjab.

¹⁵ J. i. 319.

¹⁶ J. iv. 391.

¹⁹ J. iv. 391.

¹⁷ J. ii. 277 f.

²⁰ *E.g.*, J. ii. 100.

¹⁸ *E.g.*, DhA. iv. 66. Elsewhere (J. vi. 347) it is stated that the teacher's daughter was given to the eldest pupil.

²¹ J. i. 399; ii. 218.

²² AA. i. 153; MA. i. 335; ii. 979, 987 f.

²³ iii. 31.

²⁴ p. 371.

Takkaṣilā Jātaka.—Apparently another name¹ for the **Telapatta Jātaka** (*q.v.*).

¹ See J. i. 970; DhA. iv. 83.

Takkārika.—See **Takkāriya**.

Takkāriya.—The Bodhisatta as chaplain to the king of Benares. See **Takkāriya Jātaka**.

Takkāriya Jātaka (*v.l.* **Takkārīka**) (No. 481).—Brahmadatta had, as chaplain, a tawny-brown brahmin who was toothless, and whose wife had a paramour possessed of the same attributes. Wishing for the death of the latter, the chaplain asked the king to build anew the southern gate of his city, and declared that on the day the gate was set up a tawny-brown brahmin should be killed and sacrificed to the guardian spirits. The king agreed, but the chaplain, unable to restrain his wife's conduct, told her about it. The news spread abroad, and all tawny-brown brahmins fled from the city, leaving, on the auspicious day, only the chaplain. The people demanded that he should be slain to avert ill-luck, and that his pupil, **Takkāriya** (the Bodhisatta), should be appointed in his place. The chaplain confessed his plan to Takkāriya, who thereupon related several stories showing how "silence is golden." In the end Takkāriya allowed the chaplain to flee from the city, and had the corpse of a goat buried under the city gates in the dead of night.¹

The story was related in reference to **Kokālika**, who came to grief by abusing the Chief Disciples. See **Kokālika** (2).

The tawny-brown brahmin is identified with **Kokālika**.

The **Jātaka** seems also to have been called the **Takka Jātaka**² and the **Mahātakkāri Jātaka**.³

¹ J. iv. 242 ff.

² *E.g.*, J. v. 446.

³ J. ii. 175.

Takkivimamsi.—The name of a class of brahmins who might be described as sophists and researchers.¹

¹ M. ii. 211.

Takkola.—A town mentioned in the *Milindapañha*¹ as a great centre of trade.

¹ p. 359.

Taṅkuttara.—A *Damīḷa* chieftain, ally of **Kulasekhara**.¹

¹ *Cv.* lxxvi. 144.

Tagara.—A city in the time of **Dhammadassī** Buddha; it was the capital of King **Sañjaya**.¹

¹ *BuA.* p. 183.

Tagarasikhī.—A *Pacceka* Buddha,¹ third among the five hundred sons of **Padumavatī**, all of whom became *Pacceka* Buddhas. **Suppabuddha**, a banker of **Rājagaha**, having seen the *Pacceka* Buddha on his way to a

¹ M. iii. 69; *ApA.* i. 106.

park, spoke insultingly to him, and, as a result, was born as a leper in this birth.²

The *Samyutta Nikāya*³ contains the story of a man who often met Tagarasikhī begging for alms. One day, being attracted by him, he asked his wife to give him a meal and went on his way. His wife prepared excellent food and gave it to Tagarasikhī. The husband met Tagarasikhī on his way back to the town, and seeing the excellence of the food, was displeased with his wife's generosity, thinking to himself that it were better that slaves and workmen should have eaten the food. As a result, he was born as a very rich setthi in *Sāvatthi*, but was never able to enjoy his wealth, and died intestate, all his possessions passing to the royal treasury. The *Dhammapada Commentary*⁴ calls him *Aputtaka*. It has been suggested⁵ that the "Tagara" in Tagarasikhī was the name of a place, perhaps the modern Ter.

² Ud. v. 3; UdA. 291; DhA. (ii. 36) says Suppabuddha spat on the Pacceka Buddha.

³ i. 92 f.; SA. i. 126 f.; also J. iii. 299 f. and MT. 597.

⁴ iv. 77 f.

⁵ Bud. India, p. 31.

Taṅguttavaṅka-pariveṇa.—A monastery, probably in Ceylon; the residence of *Raṭṭhapāla*, author of the original of the *Rasavāhinī*.¹

¹ P.L.C. 224.

"Taṃ jīvaṃ taṃ sariraṃ" Sutta.—One of the views which are held in the world, owing to the existence of the *khandhas* and the clinging to them.¹

¹ S. iii. 215.

Tacasāra Jātaka (No. 368).—Once a poor village doctor saw some boys playing near a tree, in the hollow of which lived a snake. Hoping to make some money, he asked one of the boys, who was the Bodhisatta, to put his hand into the hollow of the tree, saying that a hedgehog lived there. The boy did so, but, feeling the snake, with great presence of mind, he seized it firmly by the neck and flung it away from him. The snake fell on the doctor and bit him so severely that he died. The boys were brought before the king and charged, but on hearing the Bodhisatta's explanation the king released them.

The story was related to show how the Bodhisatta practised *paññāpāramitā*. *Ananda* is identified with the king.¹

¹ J. iii. 204 ff.

Taccakā.—A class of *Nāgas* present at the *Mahāsamaya*.¹

¹ D. ii. 258.

Tacchasūkara Jātaka (No. 492).—Once a carpenter in a village near Benares picked up a young boar from a pit and took him home and reared him, calling him **Tacchasūkara** (Carpenter's Boar). The boar helped him in his work, fetching his tools and so on. When he grew up to be a big, burly beast, the carpenter let him go free in the forest. There he joined a herd of wild boars which was being harassed by a fierce tiger. Tacchasūkara made all the preparations for a counter-attack, digging pits and training all the members of the herd in their various duties, and their several positions at the time of attack. Under his guidance they succeeded in killing the tiger and greedily devouring the corpse. Tacchasūkara was told that there was a sham ascetic who had helped the tiger to eat the boars. The herd attacked the ascetic, who climbed up a fig-tree, but they uprooted the tree and devoured him. They consecrated Tacchasūkara as their king, making him sit on a fig-tree, and sprinkling water on him from a conch-shell, with its spirals turned right-wise, which the ascetic had used for drinking. Hence arose the custom of seating the king on a chair of fig-wood and sprinkling him with water from a conch-shell at his coronation.

The story was related in connection with the Thera **Dhanuggahatissa** (*q.v.*). Spies of **Pasenadi** had heard him discuss with the Thera **Datta** the plan of campaign which should be adopted if Pasenadi wished to defeat **Ajātasattu**. This was repeated to Pasenadi, who followed the suggestion and captured Ajātasattu. Dhanuggahatissa is identified with Tacchasūkara.¹

¹ J. iv. 342 ff.

Taṭavāpi.—A locality near the **Kālavāpi**. There was a fortress there where **Gokaṇṇa** suffered defeat.¹

¹ Cv. lxx. 165.

Taṇḍulanāli Jātaka (No. 5).—Once the Bodhisatta was appraiser to the king of Benares, with whom he always dealt fairly. The king was greedy, and thinking that his appraiser paid too much for things bought for the palace, he appointed in his place a rustic, whom he happened to see passing. This man fixed prices according to his own fancy. One day a dealer brought five hundred horses from **Uttarāpatha**, and the appraiser valued the whole lot at a single measure of rice. The horse-dealer sought the Bodhisatta's advice, who suggested that the appraiser should be asked to value a measure of rice. The horse-dealer went to the king, and, in the presence of the court, asked the appraiser the value of one measure of rice. The man replied that it was worth all Benares and its suburbs. The ministers

laughed, thus putting the king to shame. He dismissed the fool and reinstated the Bodhisatta.

The story was told in reference to **Lāludāyi**, who had a dispute with **Dabba Mallaputta** regarding the distribution of food tickets. The monks thereupon asked Lāludāyi to undertake the task. This he did so badly that great confusion ensued, and the matter was reported to the Buddha, who related the above story to show that in the past, too, his stupidity had deprived others of their profit.

Lāludāyi is identified with the false appraiser.¹

¹ J. i. 123-26.

Taṇḍulapatta.—A village in **Rohaṇa**.¹

¹ Cv. lxxiv. 165.

Taṇḍulapāladvāra.—One of the gates of **Rājagaha**. Near the gate was the residence of the brahmin **Dhānañjāni**.¹

¹ M. ii. 185; MA. ii. 795.

1. **Taṇhakkhaya Sutta.**—The Buddha teaches the destruction of craving, and the path thereto.¹

¹ S. iv. 371.

2. **Taṇhakkhaya Sutta.**—**Anuruddha** tells the monks that the four *sati-paṭṭhānas*, if cultivated, lead to the destruction of craving.¹

¹ S. v. 300.

Taṇhaṅkara.—One of the four Buddhas born in the same *kappa* as **Dīpaṅkara**.¹

¹ J. i. 44; Bu. xxvii. 1.

Taṇhā.—One of the three daughters of **Māra**, who tried to tempt the Buddha under the **Ajapālanigrodha**, soon after the Enlightenment.¹

¹ SN. p. 163; S. i. 124 f.; J. i. 78, 469; DhA. i. 252; iii. 196, 199.

Taṇhā Vagga.—The twenty-fourth chapter of the **Dhammapada**.

1. **Taṇhā Sutta.**—On the one hundred and eight thoughts of craving—thirty-six each, of the past, the present, and the future—which, like a net, snares one, clings to one, etc.¹

¹ A. ii. 211 f.

2. **Taṇhā Sutta.**—The four causes of the arising of craving in a monk—robes, food, lodging, success or failure in undertakings.¹

¹ A. ii. 10.

3. **Taṇhā Sutta.**—The nine evil things which have their ultimate origin in *taṇhā*.¹

¹ A. iv. 400 f.

4. **Taṇhā Sutta.**—Both craving and the emancipation therefrom, through knowledge, are nourished and fulfilled by something, and this something may finally be reduced to association with the bad and the good respectively.¹

¹ A. v. 116 ff.

5. **Taṇhā Sutta.**—Preached in answer to a question by a deva. It is craving, above all things, which brings everything beneath its sway.¹

¹ S. i. 39.

6. **Taṇhā Sutta.**—Preached to **Rāhula**, as question and answer. Craving for objects of sense is fleeting, and leads, therefore, to unhappiness.¹

¹ S. ii. 248, 251.

7. **Taṇhā Sutta.**—Craving for body is impermanent; likewise craving for sounds, scents, savours, etc.¹

¹ S. iii. 227.

8. **Taṇhā Sutta.**—The arising of craving for body and for things is the beginning of decay and death, its cessation, their cessation.¹

¹ S. iii. 230.

9. **Taṇhā Sutta.**—Desire and lust for visible shape, etc.; these are a corruption of the heart.¹

¹ S. iii. 234.

10. **Taṇhā Sutta.**—A discussion between **Sāriputta** and **Jambukhādaka** on the three kinds of craving—for sense-delight, for becoming, for not-becoming.¹

¹ S. iv. 257.

11. **Taṇhā Sutta.**—The Noble Eightfold Path must be followed in order to get rid of the three kinds of craving.¹

¹ S. v. 57 f.

Taṇhāsāṅkhaya Sutta.—See **Cūla°** and **Mahā°**.

Tatojasi.—A messenger of **Vessavaṇa**.¹

¹ D. iii. 201.

Tatolā, Tatotalā, Tattalā.—Messengers of **Vessavaṇa**.¹

¹ D. iii. 201.

Tatha.—A Pacceka Buddha.¹

¹ M. iii. 69; ApA. i. 106.

1. **Tatha Sutta.**—There are four things that are true and unalterable—the facts of Dukkha, its arising, its cessation, the path thereto.¹

¹ S. v. 430.

2. **Tatha Sutta.**—The Four Noble Truths. Same as above.¹

¹ S. v. 435.

Tathāgata.—An epithet of the Buddha, used by the Buddha in referring to himself. The Commentaries¹ give eight (sometimes expanded to sixteen) explanations of the word, which shows that there was probably no fixed tradition on the point. The explanations indicate that the name can be used for any arahant, and not necessarily only for a Buddha. The term was evidently pre-Buddhist, though it has not yet been found in any pre-Buddhist work.

¹ DA. i. 59-67; AA. i. 58-63; MA. 39-43; UdA. 128 ff., etc.

Tathāgata Suttā.—A group of suttas in which the simile of the Tathāgata, being the chief of all creatures, is repeated.¹

¹ S. v. 41 ff.; repeated at v. 135.

“**Tathāgatena-vutta**” **Sutta.**—Another record¹ of the first sermon preached by the Buddha, more commonly known as the **Dhammacakkapavattana Sutta** (*q.v.*). At the conclusion of the sutta, news of the establish-

¹ See Vin. i. 10 ff.

ment of the kingdom of the Dhamma was proclaimed throughout the Cakkavāla. **Koṇḍañña** alone, of the **Pañcavaggiyas**, understood the significance of the teaching, and became known as **Aññata-Koṇḍañña**.² This sutta is followed by a repetition of itself, but with the words “Tathāgatas” (plural) substituted for “Tathāgata.”³

² S. v. 420 ff.; Vin. i. 10 ff.

³ S. v. 424 f.

Tadaṅga Sutta.—**Kāluḍāyi** asks **Ānanda**, at the **Ghositārāma**, what is meant by *Tadaṅganibbāna*, and **Ānanda** answers.¹

¹ A. iv. 454.

Tadadhimutta.—A Pacceka Bhuddha.¹

¹ M. iii. 70; ApA. i. 107.

Taddhigāma.—A chieftain of **Rohaṇa**, subdued by **Parakkamabāhu I**. He held the title of **Laṅkāpura**.¹

¹ Cv. lxxv. 180.

Tanagaluka.—A village in **Rohaṇa**.¹

¹ Cv. lxxiv. 165.

Tanaveḷi-vihāra.—A vihāra erected in **Bijagāma** by King **Mahallaka-Nāga**.¹ *v.l.* **Cānavela**.

¹ Mhv. xxxv. 125.

Tanasīva.—A landowner of **Mātuvelaṅga** and a supporter of **Kupikkala-Mahātissa Thera**. When **Vaṭṭagāmaṇi**, the king, was in hiding, the thera entrusted him to the care of **Tanasīva**, who, for fourteen years, looked after him, his queen, **Anulādevī**, and his two sons. Then, as the result of a dispute between **Anulā** and **Tanasīva**'s wife, **Vaṭṭagāmaṇi** shot him dead.¹

¹ Mhv. xxxiii. 52-65.

Tantavāyikacāṭikā.—A village assigned by **Potthakuṭṭha** to the *padhāna-ghara* at **Māṭambiya**.¹

¹ Cv. xlv. 20.

Tannarugāma.—A village near **Pulatthipura**, the scene of several conflicts between the forces of **Parakkamabāhu I**, and those of his enemies.¹

¹ Cv. lxx. 313, 316, 319; lxxii. 175.

Tannitittha.—A village in Ceylon, near **Ambagāma** and **Antaravitt̥hi**.¹

¹ Cv. lxx. 322.

Tapakaṇṇika.—See **Tavakaṇṇika**.

Tapana.—A Niraya. Beings born there are pierced by heated stakes and they remain transfixed, motionless.¹

¹ J. v. 266, 271, 275.

Tapassī.—An envoy sent by the king of **Rāmañña** to **Parakkamabāhu I**.¹

¹ Cv. lxxvi. 23.

1. **Tapassu, Tapussa.**—A merchant of **Ukkala**. He and his friend, **Bhalluka (Bhalliya)**, while on their way to **Rājagaha**, saw the Buddha at the foot of the **Rājāyatana** tree, in the eighth week after the Enlightenment. Urged by a deity, who had been their relation, they offered the Buddha rice-cakes and honey in a bowl provided by the Four Regent Gods. They became the first lay disciples of the Buddha, and their formula of Refuge contained no reference to the Saṅgha.¹

According to the Theragāthā Commentary,² Tapassu and Bhalluka were brothers, sons of a caravan leader of **Pokkharavatī**. Some time later they visited the Buddha at Rājagaha, where he preached to them; Tapassu, thereupon, became a Sotāpanna, while Bhalluka entered the Order and became an arahant.

In the time of **Sikhī** Buddha they were brahmins of **Arunavatī**. Hearing that two caravan leaders, **Ujita** and **Ojita**, had given the first meal to the Buddha, they gave alms to the Buddha and his monks, and wished for a similar privilege for themselves under a future Buddha. In the time of **Kassapa** Buddha, they were sons of **Gopāla-setṭhi**, and for many years provided the monks with milk rice.

The Aṅguttara Commentary³ says that the deity, who caused Tapassu and Bhalluka to give alms to the Buddha, was their mother in their previous birth. The Buddha gave them, for worship, eight handfuls of his hair, which he obtained by stroking his head. They took the hair with them to their city—which, according to this account, was **Asitañjana**—and there built a cetiya, from which rays of blue light issued on fast-days. Tapassu is called a *dvevācikaupāsaka*,⁴ and is included in a list of eminent upāsakas.⁵

See also **Tapassu Sutta** below.

¹ Vin. i. 3 f.; A. i. 26; UdA. 54; J. i. 80.

² i. 48 f.

³ AA. i. 207 f.

⁴ *Ibid.*, ii. 696.

⁵ A. iii. 450. The Sanskrit books call him *Trapusa* (Dvy. 393; Mtu. iii. 303.)

2. **Tapassu.**—Chief of the lay disciples of **Dīpaṅkara** Buddha.¹

¹ Bu. ii. 215.

Tapassu (Tapussa) Sutta.—The householder **Tapassu** visits **Ānanda** at **Uruvelakappa**, and expresses surprise that young men in the fulness of life can renounce the pleasures of household life and enter the Order. **Ānanda** takes **Tapassu** to the Buddha, who is having his siesta at the foot of a tree in the **Mahāvana**, and repeats **Tapassu**'s remark. The Buddha tells **Ānanda** how he himself had attained to Buddhahood by passing through the nine successive stages, the *anupubbavihārū*. These nine stages consist of the four *jhānas*, the four *āyatanas* (*ākāsānañcāyatana*, etc.), and, as the crowning stage, the *saññāvedayitanirodha*.¹

The **Tapassu** mentioned is evidently identical with the brother of **Bhāluka** mentioned above. The Commentary² on this passage makes no attempt to distinguish him from any other.

¹ A. iv. 438 ff.

² AA. ii. 814.

Tapussa.—See **Tapassu**.

“Tapo-kammaṇa” Sutta.—As the Buddha sits under the **Ajapāla-nigrodha** tree, soon after the Enlightenment, rejoicing in freedom from toil, **Māra** approaches and tells him that his purity is but a delusion. The Buddha rebukes him and proves him to be wrong.¹

¹ S. i. 103.

Tapodakandarā.—See **Tapodārāma**.

Tapodā.—A large lake below the **Vebhāra** mountain, outside **Rājagaha**. The lake was cool, but the stream flowing from it, also called **Tapodā**,¹ was hot. Around it was the **Tapodārāma** (*q.v.*). It is said² that the water of the river was hot because it flowed between two **Lohakumbhi-nirayas**, which existed under **Rājagaha**. The lake was the playground of the **Nāgas** who dwelt at the foot of the **Vebhāra** mountain. Monks and recluses were evidently in the habit of going to the **Tapodā** to bathe in the hot springs. Thus, we find **Samiddhi** being questioned by a deity as he dried himself after bathing in the **Tapodā**,³ and the **Āṅguttara Nikāya**⁴ records a discussion between **Ānanda** and the paribbājaka **Kokanuda**, on the banks of the **Tapodā**, where they had gone to bathe.

¹ Vin. iii. 108; iv. 116 f.; DA. i. 35; UdA. 110.

² SA. i. 30 f.; Sp. ii. 512.

³ S. i. 8 ff.; M. iii. 192 ff.; J. ii. 56.

⁴ v. 196 f.

Tapodārāma.—A grove near lake **Tapodā** (*q.v.*). In the grove was a monastery where the Buddha seems to have stayed on several occasions. It is said¹ that on one such occasion the Buddha gave **Ānanda** the chance of asking him to live for a whole *kappa*, but **Ānanda** failed to make use of it.

Near the Tapodārāma was the **Tapodakandārā**. They were both far from **Rājagaha**, and monks would come from afar late at night and, in order to test **Dabba Mallaputta's** powers, ask him to provide lodgings for them.²

¹ D. ii. 116.² Vin. ii. 76; iii. 159.

Tapodāvātthu.—The story of **Moggallāna** explaining the reason for the warmth of the water of the **Tapodā** and of the refusal of the monks to believe him.¹

¹ Vin. iii. 108; Sp. ii. 512.

Tapovana.—A group of monasteries near **Anurādhapura** inhabited by the **Pamsukūlikas**. They lay in the forest district to the west of the city.¹

¹ Cv. lii. 22; liii. 14 ff.; also Cv. Trs. i. 163, n. 8.

Tabbāraṭṭha.—A district in the **Dakkhiṇadesa** of Ceylon.¹

¹ Cv. lxix. 8.

Tabbāvāpī.—A tank in the **Dakkhiṇadesa** of Ceylon.¹

¹ Cv. lxxviii. 3.

Tamālapupphiya Thera.—An arahant. In a previous birth he owned a vimāna with eighty thousand golden pillars. He offered a *tamāla* flower to **Sikhī** Buddha. Twenty kappas ago he was a king called **Canda-tittha**.¹

¹ Ap. i. 197.

Tamo Sutta.—The four types of people found in the world—those who, being in darkness, are bound for darkness, those who are in darkness, but are bound for light, etc.¹

¹ A. ii. 85; cf. Pugg. p. 51; and S. i. 93, where the sutta is addressed to **Pasenadi**.

Tamonuda.—A king of ninety-one kappas ago, a previous birth of **Punnāgapupphiya**.¹

¹ Ap. i. 180; ThagA. i. 213.

1. **Tamba**.—A king of Benares whose queen was **Sussondī**. For his story see the **Sussondī Jātaka**.¹ He is identified with **Ānanda**.

¹ J. iii. 187 ff.

2. **Tamba**.—A Tamil general and a fort of the same name. Both were captured by **Duṭṭhagāmaṇi** during his campaign against the Tamils. **Tamba** was an uncle of **Uṇṇama**.¹

¹ Mhv. xxv. 14.

3. **Tamba**.—An officer of **Parakkamabāhu I**. He was chief of the **Kesadhātus**.¹

¹ Cv. lxx. 66.

4. **Tamba**.—One of the ten families of elephants. Each elephant of this family has the strength of ten thousand men.¹

¹ AA. ii. 822; MA. i. 262, etc.

Tambagāma.—A village in **Rohaṇa**.¹

¹ Cv. lxxv. 90.

Tambadāṭhika.—A public executioner of **Rājagaha**. He had copper-coloured teeth and tawny skin, and his body was covered with scars. He wished to join a band of thieves, but, for some time, the ringleader refused to admit him on account of his inordinately cruel looks. In the end he was admitted; but when the thieves were captured and no one could be found willing to kill as many as five hundred of them, Tambadāṭhika agreed to do it for a reward, and slew all his colleagues. He was afterwards appointed public executioner and held the post for fifty-five years. When he became too old to behead a man with one blow, another was appointed in his place, and he was deprived of the four perquisites to which he had, for so many years, been entitled—old clothes, milk porridge made with fresh ghee, jasmine flowers, and perfumes. On the day on which he was deposed from office, he gave orders for milk porridge to be cooked, and having bathed and decked himself out, he was about to eat, when **Sāriputta**, out of compassion for him, appeared at his door. Tambadāṭhika invited the Elder in and entertained him hospitably. When Sāriputta began the words of thanksgiving, his host could not concentrate his thoughts, being worried by memories of his past wickedness. Sāriputta consoled him by representing to him that he had merely carried out the king's orders. At the end of the sermon, Tambadāṭhika developed the qualities necessary for

becoming a Sotāpanna. When Sāriputta left, Tambadāṭhika accompanied him on his way, but on the way back he was gored to death by a cow.¹ The Buddha said he had been reborn in the **Tusita** world.²

¹ The cow was a Yakkhiṇī who also killed **Pukkusāti**, **Bāhinya Dāruciriya** and **Suppabuddha** (DhA. ii. 35; UdA. 289). ² DhA. ii. 203 ff.

Tambapaṇṇi.—The name given to that district in Ceylon where **Vijaya** landed after leaving **Suppāraka**.¹ It is said to have been so called because when Vijaya's followers, having disembarked from the ship, sat down there, wearied, resting their hands on the ground, they found them coloured by the red dust that lay there. Later on Vijaya founded his capital in **Tambapaṇṇi**, and following that the whole island came to bear the same name.² **Tambapaṇṇi** was originally inhabited by **Yakkhas**, having their capital at **Sirisavatthu** (*q.v.*). The **Valāhassa Jātaka**³ speaks of a **Tambapaṇṇisara**. According to the *Samyutta Commentary*,⁴ the **Tambapaṇṇidīpa** was one hundred leagues in extent.

Anurādhapura formed the **Majjhimadesa** in **Tambapaṇṇidīpa**, the rest being the **Paccantimadesa**.⁵

In Asoka's Rock Edicts II. and XIII. **Tambapaṇṇi** is mentioned as one of the *Pratyanta deśas*, together with *Coḍa*, *Pāṇḍya*, *Satiyaputta*, *Keralaputta*, and the realm of *Antiyaka Yonarāja*, as an unconquered territory with whose people Asoka was on friendly terms. Vincent Smith⁶ identifies this, not with Ceylon, but with the river *Tāmrapaṇi* in *Tinnevely*.

¹ Mhv. vi. 47; Dpv. ix. 30.

² *Ibid.*, vii. 38-42. ³ J. ii. 129.

⁴ ii. 83; but in *VbhA.* (p. 444) it is spoken of as *tiyojana satika*.

⁵ AA. i. 265.

⁶ Asoka (3rd edn.), p. 163; but see *Ind. Antiq.*, 1919, p. 195 f.

Tambapaṇṇi.—An irrigation channel built by **Parakkamabāhu I.** It flowed northwards from the **Ambāla** tank.¹

¹ Cv. lxxix. 50.

Tambapiṭṭha.—A village seven leagues to the east of **Anurādhapura**, on the banks of the **Mahāvālukanadī**. When **Duṭṭhagāmaṇi** made plans to build the **Mahā Thupā**, nuggets of gold appeared in **Tambapiṭṭha**.¹

¹ Mhv. xxviii. 16.

Tambapupphiya.—A *thera*. Ninety-one kappas ago he had fled into the forest, having committed some crime. There he saw the Bodhi-tree of

the Buddha **Piyadassī**, and having swept the ground around it, he scattered flowers. Three kappas ago he was a king named **Samphusita**.¹ He is probably identical with **Vanavaccha Thera**.²

¹ Ap. i. 176.

² ThagA. i. 222 f.

Tambala.—A village, probably in **Rohaṇa**, where a battle was fought between **Dāṭhopatissa** and **Maṇa**.¹

¹ Cv. xlv. 78.

Tambalagāma.—A village in **Rohaṇa**, once the headquarters of **Vijaya-bāhu I**.¹

¹ Cv. lviii. 10, 38; see also Cv. *Trs.* i. 202, n. 5.

Tambaviṭṭhika.—A village in Ceylon, where the soldiers of **Vijayabāhu I** killed the **Coḷa** king.¹

¹ Cv. lviii. 21; see also Cv. *Trs.* i. 203, n. 3.

Tayodhamma Jātaka (No. 58).—Once **Devadatta** was born as king of the monkeys, and the Bodhisatta was his son. The monkey-king had the habit of gelding with his teeth all his male offspring, lest they should one day supersede him; but the Bodhisatta's mother left the herd before the child was born and brought him up elsewhere. When he grew up he came to see the monkey-king, and on the latter's trying to kill him by crushing him in a false embrace, the Bodhisatta showed greater strength than his sire. Then Devadatta asked him to fetch lotuses from a neighbouring lake, which was inhabited by an ogre, saying that he wished to crown his son as king. The Bodhisatta guessed the presence of the ogre and plucked the flowers by leaping several times from one bank to the other, grasping them on his way. The ogre seeing this expressed his admiration, saying that those who combine the three qualities of dexterity, valour, and resource can never be vanquished. When the monkey-king saw his son returning with the ogre, who was carrying the flowers, he died of a broken heart.

The story was related in reference to hunting.¹

¹ J. i. 280-3.

Taracchavāpi.—A tank built by **Mahānāga**.¹

¹ Mhv. xxii. 4.

Taracchā.—The name of a clan in Ceylon. The name is totemistic. This clan was among the tribes which accompanied the Bodhi-tree to Ceylon.¹ When **Aggabodhi I.** set up an image of **Mahinda** on the bank of the **Mahindaṭata**, the image was carried by the **Taracchā**.²

¹ Mhv. xix. 2.² Cv. xlii. 30; see Cv. *Trs.* i. 29, n. 2.

Taraṇa.—A king of fifty-eight kappas ago, a former birth of **Khadira-vaniya Revata**.¹

¹ Ap. i. 51; ThagA. i. 109.

1. **Taraṇiya Thera.**—An arahant. In a previous birth he took the Buddha and his monks across a river which was in flood. Thirteen kappas ago he became king five times under the name of **Sabhogavā**.¹ He is probably identical with **Sambhūta Thera**.²

¹ Ap. i. 204 f.² ThagA. i. 47.

2. **Taraṇiya Thera.**—An arahant. Ninety-one kappas ago he took the Buddha **Vipassī** and his monks across a river in a boat.¹

¹ Ap. i. 234.

3. **Taraṇiya Thera.**—An arahant. Ninety-one kappas ago he built a bridge on an impassable road. Fifty-five kappas ago he was a king, **Samogadha** by name.¹

¹ Ap. i. 238.

4. **Taraṇiya Thera.**—An arahant. In a previous birth he was a tortoise in the river **Vinatā**, and, seeing that the Buddha **Atthadassī** wished to cross the river, he took him on his back.¹

¹ Ap. ii. 428 f.

Taraṇa Sutta.—In him who contemplates the enjoyment of what makes for enfeebling, craving grows and a consequent mass of *dukkha*, like a sapling which is well tended; but in him who contemplates misery in all enslaving things, craving, etc., is destroyed.¹

¹ S. ii. 88 f.

Talaṅga.—A locality in Ceylon, perhaps in **Piyaṅgudipa**. It is known chiefly as having been the residence of the Elder **Dhammadinna**.¹

¹ Mhv. xxxii. 52; VbhA. 389, 489; Vsm. 392, 634.

It may be the place mentioned in the Saddhammasaṅgaha² as the residence of **Mahādhammadinna**, under the name of **Talaṅgaratissapabbata** (elsewhere³ called **Vālaṅgatissapabbata**). There was a cave in it called **Devarakkhitalena**. According to the Majjhima Commentary,⁴ Talaṅgaratissapabbata was in **Rohaṇa**, and between it and **Tissamahārāma** lay the monasteries of **Haṅkana** and **Cittalapabbata**. *v.l.* **Talaṅka**, **Tālaṅkara**, **Tālaṅganagara**.

² p. 88.³ MT. 606, n. 2.⁴ i. 149 f.

Talaḍḍilla, **Talaṇḍilla**.—A port in the **Paṇḍu** kingdom, in South India. **Lankāpura** landed there and captured it.¹

¹ Cv. lxxvi. 88. 92.

Talatādevī.—Mother of **Cūlaṇi Brahmadatta**, king of **Pañcāla**, her husband being **Mahā Cūlaṇi**. She was a very wise woman, wiser than the ten sages of the court. A story is related of how, in her wisdom, she managed to procure an adequate reward for a man who had saved another from drowning at the risk of his own life.¹ We are told that, while her son was still young, she committed adultery with the chaplain **Chambhī**, poisoned her husband, and made the chaplain king. Later, Chambhī wished to kill **Cūlaṇi**, but Talatā saved his life by sending him to the royal cook.² She had a son by Chambhī, called **Tikhināmanti**.³ She is identified with **Cullanandikā**.⁴

¹ J. vi. 398.² *Ibid.*, 471 f.³ *Ibid.*, 474.⁴ *Ibid.*, 478.

Talanīgāma-tittha.—A ford across the **Mahāvālukagaṅgā**.¹

¹ Cv. lxxii. 4.

Taḷapuṭa.—See **Tālapuṭa**.

Talākatthali, **Talātthala**.—A locality not far from **Pulattthipura**. It had a fortress which was once occupied by **Lankādhinātha Rakkha**.¹

¹ Cv. lxx. 107, 112, 174.

Tavakaṇṇika, **Tavaṇṇika**, **Tavakinnoka**.—A householder who realised Nibbāna from knowledge of the Tathāgata. He is mentioned in a list of such householders, but nothing further is known of him.¹ Is he connected with **Tikaṇṇa** (*q.v.*)? The Commentary² says he was also called **Tapakaṇṇika**.

¹ A. iii. 451.² AA. ii. 696.

Tasiṇā Sutta.—On the three thirsts—for sensual delights, for becoming and for ceasing to become—and the way to get rid of them.¹

¹ S. v. 58.

“ Tassa-Sutaṃ ” Sutta.—A group of suttas in which the Buddha is asked why beings are born among the different kinds of Nāgas. He replies that it was because men who had practised double dealing, having heard that birth among Nāgas was happy, wish to be born there.¹

¹ S. iii. 243 f.

Tāṅgipperumāla.—A Damiḷa chieftain, ally of **Kulasekhara**.¹ He was later won over by **Laṅkāpura**.²

¹ Cv. lxxvi. 145.

² *Ibid.*, 190.

Tāṇa Sutta.—The Buddha preaches the Refuge and the way thereto.¹

¹ S. iv. 372.

Tāpana.—See **Tapana**.

Tāpanā.—The younger sister of **Kapila** and **Sodhana**, in the time of **Kasapa Buddha**. Her mother was **Sādhani**. They all entered the Order, but introduced dissension there. Kapila was reborn as a fish in the **Aciravatī** and Tāpanā was born in the **Mahāniraya**.¹

¹ SNA. i. 305 f., 309; DhA. iv. 37, 39.

Tāmalitti (Tāmalitthi).—The port from which the branch of the Bodhi-tree was sent to Ceylon by **Asoka**.¹ It is said² that Asoka came from **Pāṭali-putta**, crossed the Ganges by boat, traversed the **Vinijhāṭavi**, and so arrived at Tāmalitti. It is identified with modern Tamluk, formerly on the estuary of the Ganges, but now on the western bank of the Rūpnārāyana. When Fa Hsien came to Ceylon, he embarked at Tāmluk.³

¹ Mhv. xi. 38; Dpv. iii. 33.

² Sp. i. 90 f.

³ Giles: *op. cit.* p. 65.

Tāmalinda.—One of the four companions of **Chapaṭa** and a founder of the **Sīhalasaṅgha** in Burma.¹ He later founded a sect of his own.²

¹ Sās., p. 65.

² Bode: *op. cit.* 24.

Tāyana.—A devaputta. He visited the Buddha at **Sāvatti** and uttered certain verses in the hearing of the monks, telling of the necessity of follow-

ing the recluse's calling with energy and sincerity. After his departure the Buddha asked the monks to learn the verses for their own good.¹

The Commentary² says that he was once a dissentient teacher, like **Nanda, Vaccha, Kisa, Saṅkicca**, etc., and taught some of the sixty-two views enumerated in the **Brahmajāla Sutta**. By the power of good deeds and by believing in Kamma, he was reborn in the heavens. Discerning from there that at length a really saving Dhamma and Order had been founded, he came to incite the Buddha's disciples.

¹ S. i. 49.² SA. i. 85.

Tāyana Sutta.—Records the visit of **Tāyana** (*q.v.*) to the Buddha.

Tārukkha.—One of the most eminent Mahāsāla brahmins, contemporary of the Buddha. He was present at the assemblies of the brahmins in **Icehānaṅgala** and in **Manasākaṭa**. He was the teacher of **Bhāradvāja**, companion of **Vāseṭṭha**.¹

¹ SN., p. 115 f.; SNA. i. 372; ii. 462; D. i. 235; M. ii. 202.

Tālakkhettagāma.—A village in the **Malaya** district of Ceylon.¹

¹ Cv. lxx. 10.

Tālaggallakavāpi.—A tank in Ceylon repaired by **Parakkamabāhu I.**¹

¹ Cv. lxxix. 66.

Tālaccchiggalūpama Sutta.—It is said that, after hearing this sutta, **Abhayarājakumāra** became a Sotāpanna.¹ The sutta is probably that of the turtle and the floating trap.²

¹ ThagA. i. 83.² Cp. M. iii. 169, and **Chiggala Sutta**, S. v. 455.

Tālapitṭhika-vihāra.—A monastery in Ceylon, where **Gopakasivali** built a cetiya.¹

¹ VibhA. p. 156.

Tālapuṭa, Talapuṭa.—A *naṭagāmaṇi* (stage-manager) of **Rājagaha**. With a company of five hundred men, he gave dramatic performances of great splendour in towns and villages and in royal courts, and won much fame and favour. One day he visited the Buddha and asked if it was true that players who delight large audiences are reborn among the gods of laughter. Three times the Buddha refused to answer, but in the end allowed

himself to be persuaded, and told Tālapuṭa that those who induce sensual states in others will be reborn in purgatory. Tālapuṭa wept to think that older actors should so have deceived him in telling him of their theories, and, having heard the Buddha preach, entered the Order and soon became an arahant.¹

The Saṃyutta Commentary² says he obtained his name from his bright and cheerful colour, like that of a ripe palm-fruit.

¹ S. iv. 306 ff.; Thag. 1091-1145; ThagA. ii. 155 ff.

² SA. iii. 100.

Tālaphaliya Thera.—An arahant. Ninety-four kappas ago he saw the Pacceka Buddha **Sataramsī** and gave him a palm-fruit.¹ He is probably identical with **Sambulakaccāyana**.²

¹ Ap. ii. 447.

² ThagA. i. 314.

Tālavaṇṭadāyaka Thera.—An arahant. Ninety-two kappas ago he gave a fan made of palm leaf to the Buddha **Tissa**. Sixty-three kappas ago he became king several times under the name of **Mahārāma**.¹

¹ Ap. i. 211.

Tālavatthu-vihāra.—A monastery in Ceylon. It was restored by **Agga-bodhi V.**, who also gave to it the village of **Paṇṇabhadda**. He appears to have renamed the village **Mahāsena**, probably after its original founder.¹

¹ Cv. xlviii. 8; Cv. Trs. i. 111, n. 1.

Tālavana.—See **Nālapana**.

Tālayūrunāḍu.—A district in South India.¹

¹ Cv. lxxvi. 261.

Tālavelimagga.—A road lying between **Mahāgāma** and **Anurādhapura**. On this road lived the mother of **Tissa** the minister (see **Tissa** 2), and it is said that she threw down into the street a cloth worth one hundred, which had been used in her confinement.¹

¹ Vsm. p. 63; *Path of Purity*, i. 70, n. 1.

Tālipabbata.—The brahmin who accompanied **Mahā Aritṭha** on his embassy from Ceylon to the court of **Asoka**.¹

¹ MṬ. 302.

Tālissara.—A descendant of King **Dipaṅkara**, who ruled in **Takkasilā**.¹

¹ Dpv. iii. 32.

Tāvatiṃsa.—The second of the six deva-worlds, the first being the **Cātummahārājika** world. Tāvatiṃsa stands at the top of Mount **Sineru** (or **Sudassana**). **Sakka** is king of both worlds, but lives in Tāvatiṃsa. Originally it was the abode of the **Asuras** (*q.v.*); but when **Māgha** was born as Sakka and dwelt with his companions in Tāvatiṃsa he disliked the idea of sharing his realm with the Asuras, and, having made them intoxicated, he hurled them down to the foot of Sineru, where the **Asurabhavana** was later established. The chief difference between these two worlds seems to have been that the **Pāricchattaka** tree grew in Tāvatiṃsa, and the **Cittapāṭali** tree in Asurabhavana. In order that the Asuras should not enter Tāvatiṃsa, Sakka had five walls built around it, and these were guarded by Nāgas, Supannas, Kumbhaṇḍas, Yakkhas and Cātummahārājika devas.¹ The entrance to Tāvatiṃsa was by way of the **Cittakūṭadvārakoṭṭhaka**, on either side of which statues of Indra (*Indapaṭimā*) kept guard.² The whole kingdom was ten thousand leagues in extent,³ and contained more than one thousand *pāsādas*.⁴ The chief features of Tāvatiṃsa were its parks—the **Phārusaka**, **Cittalatā**, **Missaka** and **Nandana**—the **Vejayantapāsāda**, the **Pāricchatta** tree, the elephant-king **Erāvaṇa** and the Assembly-hall **Sudhammā**.⁵ Mention is also made of a park called **Nandā**.⁶ Besides the **Pāricchattaka** (or **Pārijāta**) flower, which is described as a **Kovilāra**,⁷ the divine **Kakkāru** flower also grew in Tāvatiṃsa.⁸ In the Cittalatāvana grows the **Āsāvati** creeper, which blossoms once in a thousand years.⁹

It is the custom of all Buddhas to spend the *vassa* following the performance of the **Yamakapāṭihāriya**, in Tāvatiṃsa. Gotama Buddha went there to preach the Abhidhamma to his mother, born there as a devaputta. The distance of sixty-eight thousand leagues from the earth to Tāvatiṃsa he covered in three strides, placing his foot once on **Yugandhara** and again on **Sineru**.

The Buddha spent three months in Tāvatiṃsa, preaching all the time, seated on Sakka's throne, the **Paṇḍukambalasilāsana**, at the foot of the Pāricchattaka tree. Eighty crores of devas attained to a knowledge of the truth. This was in the seventh year after his Enlightenment.¹⁰ It

¹ J. i. 201 ff.; also DhA. i. 272 f.

² J. vi. 97.

³ DhA. i. 273.

⁴ J. vi. 279.

⁵ J. vi. 278; MA. i. 183; *cp.* Mtu. i. 32;

for details of these see *s.v.*

⁶ J. i. 204.

⁷ A. iv. 117.

⁸ J. iii. 87.

⁹ J. iii. 250 f.

¹⁰ J. iv. 265; DhA. iii. 216 f.; BuA. p. 3.

seems to have been the frequent custom of ascetics, possessed of iddhi-power, to spend the afternoon in Tāvatiṃsa.¹¹

Moggallāna paid numerous visits to Tāvatiṃsa, where he learnt from those dwelling there stories of their past deeds, that he might repeat them to men on earth for their edification.¹²

The Jātaka Commentary mentions several human beings who were invited by Sakka, and who were conveyed to Tāvatiṃsa—*e.g.* **Nimi**, **Guttila**, **Mandhātā** and the queen **Silavatī**.¹³ Mandhātā reigned as co-ruler of Tāvatiṃsa during the life period of thirty-six Sakkas, sixty thousand years.¹⁴ The inhabitants of Tāvatiṃsa are thirty-three in number, and they regularly meet in the **Sudhammā Hall**.¹⁵ A description of such an assembly is found in the **Janavasabha Sutta**. The Cātummahārājika Devas (*q.v.*) are present to act as guards. Inhabitants of other deva- and brahma-worlds seemed sometimes to have been present as guests—*e.g.* the Brahmā **Sanāṅkumāra**, who came in the guise of **Pañcasikha**. From the description given in the sutta, all the inhabitants of Tāvatiṃsa seem to have been followers of the Buddha, deeply devoted to his teachings.¹⁶ Their chief place of offering was the **Cūlāmaṇicetiya**, in which Sakka deposited the hair of Prince Siddhattha, cut off by him when he renounced the world and put on the garments of a recluse on the banks of the **Nerañjarā**.¹⁷ Later, Sakka deposited here also the eyetooth of the Buddha, which **Doṇa** hid in his turban, hoping to keep it for himself.¹⁸

The gods of Tāvatiṃsa sometimes come to earth to take part in human festivities.¹⁹ Thus Sakka, **Vissakamma** and **Mātali** are mentioned as having visited the earth on various occasions.²⁰ Mention is also made of goddesses from Tāvatiṃsa coming to bathe in the **Anotatta** and then spending the rest of the day on the **Manosilātala**.²¹

The capital city of Tāvatiṃsa was **Masakkasāra**.²² The average age of an inhabitant of Tāvatiṃsa is thirty million years, reckoned by human computation. Each day in Tāvatiṃsa is equal in time to one hundred years on earth.²³ The gods of Tāvatiṃsa are most handsome; the **Licchavis**, among earth-dwellers, are compared to them.²⁴ The stature of some of the Tāvatiṃsa dwellers is three-quarters of a league; their undergarment is a robe of twelve leagues and their upper garment also a robe of twelve leagues. They live in mansions of gold, thirty leagues in extent.²⁵ The Commentaries²⁶ say that Tāvatiṃsa was named after **Magha** and his

¹¹ *E.g.*, **Nārada** (J. vi. 392); and **Kāla-devala** (J. i. 54).

¹² VvA. p. 4. ¹³ For details see *s.v.*

¹⁴ J. ii. 312.

¹⁵ See *s.v.* **Sudhammā** for details.

¹⁶ D. ii. 207 ff. ¹⁷ J. i. 65.

¹⁸ DA. ii. 609; Bu. xxviii. 6, 10.

¹⁹ J. iii. 87.

²⁰ See *s.v.*

²¹ J. v. 392.

²² *Ibid.*, p. 400.

²³ DhA. i. 364.

²⁴ *Ibid.*, iii. 280.

²⁵ *Ibid.*, p. 8.

²⁶ *E.g.*, SA. i. 23; AA. i. 377.

thirty-two companions, who were born there as a result of their good deeds in **Macalagāma**. Whether the number of the chief inhabitants of this world always remained at thirty-three, it is impossible to say, though some passages, *e.g.* in the *Janavasabha Sutta*, lead us to suppose so.

Sometimes, as in the case of **Nandiya**, who built the great monastery at **Isipatana**, a mansion would appear in *Tāvatiṃsa*, when an earth-dweller did a good deed capable of obtaining for him birth in this deva-world; but this mansion would remain unoccupied till his human life came to an end.²⁷ There were evidently no female devas among the Thirty-three. Both **Māyā** and **Gopikā** (*q.v.*) became devaputtas when born in *Tāvatiṃsa*. The women there were probably the attendants of the devas.²⁸

There were many others besides the Thirty-three who had their abode in *Tāvatiṃsa*. Each deva had numerous retinues of attendants, and the dove-footed (*kakūṭapādiniyo*) nymphs (*accharā*) of *Tāvatiṃsa* are famous in literature for their delicate beauty. The sight of these made **Nanda**, when escorted by the Buddha to *Tāvatiṃsa*, renounce his love for **Janapada-kalyāṇi Nandā**.²⁹

The people of **Jambudīpa** excelled the devas of *Tāvatiṃsa* in courage, mindfulness and piety.³⁰ Among the great achievements of **Asadisakumāra** was the shooting of an arrow as far as *Tāvatiṃsa*.³¹

Tāvatiṃsa was also known as **Tidasa** and **Tidiva** (*q.v.*).

²⁷ DhA. iii. 291.

²⁸ But see, *e.g.*, **Jālīni** and the various stories of *VvA*.

²⁹ J. ii. 92; Ud. iii. 2.

³⁰ A. iv. 396.

³¹ J. ii. 89.

Tiṃsamatta Sutta.—Thirty monks from **Pāvā** (described as **Pāveyyakā**), all forest-dwellers, visit the Buddha at **Rājagaha**. By means of various similes the Buddha tells them of the infiniteness of *saṃsāra*, and at the end of the sermon they become arahants.¹ The *Dhammapada Commentary*² evidently refers to the same monks, but there it is stated that the Buddha first preached to them in the **Kappāsikavanasaṇḍa** while they were searching for a woman. We seem here to have a confusion of legends. *cp.* the **Bhaddavaggiyas**.

¹ S. ii. 187 f.

² DhA. ii. 32 f.

Ti-ukkādhāriya Thera.—An arahant. Once in the past he lit three torches, which he stood holding, at the foot of the Bodhi-tree of **Padumuttara Buddha**.¹

¹ Ap. ii. 404.

1. **Ti-uppalamāliya Thera.**—An arahant. In the time of **Vipassī** Buddha, he was a monkey on the banks of the **Candabhāgā**, and, having seen the Buddha, he offered him three lotuses. Shortly afterwards he fell from a rock, died, and was reborn in heaven.¹

¹ Ap. i. 277.

2. **Ti-uppalamāliya Thera.**—An arahant. The same as (1), except that, in this case, the Buddha was **Phussa**.¹

¹ Ap. i. 291.

Ti-kaṇikārapupphiya Thera.—An arahant. He was once a *vijjādhara*, and, having seen the Buddha **Sumedha** flying through the air, offered him three flowers which remained suspended above the Buddha's head. He was reborn as a deva in a palace in **Tāvatiṃsa** called **Kaṇikāra**.¹ He is probably identical with **Uttara Thera**.²

¹ Ap. ii. 441 ff.

² ThagA. i. 241.

Ti-kiṅkinipupphiya Thera.—An arahant. Ninety-one kappas ago he gave three *kiṅkini*-flowers to **Vipassī** Buddha.¹ He is probably identical with **Cittaka Thera**.²

¹ Ap. ii. 433.

² ThagA. i. 78.

Ti-campakapupphiya Thera.—An arahant. In a previous birth, ninety-one kappas ago, he saw a holy recluse under the mountain **Vikaṭa**, near *Himavā*, and offered him three *campaka*-flowers.¹

¹ Ap. i. 227.

Ti-padumiya Thera.—An arahant. In the time of **Padumuttara** Buddha he was garland-maker to the king, and, seeing the Buddha, while on his way to the palace, he threw up into the air three lotuses, which formed a canopy over the Buddha. **Ti-padumiya** was reborn as a deva, and owned a palace called **Mahāvittthārīka**, which was three hundred leagues high.¹

¹ Ap. i. 124 ff.

Ti-saraṇāgamaniya Thera.—An arahant. In the time of **Vipassī** Buddha he was a householder in **Bandhumatī**, where he tended his blind parents. Being prevented by his parents' affliction from joining the Order, he repeated the Three Refuges under a monk, named **Nisabha**, and honoured them throughout his life of one hundred thousand years. He was eighty times

born as king of the gods. In this last life he was born in a rich family in **Sāvatthi**, and, having heard the Buddha preach, became an arahant at the age of seventy-seven.¹

¹ Ap. i. 74 f.

Tika Vagga.—The eleventh chapter of the *Chakka Nipāta* of the *Aṅuttara Nikāya*.¹

¹ A. iii. 445-9.

Tikaṇṭaki Vagga.—The fifteenth chapter of the *Pañcaka Nipāta* of the *Aṅuttara Nikāya*.¹ *v.l.* **Tikaṇḍaki Vagga.**

¹ A. iii. 164-74.

Tikaṇṭaki Sutta.—Preached at **Tikaṇṭakivana**, on the five ways in which a monk gains poise and equanimity, being rid of both that is distasteful and that is not.¹

¹ A. iii. 169 f.

Tikaṇṭakivana.—A grove in **Sāketa**, evidently identical with **Kaṇṭakivana** (*q.v.*).

Tikaṇḍakivana.—See **Tikaṇṭakivana**.

Tikaṇḍipupphiya Thera.—An arahant. In a previous birth he saw the Buddha **Sumaṅgala** in a grove and offered him a *tikaṇḍi* flower. Forty-six kappas ago he was a king named **Apilāpiya**.¹

¹ Ap. i. 201 f.

Tikaṇṇa.—A brahmin. He once visited the Buddha and spoke in praise of *tevijja* brahmins. The Buddha explained to him that the threefold lore of the Ariyan disciple was a different and a far nobler thing. The brahmin accepted the Buddha as his teacher.¹

¹ A. i. 164 f.; *cp.* D. i. 73 ff.

Tikaṇṇa Sutta.—Records the visit of **Tikaṇṇa** (*q.v.*) to the Buddha.

Tikaṇṇipupphiya.—An arahant therā. Ninety-one kappas ago he was born in heaven, and realising that this was due to the Buddha's teaching, he

offered a flower in the name of **Vipassī** Buddha. Seventy-three kappas ago he became king four times under the name of **Naruttama**.¹

¹ Ap. i. 195.

Tikicchaka Thera.—An arahant. In a previous birth he was a physician of **Bandhumatī**, and cured **Asoka**, the attendant of **Vipassī** Buddha. Eight kappas ago he was king under the name of **Sabbosadha**.¹ He is evidently identical with **Tekicchakāni Thera**.²

¹ Ap. i. 190.

² ThagA. i. 442.

Tikicchā Sutta.—On emetics administered by physicians and the corresponding emetics in the discipline of the Ariyans.¹

¹ A. v. 218 f.

Tikūṭa.—A river in **Himavā**, the resort of the **Kiṇṇaras**.¹

¹ J. iv. 438, 439.

Tikoṇamālatittha.—The Pāli name for Trincomali in Ceylon.¹

¹ Cv. c. 76.

Tikhiṇamantī.—Brother of **Cūḷanī-Brahmadatta**. He was born while his mother, **Talatā**, was living with the brahmin **Chambhī**, after having killed **Mahācūḷanī**. On discovering his real parentage, he killed Chambī, and, having taken the throne, sent for his brother, Cūḷanī, who was then in exile, and crowned him king.¹ It is said² that, later, Cūḷanī was displeased because Tikhiṇamantī ceased to attend at the palace.

¹ J. vi. 469, 473.

² *Ibid.*, 474.

Tiṇakattṭha Sutta.—Incalculable is the beginning of *samsāra*. If a man were to collect all the grasses and twigs of **Jambudīpa**, the number of his mothers would surpass them.¹

¹ S. ii. 178.

Tiṇakuṭṭidāyaka Thera.—An arahant. Ninety-one kappas ago he was a servant, and, having been granted a day's leave by his master, he built for the Saṅgha a grass hut. As a result, he was born in **Tāvatiṃsa** after death.¹

¹ Ap. i. 270 f.

Tiṇamuṭṭhidāyaka Thera.—An arahant. Ninety-four kappas ago he was a hunter. One day, seeing the Buddha **Tissa** (*v.l.* **Upatissa**) in the forest near **Lambaka**, he gave him a handful of grass for a seat. He was soon afterwards killed by a lion and was born in the deva-world.¹ The same story is given elsewhere² in somewhat different words.

This Elder is evidently to be identified with **Posiya Thera**.³

¹ A. i. 280 f.

² *Ibid.*, ii. 454 f.

³ ThagA. i. 97.

Tiṇasanthāraka.—Five kappas ago there were seven kings of this name, all previous births of **Senāsanadāyaka** (or **Channa**) **Thera**.¹

¹ Ap. i. 137; ThagA. i. 155.

Tiṇasanthāradāyaka Thera.—An arahant. In a previous birth he was a hermit living near a lake in **Himavā**. One day he saw the Buddha **Tissa** and offered him a seat of grass. He was later born among the **Nim-mānarati** gods. Two kappas ago he was a king, named **Migasammata**.¹

¹ Ap. i. 121 f.

Tiṇa-Sākiyā.—The name given to those **Sākiyans** who held reeds in their mouths in order to escape slaughter when **Viḍūḍabha** massacred the **Sākiyans**.¹

¹ For details see DhA. i. 359.

Tiṇasūlaka Thera.—An arahant. Many kappas ago he was a householder, and, seeing a Pacceka Buddha on **Bhūtagaṇa** Mountain, offered him a *Tiṇasūla* flower. Eleven kappas ago he was a king named **Dharaṇīruha**.¹ He is evidently identical with **Dhammāsavapītu Thera**.²

¹ Ap. i. 179.

² ThagA. i. 215 f.

Tiṇasūlakachādaniya Thera.—An arahant. Ninety-two kappas ago he was an ascetic on the banks of the Ganges, and meeting **Tissa** Buddha he offered him *nāga* and *tiṇasūla* flowers. He was king of the gods twenty-five times.¹

¹ Ap. ii. 370 f.

Tiṇḍuka Jātaka.—See **Tinduka Jātaka**.

1. **Tittira Jātaka** (No. 37).—There were once three friends, a partridge (*tittira*), a monkey and an elephant. Discovering that the partridge was

the oldest of them, they honoured him as their teacher and he gave them counsel. Their conduct came to be called the **Tittiriya-brahmacariya**.

The Bodhisatta was the partridge, **Moggallāna** the elephant, and **Sāriputta** the monkey. The story was related in reference to the failure of the **Chabbaggiyas** to show due respect to Sāriputta. Once, when he visited them in company with the Buddha, they refused to provide him with lodging, and he had to sleep under a tree.¹

¹ J. i. 217 ff.; *cp.* Vin. ii. 161; Avadāna Ś. ii. 17.

2. **Tittira Jātaka** (No. 117).—The Bodhisatta was once a leader of five hundred ascetics. One day, a talkative ascetic approached a jaundiced colleague who was chopping wood and worried him by giving him directions on how to do it. The ill man killed him with one blow of the axe. Soon after, a partridge, who used to sing on an anthill near by, was killed by a fowler. The Bodhisatta pointed out to his followers how the death of both was due to their talking too much.

The story was told in reference to **Kokalika**, who is identified with the chattering ascetic.¹

¹ J. i. 431 f.

3. **Tittira Jātaka** (No. 319).—Once the Bodhisatta was a brahmin ascetic, and **Rāhula** a decoy partridge used by a village fowler. When the partridge uttered a cry, other partridges would flock to him, and they were killed by the fowler. The partridge was filled with remorse, fearing that he was doing wrong. One day he met the Bodhisatta who set his doubts at rest. The story was told in reference to Rāhula's readiness to profit by instruction.¹ It was related by **Moggaliputta-Tissa** to **Asoka**, to prove to him that an action becomes a crime only when performed with bad intention.²

¹ J. iii. 64 ff.

² Mhv. v. 264.

4. **Tittira Jātaka** (No. 438).—Once in Benares was a famous teacher who retired into the forest. Men came from all parts to learn from him and brought him many presents. He had in his house a tame partridge, who, by listening to the teacher's exposition, learnt the three Vedas by heart. A tame lizard and a cow were given as presents to the teacher. When the teacher died, his students were in despair, but were reassured by the partridge who taught them what he knew. One day a wicked ascetic came to the hermitage and, in the absence of the students, killed the partridge,

the young lizard and the cow. The partridge had two friends, a lion and a tiger, who killed the murderer.

The ascetic was **Devadatta**, the lizard **Kisāgotamī**, the tiger **Moggallāna**, the lion **Sāriputta**, the teacher **Mahā Kassapa**, and the partridge the Bodhisatta. The story was related in reference to Devadatta's attempts to kill the Buddha.¹

¹ J. iii. 536 f.

Tittiriya-pañña.—The name given to the partridge of the **Tittira Jātaka**¹ (No. 11).

¹ J. iii. 537.

Tittiriya-brahmacariya.—See **Tittira Jātaka** (1). It consisted of observing the five precepts.¹

¹ MA. i. 275.

Tittiriya-brāhmaṇā.—The Pāli equivalent of the Sanskrit *Taittirīyā*.¹

¹ D. i. 237.

Tittha Jātaka (No. 25).—The Bodhisatta was once adviser to the king of Benares. One day, another horse was washed in the place reserved for the king's state charger, who, when taken there to bathe, refused to enter. The Bodhisatta, divining the reason, directed that the horse should be taken elsewhere, and not always bathed in the same spot, adding that a man will tire even of the daintiest food, if it never be changed. The Bodhisatta was amply rewarded for his skill in reading the horse's thoughts. The story was told in reference to a monk, a disciple of **Sāriputta**. He had been a goldsmith and the meditation on impurity, prescribed for him by **Sāriputta**, proved impossible for him. He was taken to see the Buddha, who asked him to gaze at a lotus in a pond near by. The monk saw the lotus fade and, developing insight, became an arahant. He marvelled at the Buddha's power of reading the thoughts and temperaments of others. The monk is identified with the state charger and **Ānanda** with the king.¹

¹ J. i. 182 ff.

Tittha Sutta.—The Buddha examines the three beliefs held by those of other sects—that whatever is experienced is due to past action, or is the creation of a supreme deity, or is uncaused and unconditioned.¹

¹ A. i. 173 ff.

Titthaka.—An **Ājīvaka** who gave *kusa* grass to **Phussa** Buddha before his Enlightenment.¹

¹ BuA. 147.

Titthagāma.—A village, in the south-west of Ceylon,¹ where **Parakkama-bāhu I.** established a coconut plantation.²

¹ Cv. lxxii. 42.

² *Ibid.*, xc. 93.

Titthagāma-vihāra.—A vihāra in **Titthagāma**, the modern Toṭagamuva. It was erected by **Vijayabāhu IV.** and restored by **Parakkamabāhu IV.**¹

¹ Cv. xc. 88; Cv. *Trs.* ii. 208, n. 2.

Titthamba.—A Damiḷa general of **Ambatitthaka**, who was conquered by **Duṭṭhagāmaṇi** after a four months' siege.¹ **Duṭṭhagāmaṇi** deceived **Titthamba** by promising to give him his mother in marriage.

¹ Mhv. xxv. 8; Mṭ. 473.

Titthārāma.—A monastery built by **Paṇḍukābhaya** for the use of non-Buddhist monks. It was near the Nicasusāna in **Anurādhapura**. **Vaṭṭa-gāmaṇi** demolished it and built on its site the **Abhayagiri-vihāra**.¹

¹ Mhv. xxxiii. 42, 83.

Titthiyārāma.—A monastery of the heretics, near **Jetavana**.¹

¹ J. ii. 415, 416; iv. 187, 188; ThigA. p. 68.

Tidasa.—A name given to **Tāvatīmsa**, the inhabitants being called **Tidasā**.¹ The **Tidasa** devas are spoken of as being full of glory.²

¹ J. iii. 357, 413; vi. 168; v. 20, 390.

² S. i. 234.

Tidiva.—A name given to **Tāvatīmsa**.¹ See also **Tirīṭavaccha** (3).

¹ J. iv. 322, 450; v. 14, 15.

Tidivādhibhū.—A name given to **Sakka** (*q.v.*).

Tintasīsakola.—A region, thirty leagues in extent, near the spot where the stream from the **Anotatta** falls from a height of sixty leagues. The soil, being constantly sprinkled by the drops of water, is extremely soft and plastic and clay was obtained from there for the building of the **Mahā Thūpa**.¹

¹ Mṭ. 515.

Tintiṇika.—A village granted by **Mahānāga** to the **Mahāvihāra**.¹ It was once the headquarters of **Dāṭhāsiva**.² It evidently contained a tank which was restored by **Parakkamabāhu I**.³

¹ Cv. xli. 96.² *Ibid.*, xliv. 125.³ *Ibid.*, lxviii. 47.

Tinduka.—A watcher of corn (*yavapālaka*), who gave grass for his seat to **Koṇāgamana** Buddha.¹

¹ BuA. 214.

Tinduka Jātaka (No. 177).—The Bodhisatta was once the leader of eighty thousand monkeys. Near their dwelling place was a village where grew a *tinduka* tree, whose sweet fruits were eaten by the monkeys. But the people came and built a village near the tree and the monkeys could no longer take the fruit. One night, when the villagers were asleep, they crept up to the tree and began eating the fruit. A villager gave the alarm and the monkeys were in great danger of being slain when dawn came. But the Bodhisatta comforted them and kept them in good humour until they were rescued by his nephew, **Senaka**, who set fire to the village, distracting the attention of the people, thus allowing the monkeys to escape. The story was related in illustration of the Bodhisatta's sagacity.¹ **Senaka** is identified with **Mahānāma** the Sākya. *v.l.* **Tiṇḍuka**.

¹ J. ii. 76 f.

Tindukakandarā.—A cave outside **Rājagaha** where lodgings were provided for visiting monks.¹

¹ Vin. ii. 76; iii. 159.

Tindukadāyaka Thera.—An arahant. Ninety-four kappas ago he was a monkey who saw **Siddhattha** Buddha and gave him and his monks *tinduka* fruits to eat. Fifty-seven kappas ago he became king, under the name of **Upananda**.¹

¹ Ap. i. 200 f.

Tindukaphaladāyaka Thera.—An arahant. Ninety-one kappas ago he saw the Buddha **Vessabhū** and gave him *tinduka* fruit to eat.¹

¹ Ap. i. 281.

Tindukkhānu-paribbājakārāma.—A dwelling of **Paribbājakas**, near **Vesālī**. It was the residence of **Pāṭhikaputta**.¹

¹ D. iii. 17.

Tipa.—A Vanni chieftain of Ceylon, subdued by **Bhuvanekabāhu I.**¹

¹ Cv. xc. 33.

Tipallatthamiga Jātaka (No. 16).—Once the Bodhisatta was born as a stag, leader of a herd of deer. **Rāhula** was his sister's son and was entrusted to him, that he might learn the "deer's tricks." The young stag followed his instruction diligently and one day, being caught in a net, he feigned death and so made his escape.

The story was told in reference to **Rāhula**. Once, at the **Aggālavace-tiya**, the Buddha, noticing that monks were in the habit of sleeping with novices in the preaching-hall after the sermon, he passed a rule making this a *pācittiya*-offence. As a result, **Rāhula** could find no lodging and spent the night in the Buddha's jakes, not wishing to transgress the rule. The Buddha, discovering this, assembled the monks and blamed them for their thoughtlessness, for if they thus treated his son, what might they not do to the other novices. The rule about lodgings was thereupon modified.

The story was related to show **Rāhula's** diligence in following rules.¹

The **Jātaka** seems also to have been called the **Sikkhākāma Jātaka**.²

¹ J. i. 160 ff.; *cp.* Vin. iv. 16.

² JA. 1876, p. 516.

Tipiṭakālāṅkāra.—A monk of Prome in Burma. He enjoyed the patronage of **Surakitti**, king of Burma, but for a time lived in retreat in **Tiriyaṭṭapabbata**. Among his works are the **Yasavaḍḍhanavattthu** and the **Vinayālaṅkāraṭṭikā**.¹

¹ Sās., p. 106; Bode: *op. cit.* 53 f.

Tipucullasa.—See **Tisucullasa**.

Tiputthulla-vihāra.—A monastery built by **Dāṭhopatissa II.** as an extension to the **Abhayagirivihāra**. The **Theravādins** objected to it, as the grounds lay within their boundary. The king refused to recognise their protest and the bhikkhus passed on him the *pattanikkujjana-kamma*.¹

¹ Cv. xlv. 29 ff.

Tipupphiya Thera.—An arahant. In a previous birth he offered three flowers to the *Pāṭali*, the Bodhi-tree or **Vipassī** Buddha. Thirty-three kappas ago he became king thirteen times under the name of **Samanta-pāsādika**.¹

¹ Ap. i. 136.

Tibhuvanamalla, also called **Tilokamalla**.—Son of **Parakkamabāhu II.**¹ He was in command of the troops stationed between **Jambuddoṇi** and the Southern sea and he lived in **Mahāvattthalagāma**.²

¹ Cv. lxxxvii. 16.² *Ibid.*, lxxxviii. 20.

Timanda.—A monster fish of the deep sea, five hundred leagues in length. He eats only seaweed.¹

¹ J. v. 462.

Timitimiṅgala.—A fish, one thousand leagues long, living in the deep ocean and feeding on seaweed.¹

¹ J. v. 462; NidA. 211.

Timirapiṅgala.—A fish of the deep sea. He is one thousand leagues long and eats only seaweed.¹

¹ J. v. 462.

1. **Timirapupphiya Thera**.—An arahant. He was once an ascetic and while walking one day along the banks of the river **Candabhāgā**, saw the Buddha **Siddhattha** and scattered over him *timira* flowers, paying him homage. Soon afterwards he was killed by a lion.¹

¹ Ap. i. 126 f.

2. **Timirapupphiya Thera**.—An arahant. Ninety-one kappas ago he saw a Pacceka Buddha walking along the **Candabhāgā** and offered him a *timira* flower.¹

¹ Ap. i. 288 f.

Timbaru.—A chieftain of the **Gandhabbas** and father of **Suriyavaccasā**.¹ He was present at the **Mahāsamaya**.²

¹ D. ii. 266, 268; see also Mṭ. 576.² D. ii. 258; see Hopkins: *Epic Mythology*, s.v. Tumburu.

Timbaruka.—A **Paribbājaka** who visited the Buddha at **Sāvatti** and discussed with him the origin of pleasure and pain. The Buddha explained to him how ignorance was at the root of all conditioned existence. It is said that Timbaruka became a follower of the Buddha.¹

¹ S. ii. 20 f.

Timbaruka Sutta.—Records the visit of **Timbaruka** (*q.v.*) to the Buddha.

Timbarutittha.—A pond at which sacrifices were offered.¹

¹ J. v. 388, 389.

Tiyaggala.—A lake in **Himavā**.¹ The river flowing from the eastern side of **Anotatta**, after having travelled along a rocky bed for sixty leagues, falls through the air for a distance of sixty leagues, on to the rock **Tiyaggala**. The column of water is three *gāvutas* in width and, as a result of the impact, the rock is hollowed out into a lake, the **Tiyaggalapokkharani**, fifty leagues wide.²

¹ J. v. 415; DA. i. 164.

² SNA. ii. 439; AA. ii. 760; UdA. 302, etc.

Tiraṃsiya Thera.—An arahant. In a previous birth he was a hermit. He saw the Buddha **Siddhattha** and spoke verses in praise of him, extolling his lustre as surpassing that of the sun and of the moon. Sixty-one kappas ago he was a king named **Ñāṇadhara**.¹

¹ Ap. i. 256 f.

Tiracchikā.—A Nāga maiden, sister of **Mahodara**. Her son was **Cūḷodara**.¹

¹ MT. 104.

Tirikkānappera.—A locality in South India.¹

¹ Cv. lxxvi. 302; lxxvii. 72, 82.

Tiriṇaveli.—A district in South India.¹

¹ Cv. lxxvi. 143, 288; lxxvii. 42, 91.

Tirippāluru.—A locality in South India.¹

¹ Cv. lxxvi. 309, 312.

Tiriputtūru.—A place in South India.¹

¹ Cv. lxxvii. 16, 20.

Tirimalakka.—A village in South India.¹

¹ Cv. lxxvii. 51, 52.

Tirivekambama.—A place in South India.¹

¹ Cv. lxxvi. 238, 266, 276.

1. **Tirīṭavaccha**.—The Bodhisatta born as a brahmin in **Kāsi**. See the **Tirīṭavaccha Jātaka**.

2. **Tirīṭavaccha**.—A seṭṭhi of **Ariṭṭhapura**, father of **Ummadanti**.¹ He is also called **Tirīṭi**.²

¹ J. v. 210, 211.

² *Ibid.*, 215; ThigA. i. 192.

3. **Tirīṭavaccha**.—A brahmin, purohita of **Candappajjota** and father of **Mahā Kaccāna**. His wife was **Candapadūmā**.¹ *v.l.* **Tidivavaccha**.

¹ Ap. ii. 465; ThagA. i. 485.

Tirīṭavaccha Jātaka (No. 259).—Once the Bodhisatta was a brahmin in **Kāsi** named **Tirīṭavaccha** and after the death of his parents he became an ascetic. The king of Benares, fleeing from his enemies, arrived at **Tirīṭavaccha**'s hermitage, riding on an elephant. Looking for water but finding none, he let himself down into the hermit's well but was unable to get out again; the hermit rescued him and showed him every hospitality. Later the hermit visited the king, now restored to the throne, and was given a dwelling place in the royal park. The courtiers were inclined to be jealous of the attentions paid to the hermit, but the king told them of the incident in the forest and they acknowledged the hermit's claim to honour.

The story was told in reference to **Ānanda** having received five hundred robes from the women of **Pasenadi's** palace. *s.v.* **Ānanda**. The king is identified with **Ānanda**.¹

¹ J. ii. 314 ff.

Tirīṭavacchagāma.—See **Milinda**.

Tirīṭivaccha.—See **Tirīṭavaccha** (2).

Tirokuḍḍa Sutta.—One of the five suttas included in the **Khuddakapāṭha**. Departed spirits haunt their old dwelling places and their compassionate kinsmen should bestow on them in due time, food, drink, etc. and also give gifts to the monks in their name. Thus will they be happy.¹ The Sutta was preached on the third day of the Buddha's visit to **Rājagaha**. On the previous night, **Petas** had made a great uproar in **Bimbisāra's** palace. In the time of **Phussa** Buddha, they had been workmen entrusted with the task of distributing alms to the Buddha and his monks, but they had been negligent in their duties and had appropriated some of the gifts for them-

¹ Khp., p. 6.

selves. As a result, they suffered for a long period in purgatory and became Petas in the time of **Kassapa** Buddha. Kassapa told them that in the future, **Bimbisāra**, who had once been their kinsman, would entertain the Buddha **Gotama** and make over the merit to them. They had long waited for this occasion and when Bimbisāra failed to fulfil their expectations, they made great outcry.

The Buddha explained this to Bimbisāra, who thereupon gave alms in the name of the Petas, thus making them happy. It was on this occasion that the Sutta was preached.²

² KhpA. 202 ff.; cp. PvA. 19 ff.

Tilagulla.—A village in the **Dakkhina**desa of Ceylon. It is mentioned in the account of the campaigns of **Vijayabāhu I.**¹ Attached to it was a tank.²

¹ Cv. lviii. 43.

² *Ibid.*, lxviii. 44; Cv. Trs. i. 206, n. 1.

Tilamuṭṭhi Jātaka (No. 252).—**Brahmadatta**, son of the king of Benares, was sent to **Takkasilā** to study. One day, when going to bathe with his teacher, he ate some white seeds which an old woman had spread in the sun to dry. He did this on three different days; on the third day the woman reported him to the teacher and he was beaten. When Brahmadatta ascended the throne, he sent for the teacher, wishing to avenge this insult by killing him. The teacher did not come until the king had grown older, but when he did arrive, the sight of him so rekindled the king's hatred, that he ordered him to be put to death. But the teacher spoke to him, telling him that if he had not been corrected in his youth, he would today be a highway robber. Convinced that the teacher's action had been due to a desire for his welfare, Brahmadatta asked his forgiveness and showed him all honour.

The story was told in reference to a monk who showed resentment when advised.¹

¹ J. ii. 277-82.

Tilamuṭṭhidāyaka Thera.—An arahant. Ninety-one kappas ago he gave a handful of *tila* seeds to the Buddha, who, reading his thoughts, appeared before him in a mind-created body. Sixteen kappas ago he was a king named **Nandiya**.¹

¹ Ap. i. 235.

Tilavatthu.—A canal which fed the **Maṇihira** tank.¹

¹ Cv. lx. 53.

Tilokanagara.—The residence of **Cūlasīva**.¹

¹ So DA. (Hewavitarne edn.) ii. 641, but P.T.S. edn. (ii. 883) has **Lokuttara**.

Tilokanandana.—A garden laid out in **Pulatthipura** by **Parakkama-bāhu I**.¹

¹ Cv. lxxix. 8.

Tilokamalla.—See **Tibhuvanamalla**.

Tilokasundarī.—A **Kālīṅga** princess, the second queen of **Vijayabāhu I**. She later became his chief queen and had five daughters—**Subhaddā**, **Sumittā**, **Lokanāthā**, **Ratnāvalī** and **Rūpavatī**—and a son, **Vikkamabāhu**.¹

¹ Cv. lix. 29.

Tivakka (Tavakka).—A village, administered by the brahmins of the same name. Here halted the procession bearing the Sacred Bodhi-tree from **Jambukola** to **Anurādhapura**. The brahmin, Tivakka, probably the head of the village, was present at the ceremony of the planting of the Bodhi-tree and later, one of the eight saplings from the tree was planted in the village.¹

¹ Mhv. xix. 37, 54, 61; Mbv. p. 162; Sp. i. 100.

Tivaṅka.—An image, probably of the Buddha, installed in the **Tivaṅka-ghara** in **Pulatthipura** by **Parakkamabāhu I**.¹ A similar image was found in the **Kalyāṇī-vihāra** which was restored by **Parakkamabāhu II**.²

¹ Cv. lxxviii. 39.

² *Ibid.*, lxxxv. 66; see Cv. Trs. ii. 105, n. 5.

Tivarā.—The name given to the inhabitants of Mount **Vepulla**, then known as **Pācīnavam̐sa**, near **Rājagaha**, in the time of **Kakusandha** Buddha. Their term of life was forty thousand years.¹

¹ S. ii. 190.

Tisīhala.—See **Sīhala**.

1. **Tissa.**—The seventeenth of the twenty-four Buddhas. He was born in the **Anomā** pleasaunce in **Khemaka**. His father was **Janasandha** (*v.l.* **Saccasandha**) and his mother **Padumā**. He lived the household life for seven thousand years, in three palaces—**Guhāsala**, **Nārī** (**Nārisa**) and **Nisabha**—and left the world on a horse named **Soṇuttara**. For eight months he practised austerities and after a meal of milk rice given by the

daughter of **Virasēṭṭhi** of **Viragāma**, he sat on grass given by a *yavapālaka* named **Vijitasāṅgāma**; he attained Buddhahood under an *asana* tree. He preached his first sermon at **Yasavatī** to **Brahmadeva** and **Udaya** (**Udayana**) of **Hamsavatī**, who later became his chief disciples. His attendant was **Samaṅga** (**Sambhava**), his chief patrons being **Sambala** and **Siri** among men and **Kisāgotamī** and **Upasenā** among women. His chief women disciples were **Phussā** and **Sudattā**. His body was sixty cubits high and after a life of one hundred thousand years he died at **Nandārāma** (**Sunandārāma**) in **Sunandavatī**. His body was cremated and a thūpa was erected three leagues in height.¹

¹ Bu. xviii. 1 ff.; BuA. 188 ff.; J. i. 40.

2. **Tissa**.—The ninth future Buddha.¹

¹ See *Anāgasavamsa*, p. 40.

3. **Tissa**.—One of the two chief disciples of **Vipassī** Buddha.¹ He was the son of the purohita **Bandhumatī**, and the Buddha's first sermon was preached to him and **Khaṇḍa**.²

¹ Bu. xx. 28; J. i. 41; D. ii. 4.

² BuA. 196.

4. **Tissa**.—One of the two chief disciples of **Dīpaṅkara** Buddha.¹

¹ Bu. ii. 213; J. i. 29; Mbv. 5.

5. **Tissa**.—An *aggasāvaka* of **Kassapa** Buddha. He was the Buddha's brother and, having renounced the household, became an ascetic. On hearing that Kassapa had become Buddha, he visited him but expressed great disappointment on discovering that he ate flesh food (*āmagandha*). The Buddha taught him that *āmagandha* was not really flesh but the *kilesas* which corrupt the heart, and he preached to him the **Āmagandha Sutta**. Tissa immediately entered the Order and became an *aggasāvaka*.¹ Tissa's father was born as **Subhadda** in this age.²

¹ Bu. xxv. 39; SNA. i. 280-2, 293; D. ii. 4.

² Ap. i. 101.

6. **Tissa**.—A monk who was reborn as a **Brahmā** with great iddhi-powers. **Moggallāna** visited him soon after his birth in the Brahma-world and asked him questions about devas and Brahmas who were assured of salvation.¹ He was evidently the Tissa mentioned as being present at the **Mahāsamaya**.²

¹ A. iii. 331; iv. 75 ff.

² D. ii. 261; DA. ii. 692.

7. **Tissa**.—A friend of **Metteyya**. They together visited the Buddha at **Jetavana** and, having listened to his teaching, entered the Order. **Metteyya** retired with his teacher into the forest and not long after became an arahant. **Tissa** lived in **Sāvatthi** and when his elder brother died, he went home and was persuaded by his relations to return to the lay life. Later, **Metteyya**, passing through the village with the Buddha, during a journey, visited **Tissa** and brought him once more to the Buddha. The Buddha preached to them the **Tissa-Metteyya Sutta**, at the end of which **Tissa** became a **Sotāpanna**, later attaining arahantship.¹

¹ SN., p. 160 f.; SNA. ii. 535 f.; NidA. 184.

8. **Tissa**.—The personal name of **Metteyya**, friend of **Tissa** (7). **Metteyya** was his *gotta*-name by which he became known.¹ In the *Sutta Nipāta*² he is called **Tissa-Metteyya**.

¹ SNA. ii. 536; NidA. 184.

² vs. 814.

9. **Tissa-Metteyya**.—A disciple of **Bāvari**. He visited the Buddha with his colleagues and when the Buddha answered his questions, he, and his thousand pupils became arahants. **Tissa** was his personal name and **Metteyya** that of his clan.¹

¹ SN., vs. 1040-2; SNA. ii. 588.

10. **Tissa**.—An Elder of **Sāvatthi**. He once received a length of coarse cloth as a gift and handed it to his sister to be made into a robe. She had the cloth pounded and spun into fine yarn and made of it a soft robe-cloth. At first **Tissa** would not accept it but was prevailed upon to do so and had it made into a soft robe by skilled robe-makers. He died on the night it was finished and, as a result of his fancy for it, was reborn as a louse in the robe. After his death, the monks wished to divide the robe but the louse started shouting. The Buddha, hearing this by his power of divine audience, asked the monks to lay the robe aside for seven days. At the end of that period, the louse was reborn in the **Tusita** world.¹

¹ DhA. iii. 341 ff.

11. **Tissa**.—A monk. When the Buddha declared that in four months he would pass away, many monks were greatly excited, collecting in groups, not knowing what to do. But **Tissa** remained aloof, determined to win arahantship before the Buddha's death. The others, misunderstanding him, reported to the Buddha that **Tissa** had no love for him, but the Buddha, having questioned him, praised his earnestness.¹

¹ DhA. iii. 267 f.

12. **Tissa Thera.**—An arahant. He belonged to a brahmin family of **Rājagaha** and, having attained great proficiency in the Vedas, became a teacher of five hundred young men. When the Buddha visited Rājagaha, Tissa was so struck by his majesty that he joined the Order, later winning arahantship. The Theragāthā contains verses uttered by him regarding certain monks who were jealous of his great renown.

In the time of **Piyadassī** Buddha, Tissa was an ascetic. Seeing the Buddha in *samādhi* in a forest-grove, he built over him an arbour of *sāla* flowers and for seven days paid him homage.¹

He is evidently identical with **Sālamaṇḍapiya** of the Apadāna.²

¹ Thag. vv. 153-4; ThagA. i. 272 f.

² ii. 431 f.

13. **Tissa.**—A rājā of **Roruva**. He was an “unseen” ally of **Bimbisāra** and, as such, sent him various gifts. The king sent him in return a painted panel on which was depicted the life of the Buddha and a gold plate specially inscribed with the *Paṭiccasamuppāda*. On seeing these, Tissa’s mind was filled with agitation and, giving up his title, he came to **Rājagaha** as a monk and lived in the **Sappasoṇḍika** cave, from there visiting the Buddha, and soon afterwards becoming an arahant.

In the time of **Vipassī** Buddha he was a chariot-maker and gave the Buddha a stool made of sandalwood. Fifty-seven kappas ago he was four times king under the name of **Santa** (**Bhavanimmita**).¹ He is probably identical with **Phalakadāyaka** of the Apadāna.²

¹ Thag. 97; ThagA. i. 199 f.

² i. 174.

14. **Tissa Thera.**—An arahant. Son of the Buddha’s paternal aunt, **Amitā**. He entered the Order and dwelt in a woodland settlement, but he was proud of his rank and irritable and captious in his conduct. He once came to the Buddha in tears because his colleagues had teased him on account of his talkativeness.¹ On another occasion, the Buddha, with his celestial eye, saw Tissa sleeping with open mouth during the siesta and, sending a ray of glory, woke him. Tissa’s heart was filled with anguish and when he confessed to his colleagues his mental laziness and distaste for religion, they brought him to the Buddha. The Buddha preached to him the **Tissa Sutta**, at the end of which he became an arahant.²

In the time of **Tissa** Buddha he swept the leaves from the foot of the Bodhi-tree. He is evidently identical with **Bodhisammajjaka** of the Apadāna.³

¹ S. ii. 282; MA. i. 289.

² Thag. v. 39; but see v. 1162; S. iii. 106 f.; ThagA. i. 105.

³ Ap. ii. 457 f.

The Dhammapada Commentary⁴ calls him **Thullatissa**. He entered the Order when old and became fat through idleness. He spent most of his time in the Waiting-hall draped in rich robes. Monks, taking him for a *mahāthera*, begged the privilege of performing various services for him, such as massaging his feet. But when they discovered his attainments, they reviled him and he sought the Buddha. The Buddha, however, asked him to obtain their pardon for having failed to show them due honour, and when he refused, related to him the story of **Nārada** and **Devala**.

⁴ i. 31 ff.

15. **Tissa**.—A novice. He was a gatekeeper's son and, coming with some carpenters to **Sāvatthi**, joined the Order. He was constantly finding fault with the food and other offerings, even those given by **Anāthapiṇḍika**, and he boasted of the riches enjoyed by his kinsfolk. His colleagues made enquiries and, discovering the truth about his antecedents, reported him to the Buddha who preached the **Kaṭāhaka Jātaka** (*q.v.*) to show his similar tendencies in the past.¹ Tissa was identified with **Kaṭāhaka** of the Jātaka.²

¹ DhA. iii. 367.

² J. i. 455.

16. **Tissa**.—A monk. He was called **Kosambivāsī Tissa**. He spent the rainy season at **Kosambī** and, on his departure, his supporter gave him three robes and other offerings; he, however, refused them saying that he had no novice to look after them. The layman immediately gave his son, then seven years old, to be his novice. The boy attained arahantship in the Tonsure-hall. While on his way to **Sāvatthi** to see the Buddha, Tissa accidentally blinded the novice by hitting his eye with a fan at dawn. The Elder was filled with remorse and, falling at the boy's feet, asked his pardon. But the answer was that there was no fault to pardon, the accident was due to *saṃsāra*. When the matter was reported to the Buddha he said that such was the nature of arahants. They felt no resentment. At the end of the discourse, Tissa became an arahant.¹

¹ DhA. ii. 182 ff.

17. **Tissa**.—A monk, called **Asubhakammika-Tissa**. He is mentioned in the Commentaries¹ as an example of a good friend, devoted to the contemplation of *asubha*, association with whom helps one to get rid of lust. His teacher was **Mahātissa** of **Koṭapabbata-vihāra**.²

¹ *E.g.*, VibhA. 270.

² MṬ. 553.

18. **Tissa**.—A master of writing (*lekhācariya*). Even after his death he was known by reason of his writing.¹

¹ Mil., p. 70; see *J.R.A.S.* xii. 159.

19. **Tissa**.—One of the chief lay patrons of **Padumuttara** Buddha.¹

¹ Bu. xi. 26.

20. **Tissa**.—A monk known as **Āraddhavipassaka-Tissa**. While walking about he saw a lotus open at the rising of the sun. Immediately afterwards, he heard a slave-girl singing; her song told of how men are subject to death just as the lotus opens to the sun. Tissa thereupon developed insight and became an arahant.¹

¹ SNA. ii. 397.

21. **Tissa**.—Uncle of **Paṇḍukābhaya**. He administered the kingdom when his elder brother, **Abhaya**, gave up the government. He was killed by **Paṇḍukābhaya**.¹

¹ Mhv. x. 51, 70.

22. **Tissa**.—An Elder of **Asoka's** time, a disciple of **Mahāvaruṇa** and brother of **Sumitta**. He was the son of a *kinnarī* called **Kuntī**, and his name was **Tissa Kontiputta**. He died of a bite by a venomous insect. Asoka was grieved on learning that Tissa's death was due to his failure to obtain ghee in his illness.¹

¹ Mhv. v. 213 ff.

23. **Tissa-kumāra**.—Brother of **Asoka** and his vice-regent. He once asked Asoka why monks were not joyful and gay and Asoka, in order to teach him the reason, gave him the throne for a week, saying that at the end of the week he would be put to death. Tissa then realised that monks, who had the constant consciousness of death, could not be merry.

He later became a monk under **Yonaka Mahādhammarakkhita** and lived in the **Asokārāma**, where he prevented the murder of the theras by the minister sent by Asoka to make the monks hold the *uposatha* together. He became an arahant and, on account of his love of solitude, came to be known as **Ekavihāriya**.¹

¹ Thag. vv. 537-46; ThagA. i. 503 f.; Mhv. v. 33, 60, 154 ff., 241; SA. iii. 125.

24. **Tissa**.—King of **Kalyāṇī** and father of **Vihāramahādevī**.¹ His brother **Ayya-Uttika** entered into an intrigue with the queen and was banished. He sent the queen a letter through an attendant to an arahant who was in the habit of visiting the palace. This letter fell into the hands of the king who suspected the arahant himself, owing to a similarity in his writing to that of the intriguer. The king ordered the arahant to be killed and cast into the sea. The devas, being offended, caused the sea to overflow the land. The total destruction of the country was only averted by the king sending his daughter **Devī** (afterwards **Vihāramahadevī**), to sea in a golden boat.²

Tissa's father was **Muṭasiva** and his grandfather **Uttiya**.³

¹ Mhv. xxii. 13 ff.

² The *Rasavāhinī*, however, says he was thrown into a cauldron of boiling oil; see *s.v.* **Telakaṭṭhagāthā**.

³ MT 431.

25. **Tissa**.—A minister of **Duṭṭhagāmaṇi**. When the latter fled from **Saddhātissa**, Tissa joined him and he gave him his own food during the flight. But the food was ultimately given to a monk (see **Tissa** 26) who accepted their invitation to the meal.¹ It was probably the mother of this Tissa who, we are told,² used a cloth worth one hundred to wipe away the impurities of her son's birth, which cloth she afterwards threw out on to the **Tālaveli** road hoping that it might prove useful to a *pāmsukūlika* monk.

¹ For details see Mhv. xxiv. 22 ff.; AA. i. 365;

² Vsm., p. 63.

26. **Tissa**.—A thera in **Piyaṅgudipa**. He it was who accepted the meal given by **Duṭṭhagāmaṇi** while fleeing from his brother.¹

¹ Mhv. xxiv. 25.

27. **Tissa**.—A brahmin youth of **Rohaṇa** who rebelled against **Vaṭṭagāmaṇi** in the fifth year of his reign. At that time *Damiḷas* invaded Ceylon and **Vaṭṭagāmaṇi** sent word to Tissa asking him to fight them, and take the throne for himself; Tissa did, but was conquered by them.¹ See also **Brāhmaṇa-Tissa**.

¹ Mhv. xxxiii. 38 ff.

28. **Tissa**.—A monk of **Kambugallaka**; he was very learned and helped to reconcile **Vaṭṭagāmaṇi** and his discontented ministers.¹ Later, the ministers built several vihāras—the **Mūlavokāsa**, the **Sāliyārāma**, the **Pabbatārāma** and the **Uttaratissārāma**—and handed them over to Tissa.²

¹ Mhv. xxxiii. 71, 75.

² *Ibid.*, 91.

29. **Tissa**.—A minister of **Vatṭagāmaṇi**; he built the **Uttaratissārāma**.¹

¹ Mhv. xxxiii. 91.

30. **Tissa**.—Son of **Mahācūla** and king of Ceylon (9–12 A.D.). He was poisoned by his wife **Anulā**.¹

¹ Mhv. xxxiv. 15 ff.

31. **Tissa**.—A paramour of Queen **Anulā**. He was a wood-carrier and was therefore called **Dārubhatika-Tissa**. He reigned for one year and one month and built a bathing-tank in the **Mahāmeghavana**. He was poisoned by **Anulā**.¹

¹ Mhv. xxxiv. 22 ff.

32. **Tissa**.—A monk of the **Dakkhiṇārāma**, for whom **Mahāsena** built the **Jetavana-vihāra**.¹

¹ Mhv. xxxvii. 32, 38.

33. **Tissa**.—Younger son of **Mahādāṭhika-Mahānāga** and brother of **Amaṇḍagāmaṇi Abhaya**. He was known as **Kanirajānu-tissa**¹ (*q.v.*).

¹ Mhv. xxxv. 11 ff.; Mṭ. 640.

34. **Tissa**.—Nephew of **Khallāṭanāga** and son of **Sumanadevi**, step-sister to the king. With his brothers, **Abhaya** and **Uttara**, he conspired to kill the king. But the conspiracy failed and they committed suicide.¹

¹ Mṭ. 612.

35. **Tissa**.—An artisan (*kammāraputta*), a previous incarnation of **Sāliya**. He lived in **Muṇḍagaṅgā** and receiving one day as wages the flesh of a boar, he had it cooked by his wife. When the meal was ready he announced alms; the theras **Dhammadinna**, **Godhiya-Mahātissa**, **Mahānāga** of **Samud-davihāra**, **Mahānāga** of **Kālavallimaṇḍapa**, **Mahāsaṅgharakkhita**, **Dhammagutta**, **Mahānāga** of **Bhātiyavaṅka** and **Maliyamahādeva** appeared to accept the alms.¹

¹ Mṭ. 605 f.

36. **Tissa**.—A monk resident in **Loṇagiri (Lenagiri)**. He once saw fifty monks, on their way to **Nāgadīpa** on a pilgrimage, returning from their alms-rounds in **Mahākhiragāma**, with their bowls empty. Asking them to wait, he returned in a little while with his bowl of milk rice which proved

more than enough for the whole company. Seeing their astonishment, he explained that since he had begun to practise the *sārāṇīya-dhammā*, his bowl had never lacked food.

At the **Giribhaṇḍamahāpūjā** at **Cetiyaṭṭhapa**, Tissa wished to have for himself two shawls, the most precious things there. He declared his wish in the presence of others and the king, on being informed, determined that Tissa should not have them, but every time he put out his hand to take the robes, they slipped away, and others took their place. In the end the robes were given to Tissa.¹

¹ DA. ii. 534 f.; MA. i. 545.

37. **Tissa**.—A therā of **Sāvatti**, better known as **Kuṭumbiyaputta-Tissa**. He renounced forty crores of wealth and became a monk dwelling in the forest. His younger brother's wife sent five hundred ruffians to kill him. He begged them to spare his life for one night and broke his thigh-bone with a stone as token that he would not attempt to escape. During the night he overcame his pain and, dwelling on his virtues, became an arahant.¹

¹ MA. i. 188 f.; DA. iii. 747; Vsm. 48.

38. **Tissa**.—A therā of **Sāketa**. He refused to answer questions, saying that he had no time. On being asked, "Can you find time to die?" he felt ashamed, and going to the **Kaṇḍikāravālikasamudda-vihāra**, instructed monks of varying grades during the rainy season, rousing great enthusiasm among the populace by his preaching.¹

¹ MA. i. 350 f.; DA. iii. 1061.

39. **Tissa**.—A monk of **Koṭṭhapa** (*q.v.*).

40. **Tissa**.—A minister. The scholiast to the **Kaṇha Jātaka** mentions a story of an *amacca* called Tissa who, in a rage, killed his wife and all his retinue and, finally, himself.¹

¹ J. iv. 11.

41. **Tissa**.—A novice of **Pañcagga**. While travelling through the air he heard the daughter of the artisan of **Girigāma** singing, after having bathed with her companions in a lotus-pond. Being attracted by the sound, he lost his power of travelling through the air.¹

¹ MA. i. 353; SNA. i. 70.

42. **Tissa**.—A novice of **Tissamahā-vihāra**. He complained to his teacher of his distaste for the Order and the latter took him to **Cittalapabbata**. There, with great effort, Tissa built for himself a cave and while lying there during the night, became an arahant, dying the next day. A **thūpa** called the **Tissa-thera-cetiya** was erected over his relics and this was still in existence in **Buddhaghosa's** day.¹

¹ MA. i. 312 f.

43. **Tissa**.—An attendant of King **Saddhā-Tissa**. The king, wishing to eat pheasants, asked Tissa to procure some, having first tested him by threatening to have him executed if he refused to kill fowl for the king's table. Tissa, even when led to the executioner's block, refused to kill the birds. The king was thus satisfied that Tissa would not kill pheasants for him. The next day, Tissa, seeing a fowler hawking some dead pheasants, obtained them for the king.¹

¹ SA. iii. 49 ff.; AA. i. 262.

44. See also **Kaṭamoraka-Tissa**, **Cullapiṇḍapātika-Tissa**, **Dārubbhaṇḍaka-Tissa**, **Devānampiya-Tissa**, **Dhanuggaha-Tissa**, **Nigama-Tissa**, **Pabbhāravāsī-Tissa**, **Padhānakammika-Tissa**, **Padhānika-Tissa**, **Punabbasukuṭumbika-putta-Tissa**, **Pūtigata-Tissa**, **Maṇikārakulūpaga-Tissa**, **Mahātissa**, **Losaka-Tissa**, **Vanavāsika-Tissa**, **Saddhātissa**, etc.

1. **Tissa Sutta**.—Relates the story of the Buddha's nephew, **Tissa** (No. 14), who visits the Buddha and complains that the monks abuse him.¹

¹ S. ii. 282.

2. **Tissa Sutta**.—The story of **Tissa** (No. 14) being taken to the Buddha because he complained of distaste for the monk's life. By means of an allegory the Buddha teaches him how he can attain *Nibbāna*, and promises to help him to do so.¹

¹ S. iii. 106 f.

3. **Tissa Sutta**.—**Moggallāna**, hearing the Buddha report a conversation between two devatās at **Gijjhakūṭa**, visits the **Brahmā Tissa** in order to discover if the devas had knowledge of *saupādisesa* and *anupādisesa*.

Tissa tells him what he knows and Moggallāna describes his visit to the Buddha. The Buddha tells him that Tissa had omitted to mention the *animittavihārī puggala*, which he then proceeds to explain.¹

¹ A. iv. 77 f.; cp. A. iii. 332 f.

Tissaka Sutta.—Subrahmā approaches the Buddha and speaks of **Kaṭa-moraka-Tissa**¹ (*q.v.*).

¹ S. i. 148.

Tissadatta.—A thera of Ceylon who had special charge of the Vinaya.¹ He may be identical with the **Tissadatta** mentioned² as being able to preach in eighteen different languages, explaining the text of the Tipiṭaka. On one occasion, wishing to salute the Bodhi-tree by means of his iddhi-power, he caused it to draw near to him.³

¹ Vin. v. 3.

² VibhA. 387, 389; MA. i. 234.

³ Vsm. 403.

Tissabhūti.—A monk of **Maṇḍalārāma** in Ceylon, in the time of King **Vatṭagāmaṇi**.¹ He was evidently well versed in the Abhidhamma and it is said² that he once explained the **Padesavihāra Sutta** so as to include various teachings of the Abhidhamma.

Once, while on his alms-rounds, he saw something which provoked desire in his heart. He immediately returned to his teacher and asked his advice as to how to conquer his disease. The teacher sent him to **Mahāsaṅgharak-khita** of **Malaya**, who gave him the *asubhakammattāna*. That same night Tissabhūti became an arahant at the foot of a *sepaṇṇi* tree.³

¹ VibhA. 448.

² DhA. 30.

³ AA. i. 23 f.

Tissamahārājā.—See **Saddhātissa**.

Tissamahā-vihāra.—A monastery in **Rohaṇa**, founded by **Kākavaṇṇa-Tissa**.¹ It was also called **Tissārāma**.² It was one of the chief monastic establishments in Ceylon and was a place of pilgrimage. Some of the Sinhalese chronicles mention that Kākavaṇṇa-Tissa built another vihāra of the same name on the east coast of Ceylon, at the place now known as Seruvila, where the Buddha's frontal bone is deposited. The **Mahāmeghavanārāma** is also sometimes called the **Tissamahārāma**,³ and **Tissārāma**.⁴ **Dappula** gave to the **Tissamahā-vihāra** the village of **Kattikapabbata**.⁵

¹ Mhv. xxii. 23.

⁴ *Ibid.*, xv. 174, 179, 203.

² *Ibid.*, 28.

³ *E.g.*, Mhv. xx. 25.

⁵ Cv. xlv. 59.

Tissa Metteyya.—See **Tissa** (7).

Tissa-Metteyya Sutta.—Preached to **Tissa** (7) and his friend **Metteyya**, at the latter's request. It deals with the evils that follow in the train of sexual intercourse.¹

¹ SN., p. 160 f.; SNA. ii. 535 f.

Tissa-Metteyya-mānava-pucchā.—The question asked by **Tissa-Metteyya**, and the answer given by the Buddha.¹

¹ SN., p. 199.

Tissarakkhā.—The second queen of **Asoka**; he married her four years before his death. She was very jealous of the attention paid by Asoka to the Bodhi-tree, and caused it to be killed by means of poisonous thorns.¹

¹ Mhv. xx. 3 ff.

Tissarājamaṇḍapa.—The name given to the pavilions erected by **Vohārika-Tissa** in the **Mahāvihāra** and in **Abhayagiri**.¹

¹ Mhv. xxxvi. 31; Mhv. *Trs.* 258, n. 3.

Tissavaḍḍhamānaka.—A locality in Ceylon, to the east of **Anurādhapura**.¹ It contained the **Mucela-vihāra** and a tank of the same name.²

¹ Mhv. xxxv. 84.

² *Ibid.*, xxxvii. 48.

Tissavasabha.—Probably the name of a Bodhi-tree in **Anurādhapura**. It was surrounded by a stone terrace and a wall, both built by **Sirimeghavanṇa**.¹

¹ Cv. xxxvii. 91; Cv. *Trs.* i. 7, n. 3.

1. **Tissavāpi.**—A tank near **Anurādhapura**, probably built by **Devānam-piyatissa**.¹ It seems to have been customary for the king to take a ceremonial bath in the Tissavāpi, after his coronation festival,² and, on this occasion, the **Lambakaṇṇas** formed the king's bodyguard.³ The road from **Mahiyaṅgama** to **Anurādhapura** lay along the edge of the Tissavāpi.⁴

¹ Mhv. xx. 20.

³ See, e.g., Mhv. xxxv. 16, 38.

² E.g., Mhv. xxvi. 7; xxxv. 38; MT. 645.

⁴ *Ibid.*, xxxvi. 59.

2. **Tissavāpi.**—A tank in the neighbourhood of **Mahāgāma**, built by **Īṇanāga**.¹

¹ Mhv. xxxv. 32.

Tissa-vihāra.—A monastery in **Nāgadipa** round which **Vohāraka-Tissa** built a wall.¹

¹ Mhv. xxxvi. 36.

1. **Tissā**.—One of the chief women disciples of **Koṇḍañña** Buddha.¹

¹ J. i. 30; Bu. iii. 31.

2. **Tissā**.—An arahant Therī belonging to a **Sākya** family of **Kapilavatthu**. She became a lady of the Bodhisatta's court, but later renounced the world with **Mahāpajāpatī Gotamī**, and practised insight. One day the Buddha appeared before her in a ray of glory and uttered a stanza, at the conclusion of which she became an arahant.¹

¹ Thig. 4; ThigA. 11.

3. **Tissā**.—An arahant Therī, her story being similar to that of **Tissā** (2).¹

¹ Thig. 5; ThigA. 12 f.

4. **Tissā**.—An *upāsikā* mentioned, together with her mother **Tissāyamātā**, in a list of pious women disciples.¹

¹ A. iv. 348; AA. ii. 791.

5. **Tissā**.—A rival of **Mattā** (*q.v.*).¹

¹ Pv. ii. 3; PvA. 82 f.

6. **Tissā**.—A nun of Ceylon, specially proficient in the Vinaya.¹

¹ Dpv. xviii. 30.

7. **Tissā**.—Wife of **Mahinda** who was brother of **Sena II**. **Tissā** was a daughter of **Kittagabbodhi** and was the sister of **Saṅghā** and **Kitti**.¹ She had a daughter, also called **Saṅghā**.²

¹ Cv. i. 60.

² *Ibid.*, li. 15.

8. **Tissā**.—Daughter of King **Kassapa IV**. and queen of **Udaya II**.¹

¹ Cv. li. 94.

9. **Tissā**.—Daughter of **Kassapa**, who afterwards became **Kassapa V**. (?) and wife of **Kassapa IV**.¹

¹ Cv. lii. 2.

1. **Tissārāma**.—Name given to the **Mahāmeghavanārāma** (*q.v.*).¹ and also to **Tissamahārāma** (*q.v.*).²

¹ Mhv. xv. 174, 179, 203.

² *Ibid.*, xxii. 28.

2. **Tissārāma**.—A nunnery in **Anurādhapura**, built by **Kassapa IV**. The nuns of Tissārāma were entrusted with the care of the **Bodhi-tree** and of the **Maricavaṭṭi-vihāra**.¹

¹ Cv. lii. 24.

Tiṇimakkulagāma.—A village in the Malaya country in Ceylon, not far from Pulatthipura.¹

¹ Cv. lxx. 284, 301.

Tiritara.—A Tamil usurper who succeeded **Khuddapārinda** on the throne. Two months after his accession he was killed by **Dhātusena**.¹

¹ Cv. xxxviii. 32.

Tisucullasa.—A village, probably in East Ceylon.¹ *v.l.* **Tipucullasa**.

¹ Cv. xlv. 78.

Tuṅgabhaddā.—A canal branching off from the Dakkhiṇā sluice in the **Parakkamasamudda**.¹

¹ Cv. lxxix. 45.

Tuṭṭha.—A lay disciple of **Ñātika** who died and was reborn in the **Suddhāvāsa**, there to attain Nibbāna.¹

¹ S. v. 358; D. ii. 92.

Tuṭṭhi Sutta.—In order to get rid of dissatisfaction, want of self-possession, and desire for much, one should cultivate the opposite qualities.¹

¹ A. iii. 448.

Tuṇḍila.—Brother of the courtesan **Kālī**. He was a ne'er-do-well, and Kālī, having helped him with money which he proceeded to squander, refused to give him any more. But a patron of Kālī, seeing his condition, gave him his clothes on entering Kālī's house—it being the custom for those who patronised a courtesan, to be provided with clothes during their stay in her house—and had to walk away naked.¹

¹ J. iv. 248 f.

Tuṇḍila Jātaka (No. 388).—The Bodhisatta was once born as a pig and had a brother. They were adopted by an old woman of a village near Benares and were called **Mahātuṇḍila** and **Cullatuṇḍila**. The woman

loved them like her own children and refused to sell them, but, one day, some lewd men made her drunk and she agreed to sell Cullatunḍila. When Cullatunḍila discovered this, he ran to his brother, but the latter preached to him how it was the fate of pigs to be slaughtered for their flesh; he should, therefore, meet his death bravely. All Benares heard the Bodhisatta's preaching, and flocked to the spot. The king adopted the pigs as his sons and Mahātunḍila was appointed to the seat of judgment. On the king's death, he wrote a book of law for the guidance of future generations.

The story was related in reference to a monk who was in constant terror of the thought of death. The monk was identified with Cullatunḍila.¹

It is said² that the lewd men were identical with the **Bhaddavaggiyā**. Having heard Mahātunḍila preach the five precepts, they observed them for sixty thousand years, hence their attainment of arahantship as in their last birth.

Mahātunḍila's preaching is referred to as the **Tunḍilovāda**.

¹ J. iii. 286 ff.

² DhA. i. 83.

Tucchapoṭhila.—See **Poṭhila**.

Tudigāma.—The residence of **Subha Todeyyaputta**.¹

¹ AA. ii. 554; MA. ii. 802. See **Todeyya**.

Tudu.—A thera. He was the teacher of **Culla Kokālika** and, having become an Anāgāmī, was born as a Pacceka Brahmā in the Brahma-world. When Kokālika was grievously ill, Tudu visited him and exhorted him to put his trust in **Sāriputta** and **Moggallāna**. But Kokālika refused to accept his advice and drove him away.¹

¹ S. i. 149; A. v. 171; J. iv. 245; AA. ii. 852; SA. i. 167 f.; SNA. ii. 476.

Tumbarakandara.—A forest between **Upatissagāma** and **Dvāramaṇḍalaka**.¹

¹ Mhv. x. 2; Mṭ. 280.

Tumbarumālaka.—One of the *mālakas* of the **Cetiyapabbata**. The first *upsampadā* was held there by **Mahinda**, when **Mahāariṭṭha** and the others received the *upsampadā*.¹

¹ Mhv. xvi. 16.

Tulākūṭa Sutta.—Few are they that abstain from cheating with scales and measures; many are they that do not.¹

¹ S. v. 473.

Tulādhāra.—A mountain in the village of **Vihāravāpi**.¹ It was in **Rohaṇa**, and the vihāra on it was the residence of **Mahāpaduma**, the reciter of the **Jātakas**, from whom **Ilanāga** heard the **Kapi Jātaka**.² There was also, probably, a village of the same name as the mountain, for it is mentioned³ as having been given by **Aggabodhi IV.** for the maintenance of the **Padhānaghara** built by him.

¹ Mhv. xxiii. 90.

² *Ibid.*, xxxv. 30.

³ Cv. xlvi. 12.

Tuvaṭṭaka Sutta.—The fourteenth sutta of the **Aṭṭhakavagga** of the Sutta Nipāta. It was one of the suttas preached at the **Mahāsamaya**. It deals with the qualities a monk should cultivate in order to attain emancipation.¹ It is explained in the **Mahā Niddesa**.² It is considered specially fitted for *saddhācaritas*.³

¹ SN., pp. 179 ff.; SNA. ii. 562 ff.

² ii. 339 ff.

³ NidA. 223.

Tuvarādāyaka Thera.—An arahant. Ninety-one kappas ago he was a hunter who, having seen some monks in the forest, gave them a *tuvara* (?).¹

¹ Ap. i. 222.

Tuvarādhipativēlāra.—A **Damiḷa** chieftain, ally of **Kulasekhara**.¹

¹ Cv. lxxvi. 138, 315; lxxvii. 67.

1. **Tusita.**—One of the palaces occupied by **Koṇāgamana** Buddha in his last lay life.¹

¹ Bu. xxiv. 18.

2. **Tusita.**—The fourth of the six deva worlds.¹ Four hundred years of human life are equal to one day of the Tusita world and four thousand years, so reckoned, is the term of life of a deva born in Tusita.² Sometimes **Sakadāgāmins** (*e.g.*, **Purāṇa** and **Isidatta**) are born there.³ It is the rule for all **Bodhisattas** to be born in Tusita in their last life but one; then, when the time comes for the appearance of a Buddha in the world, the devas of the ten thousand world systems assemble and request the **Bodhisatta** to

¹ A. i. 210, etc.

² *Ibid.*, 214; iv. 261, etc.

³ A. iii. 348; v. 138; also DhA. i. 129; UdA. 149, 277.

be born among men. Great rejoicings attend the acceptance of this request.⁴ **Gotama's** name, while in Tusita, was **Setaketu**,⁵ and the Bodhisatta **Metteyya** (*q.v.*), the future Buddha, is now living in Tusita under the name of **Natha-deva**. The Tusita world is considered the most beautiful of the celestial worlds, and the pious love to be born there because of the presence of the Bodhisatta.⁶ Tusita is also the abode of each Bodhisatta's parents.⁷ The king of the Tusita world is **Santusita**; he excels his fellows in ten respects—beauty, span of life, etc.⁸ Among those reborn in Tusita are also mentioned **Dhammika**, **Anāthapiṇḍika**, **Mallikā**, the thera **Tissa** (**Tissa** 10), **Mahādhana** and **Duṭṭhagāmaṇi**.⁹ The Tusita devas are so-called because they are full of joy (*tuṭṭha-haṭṭhāti Tusitā*).¹⁰

The inhabitants of Tusita are called Tusitā. They were present at the Mahāsamaya.¹¹

⁴ A. ii. 130; iv. 312; DhA. i. 69 f.; J. i. 47 f.

⁵ Sp. i. 161.

⁶ Mhv. xxxii. 72 f.

⁷ DhA. i. 110.

⁸ A. iv. 243; but see Cv. lii. 47, where

the Bodhisatta Metteyya is called the chief of **Tusita**.

⁹ For particulars see *s.v.*

¹⁰ VibhA. 519; NidA. 109.

¹¹ D. ii. 161.

Tusitā.—The inhabitants of the Tusita world. See **Tusita** (2).

Tekicchakārī (°kāni) **Thera**.—He was the son of the brahmin **Subandhu**, and was so-called because he was brought safely into the world with the aid of physicians. When Tekicchakārī was grown up his father, by his wisdom and policy, incurred the jealousy and suspicion of **Cāṇakka**, minister of **Candagutta**, who had him thrown into prison. Tekicchakārī, in his fright, fled, and, taking refuge with a forest-dwelling monk, entered the Order and dwelt in the open air, never sleeping and heedless of heat and cold. **Māra**, in the guise of a cowherd, tried to tempt him, but he developed insight and became an arahant.

In the time of **Vipassī** Buddha he was born in a physician's family and cured a monk, named **Asoka**, and many others. Eight kappas ago he was a king named **Sabbosadha**.¹ He is probably identical with **Tikicchaka** of the **Apadāna**.²

¹ Thag. 384-6; ThagA. i. 440 f.

² i. 190.

Tekula (?).—A thera who, with his brother **Yamelu**, asked from the Buddha permission to translate the Buddha's teachings into Sanskrit.¹

¹ Vin. ii. 139.

Tenkonṅu.—A locality in South India.¹

¹ Cv. lxxvi. 288; lxxvii. 67.

Tejasi.—One of the messengers employed by **Kuvera**.¹

¹ D. iii. 201.

Tejodipa.—A disciple of **Tilokaguru** and author of a *ṭīkā* on the **Paritta**.¹

¹ Sās., p. 115.

Tennavallappalla.—A **Damiḷa** chief, ally of **Kulasekhara**.¹

¹ Cv. lxxvi. 222, 231.

Tebhātika-Jaṭilā.—Three brothers, **Uruvela-Kassapa**, **Gayā-Kassapa** and **Nadī-Kassapa**. For their story see *s.v.* **Uruvela-Kassapa**.

Temiya.—The name of the Bodhisatta in the **Mūgapakkha Jātaka** (*q.v.*) He was so called because on the day of his birth there were great rains throughout the kingdom and he was born wet.¹

¹ J. vi. 3.

Temiya Jātaka.—See **Mūgapakkha Jātaka**.

Tela.—One of the ambassadors sent by **Devānampiyatissa** to **Asoka**.¹ *v.l.* **Malla**.

¹ MT. 302.

Telakaṭāhagāthā.—A Pāli poem of eighty-eight stanzas supposed to have been uttered by **Kalyāṇiya Thera** on being thrown into a cauldron of boiling oil by King **Kalyāṇi-Tissa** (**Tissa** 24), who suspected him of having been accessory to an intrigue with his queen.¹

¹ For details see P.L.C. 162 f.

Telakandarikā.—A pious and generous woman, who gave ghee in large quantities to monks. She is mentioned in a story illustrating how monks will sometimes boast of their patrons.¹

¹ VbhA. 483; Vsm. 27.

Telakāni Thera.—An arahant. He was a brahmin of **Sāvatthi**, older than the Buddha. Having become a wandering recluse he went about questioning recluses and brahmins, but not finding satisfaction. One day he heard the Buddha preach, entered the Order and became an arahant.¹

¹ Thag. 747-68; ThagA. ii. 24 ff.

Telagāma.—A canal, the revenue from which was given by **Aggabodhi IX.** to the monks for their rice gruel.¹

¹ Cv. xlix. 89.

Telapakkanijjhara.—A weir forming part of the irrigation work scarried out by **Parakkamabāhu I.**¹

¹ Cv. lxxix. 66.

Telapatta Jātaka (No. 96).—The Bodhisatta was once the youngest of one hundred sons of the king of Benares. He heard from the Pacceka Buddhas, who took their meals in the palace, that he would become king of **Takkasilā** if he could reach it without falling a prey to the ogresses who waylaid travellers in the forest. Thereupon, he set out with five of his brothers who wished to accompany him. On the way through the forest the five in succession succumbed to the charms of the ogresses, and were devoured. One ogress followed the Bodhisatta right up to the gates of **Takkasilā**, where the king took her into the palace, paying no heed to the Bodhisatta's warning. The king succumbed to her wiles, and, during the night, the king and all the inhabitants of the palace were eaten by the ogress and her companions. The people, realising the sagacity and strength of will of the Bodhisatta, made him their king.

The story was related in reference to the **Janapada-Kalyāṇi Sutta** (*q.v.*). The monks said it must be very hard not to look at a *janapada-kalyāṇi*, but the Buddha denied this and related the above story.¹

The **Jātaka** seems also to have been called the **Takkasilā Jātaka**.²

¹ J. i. 393 ff.

² *Ibid.*, 470.

Telappanāli.—A village near **Ujjeni**. When **Mahā Kaccāna** went there on his way to Ujjeni, a poor girl of noble family, seeing him return empty-handed from his alms-round, invited him into her house, cut off her beautiful hair, sent a slave-girl to sell it, and with the price of it gave alms to Kaccāna, keeping herself out of sight. The Elder sent for her, and, at the sight of him, her hair grew as before. **Caṇḍappajjota**, hearing of the

incident, sent for her and made her his queen. She gave birth to a son called, after his maternal grandmother, **Gopāla**, and his mother thereafter came to be called **Gopālamātā**.¹

¹ AA. i. 117 f.

Telamakkhiya Thera.—An arahant. Ninety-four kappas ago he rubbed oil on the *vedikā* of **Siddhattha** Buddha's Bodhi-tree. Twenty-four kappas ago he was a king named **Succhavi**.¹

¹ Ap. i. 230 f.

Telavāhā.—A river in the **Serivaraṭṭha**, and near **Andhapura**.¹

¹ J. i. 111.

Telovāda Jātaka (No. 246).—Once the Bodhisatta was a brahmin ascetic. He came to a village for alms and was invited by a wealthy brahmin who, after having given him food with fish, tried to annoy him by saying that the fish had been killed specially for him. The Bodhisatta said that he himself was entirely free from blame.

The story was related in reference to **Nigaṇṭha Nāthaputta** who sneered because the Buddha had consented to eat at the house of the general **Sīha**. The wealthy brahmin is identified with **Nāthaputta**.¹

¹ J. ii. 262 f.

Tevijja Sutta.—The thirteenth sutta of the Dīgha Nikāya, preached to **Vāseṭṭha** and **Bhāradvāja** who visited the Buddha at **Manasāketa**. The Buddha points out the futility of the belief that a mere knowledge of the Three Vedas leads to the attainment of reunion with **Brahmā**. Such union can, however, be attained only by the practice of the four Brahma-vihāras.¹

¹ D. i. 235-53.

Tevijja-Vacchagotta Sutta.—The Buddha visits **Vacchagotta** at the **Paribbājakārāma** in **Vesālī** and tells him that he is called *Tevijja* (knower of the threefold lore) because he has knowledge of his former existences, possesses the divine eye, and has knowledge of the destruction of the *āsava*s.¹

¹ M. i. 481 ff.

Tesakuṇa Jātaka (No. 521).—Once upon a time, the king of Benares had no heir, but finding three eggs in a nest—an owl's, amynah's, and a parrot's—he brought them, and when they were hatched out, adopted the birds as his children, giving them the names of **Vessantara**, **Kuṇḍalinī** and

Jambuka. When they had grown up in the houses of the courtiers who had charge of them, the king had them summoned one by one, and asked them for advice as to how a king should reign. Each admonished the king in eleven stanzas, and, at the suggestion of the admiring populace, they were given respectively the ranks of general, treasurer, and commander-in-chief. When the king died, the people wished to make Jambuka king, but, having inscribed rules of righteousness on a golden plate, he disappeared into the forest.

The story was related in reference to the admonitions delivered by the Buddha to the king of **Kosala**. The king of the past was **Ananda**, Kuṇḍalini was **Uppalavanā**, Vessantara, **Sāriputta** and Jambuka the **Bodhisatta**.¹

The verses uttered by Jambuka are often quoted.²

¹ J. v. 109-25.

² *E.g.*, J. i. 177; vi. 94.

Toṇḍamāna.—A Damiḷa chieftain, ally of **Kulasekhara**. He had a mountain fortress where Kulasekhara once lay in hiding, and his wife had three brothers, all of whom helped him. He owned the villages of **Tirimalakka** and **Kattala**.¹

¹ Cv. lxxvi. 137, 315; lxxvii. 1, 32, 39, 51, 74.

Toṇḍipāra.—A locality in South India.¹ Geiger² takes the name to be that of two villages, Toṇḍi and Pāra.

¹ Cv. lxxvi. 236; lxxvii. 81.

² Cv. *Trs.* ii. 84, n. 3.

Tondiriya.—A Damiḷa chieftain, ally of **Kulasekhara**. He was slain by **Laṅkāpura**.¹

¹ Cv. lxxvi. 181 f.

1. **Todeyya.**—A Mahāsāla brahmin, mentioned in a list of eminent brahmins gathered together at **Icchanaṅkala** and **Manasākaṭa**.¹ Buddha-ghosa says² that his permanent residence was at **Tudigāma**; hence his name. He was, very probably, the father of **Subha**, who is called **Todeyyaputta**.³ Subha's father was, we know, chaplain to **Pasenadi** and, though exceedingly rich, was a great miser; after death he was born in his own house as a dog of whom Subha was very fond. When the Buddha visited Subha the dog barked, and the Buddha chided it, addressing it by the name of **Todeyya**.

Subha was greatly offended but the Buddha proved the identity of the dog by getting him to show Subha some of his father's buried treasure. The dog was later born in hell.⁴

¹ D. i. 235; Sn., p. 115.

² DA. ii. 399; AA. ii. 554.

³ MA. ii. 802.

⁴ Ibid., ii. 962 f.

There was in **Caṇḍalakappa** a Mango-grove belonging to the Todeyya-brahmins.⁵ A Todeyya-brāhmaṇa was also the owner of the Mango-grove at **Kāmaṇḍā**.⁶ The *Āṅuttara Nikāya*⁷ mentions the pupils of the Todeyya-brahmin speaking ill of **Eḷeyya** because the latter followed the teachings of **Rāmaputta**.

⁵ M. ii. 210.⁶ S. iv. 121.⁷ A. ii. 180.

2. **Todeyya**.—A disciple of **Bāvārī**.¹ He visited the Buddha, and his questions, with the answers given by the Buddha, are given in the **Todeyya-māṇava-pucchā**.² He became an arahant.³

¹ S., vv. 1006.² *Ibid.*, 1088-91.³ SNA. ii. 597.

Todeyyagāma.—A village between **Sāvatthi** and Benares. It contained the shrine of **Kassapa** Buddha, which was honoured even in the present age. The Buddha once visited it in the company of **Ānanda**.¹

¹ DhA. iii. 250 f.

Tobbalanāgapabbata.—A locality in **Rohaṇa**. There **Mahallakanāga** erected a vihāra.¹

¹ Mhv. xxxv. 125.

Tompiya.—A Damiḷa chief, ally of **Kulasekhara**.¹

¹ Cv. lxxvi. 144.

Toyavāpi.—A tank, one of the irrigation works of **Parakkamabāhu I.**¹

¹ Cv. lxxix. 46.

Toraṇavatthu.—A locality in **Kosala**, between **Sāvatthi** and **Sāketa**. **Pasenadi** once stopped there and visited **Khemā**, who lived there.¹

¹ S. iv. 374.

Tolaka-vihāra.—A monastery in **Rohaṇa** near which **Vihāramahādevī** landed after she was cast into the sea at **Kalyāṇi**.¹

¹ MT. 431 (see n. 7).

Th.

Thapatayo Sutta.—The royal chamberlains, **Isidatta** and **Purāṇa**, staying at **Sādhuka**, hear that the Buddha is in the village and, waiting for him, follow him till he sits down under a tree. They tell him of their joy that he

is staying near them. They are proud in telling him that in spite of the temptations placed in their way in the performance of their duties, they are free from thoughts of lust. The Buddha tells them they are possessed of the four qualities of Sotāpannas and should, therefore, be thankful for their good fortune.¹

¹ S. v. 348 ff.

Thambāropaka Thera.—An arahant. In the past he set up a flagstaff over the cetiya of Dhammadasi Buddha and, climbing to the top of it, decked it with jasmine flowers. Ninety-four kappas ago he became king sixteen times, under the name of **Thūpasikha**.¹

He is probably identical with **Paripuṇṇaka Thera**.²

¹ Ap. i. 171.

² ThagA. i. 190.

Thalayūru.—See **Athalayūru**.

1. **Thullakoṭṭhita.**—A township in the **Kuru** country. It was the birth-place of **Raṭṭhapāla**, and it was there that the Buddha stayed during a tour among the Kurus.¹ It received its name from the fact of its granaries being always full (*thullakoṭṭham, paripuṇṇakoṭṭhāgāram*). It had plenteous crops.²

¹ M. ii. 54; ThagA. ii. 30; AA. i. 144.

² MA. ii. 722; also Avadāna Ś. ii. 118.

2. **Thullakoṭṭhita.**—A city in the time of **Nārada** Buddha, who preached there to **Bhaddasāla** and **Vijitamitta**, afterwards appointed as his chief disciples.¹

¹ BuA. 154.

Thulla-Tissa.—See **Tissa** (14).

Thulla-Tissā.—A nun. She was present when **Mahā-Kassapa**, in the company of **Ānanda**, visited the nuns and preached to them. She expressed resentment that Kassapa should dare to preach in the presence of **Ānanda**. It was, she said, “as if the needle-pedar should try to sell a needle to the needle-maker.” **Ānanda** afterwards asked Kassapa to ignore Tissā’s outburst, but she later left the Order.¹

¹ S. ii. 215 ff.

Thulla-Nandā.—A nun, one of four sisters who all joined the Order, the others being **Nandā**, **Nandavatī** and **Sundarinandā**. Thulla-Nandā appears

to have had charge of a large company of nuns, all of whom followed her in various malpractices.¹ Thulla-Nandā was well-versed in the Doctrine and was a clever preacher. **Pasenadi**, king of Kosala, is mentioned as having come on two occasions to hear her preach, and was so pleased with her eloquence that he allowed her to persuade him to give her the costly upper garments he was wearing.² She was greedy for possessions, and was later accused of misappropriating gifts intended for other nuns.³ She was fond of the company of men, and frequented streets and cross-roads unattended that she might not be hindered in her intrigues with men.⁴ She seems to have regarded with sympathy women who succumbed to temptation and to have tried to shield them from discovery.⁵ She bribed dancers and singers to sing her praises. She could brook no rival, and especially disliked **Bhaddā**, whom she deliberately annoyed on more than one occasion.⁶ She was fractious and would wish for something, but when that was procured for her, would say it was something else she really wanted.⁷ She was evidently an admirer of **Ānanda**, and was greatly offended on hearing that **Mahā Kassapa** had called Ānanda "boy," and gave vent to her displeasure at what she considered Kassapa's presumption. But we are told that soon after that she left the Order.⁸ She befriended **Aritṭha** when he was cast out of the Order.⁹ The **Suvannahamsa Jātaka** was related in reference to her, and she is identified with the brahmin's wife of the story.¹⁰

¹ Vin. iv. 211, 239, 240, 280.

² *Ibid.*, 254, 255, 256.

³ *Ibid.*, 245, 246, 258.

⁴ *Ibid.*, 270, 273.

⁵ *Ibid.*, 216, 225, 230 f.

⁶ *Ibid.*, 283, 285, 287, 290, 292.

⁷ *Ibid.*, 248, 250.

⁸ S. ii. 219 ff.

⁹ Vin. iv. 218.

¹⁰ J. i. 474 f.

Thusa Jātaka (No. 338).—Once the Bodhisatta was a teacher in **Takkasilā**, and the heir to the throne of Benares was his student. Foreseeing danger to the prince from his son, he taught the prince four stanzas to be repeated when his son should be sixteen years old, at the evening meal, at the time of the great levee, while ascending the palace roof, and in the royal chamber respectively. The prince in due course became king, and, as had been foreseen by his teacher, he was conspired against by his son, but saved his life by repeating the stanzas. The son was cast into prison, and set free only after the king's death.

The story was related in reference to **Bimbisāra's** great love for **Ajātasattu**, though soothsayers had predicted that the latter would kill his father.¹

¹ J. iii. 121 ff.

Thusavaṭṭhi.—A village in Ceylon where king **Buddhadāsa** effected a miraculous cure.¹ It was near **Anurādhapura**, and the *sīmā* of the **Mahāvihāra** passed through it.²

¹ Cv. xxxvii. 124 f.² Mbv. 136.

Thusavāpi.—A tank near **Pulatthipura**.¹

¹ Cv. l. 73.

Thūṇa.—A brahmin village on the western boundary of **Majjhimadesa**.¹ It was in the **Kosala** country and belonged to the **Mallas**, and was once visited by the Buddha. The people of Thūṇa were unbelievers and, hearing of the Buddha's contemplated visit, they removed all the boats of the river which the Buddha had to cross, closed all the wells except one and determined not to honour the Buddha in any way. The Buddha arrived with the monks through the air and a slave-woman, coming to fetch water, saw them and gave them to drink. For this, she was beaten by her husband and killed; but she was reborn in **Tāvātimsa**. The Buddha, by his power, caused the water in the wells to overflow and flood the village. The inhabitants begged his forgiveness and invited him and the monks to stay there.²

A city called Thūṇa is mentioned in the **Mahājanaka Jātaka**.³

¹ Vin. i. 197; AA. i. 56, 205; MA. 397, etc.; J. i. 49. | visit is described at Ud. vii. 9 (UdA. 377), but no mention is made there of the

² Vv. i. 8; VvA. 45 ff. The Buddha's | slave-woman. ³ J. vi. 62, 65.

Thūṇeyyakā.—The people of **Thūṇa**.

Thūpavaṃsa.—A Pāli poem written by **Vācissara**. It has sixteen chapters, the last eight of which contain a description of the erection of the **Mahā Thūpa** by **Duṭṭhagāmaṇi** at **Anurādhapura**. The work probably belongs to the twelfth century.¹

¹ P.L.C. 216 f.

Thūpaviṭṭhi-vihāra.—A monastery in Ceylon built by **Dhātusena**.¹

¹ Cv. xxxviii. 48.

Thūpasikha (Thūpasikhara).—Ninety-four kappas ago there were sixteen kings of this name, all previous births of **Thambhāropaka (Paripuṇṇaka)**.¹

¹ Ap. i. 171; ThagA. i. 190.

Thūpārāha Sutta.—There are four persons worthy of a thūpa—a Buddha, a Pacceka Buddha, a Buddha's disciple and a Cakkavatti.¹

¹ A. ii. 245.

1. **Thūpārāma.**—A monastery near the southern wall of **Anurādhapura**, erected by **Devānampiyatissa**. The spot was consecrated by the Buddha having sat there in meditation¹ and also by former Buddhas doing likewise.² The thūpa there was the first of its kind in Ceylon and enshrined the Buddha's collar-bone. Miracles, said to have been ordained by the Buddha himself, attended its enshrinement.³ The monastery was built later than the thūpa, hence its name.⁴ One of the eight saplings of the Bodhi-tree at Anurādhapura was planted in the grounds and exists to this day.⁵ The **Cittasālā** was to the east of the Thūpārāma, and on that site **Saṅghamittā** was cremated.⁶ It was the monks of Thūpārāma who helped **Thūlatthana** to become king.⁷

Lañjatissa levelled the ground between the Thūpārāma and the **Mahā Thūpa** (about four hundred yards away), made a stone mantling for the thūpa, and built a smaller thūpa to the east of it, near which he built the **Lañjakāsana-hall**.⁸ **Āmaṇḍagāmaṇi** added an inner verandah to the *uposatha*-hall in the monastery,⁹ while **Vasabha** placed lamps round the thūpa and built a new *uposatha*-house.¹⁰ **Bhātika-Tissa** erected another assembly-hall, while **Goṭhābhaya** made certain restorations.¹¹ The **Saṅghapāla-pariveṇa** probably formed part of the monastery.¹²

Jeṭṭhatissa removed from the Thūpārāma the stone image placed there by **Devānampiyatissa** and set it up in **Pācinatissapabbata**.¹³

The renegade monk **Saṅghamitta** once threatened to destroy the Thūpārāma but was killed in the attempt.¹⁴ **Mahānāma** provided a gold casing for the finial of the thūpa¹⁵ and **Dhātusena** restored the thūpa,¹⁶ while **Aggabodhi II.** effected extensive repairs, almost rebuilding the whole structure.¹⁷ **Dāṭhapatissa I.** did the monastery great damage, as did **Kassapa II.**, though he afterwards made amends.¹⁸ **Dāṭhapatissa II.** gave the village of **Punṇali** to the Thūpārāma,¹⁹ and **Mānavamma** built a *pāsāda*.²⁰ **Aggabodhi VII.**

¹ Mhv. i. 82.

² *Ibid.*, xv. 86.

³ *Ibid.*, xvii. 30, 50.

⁴ *Ibid.*, 62.

⁵ *Ibid.*, xix. 61.

⁶ *Ibid.*, xx. 52.

⁷ *Ibid.*, xxxiii. 17.

⁸ *Ibid.*, 23 ff.

⁹ *Ibid.*, xxxv. 3.

¹⁰ *Ibid.*, 80, 87, 91.

¹¹ *Ibid.*, xxxvi. 4, 106.

¹² *Ibid.*, 114.

¹³ *Ibid.*, 128.

¹⁴ Mhv. xxxvii. 27.

¹⁵ Cv. xxxvii. 207.

¹⁶ *Ibid.*, xxxviii. 70.

¹⁷ *Ibid.*, xlii. 51 ff.

¹⁸ *Ibid.*, xlv. 133, 138, 148.

¹⁹ *Ibid.*, xlv. 28.

²⁰ *Ibid.*, xlvii. 66.

repaired the doors and transposed the pillars of the structure round the cetiya.²¹ **Mahinda II.** placed a casing of gold and silver plates in the cetiya,²² while **Dappula II.** covered the *thūpaghara* with golden bricks²³; both plates and bricks were later plundered by the **Paṇḍu** king.²⁴ The golden plates were restored by **Udaya II.**,²⁵ and **Sena Ilaṅga** provided a building for the monks to the west of the Thūpārāma.²⁶ **Rakkha Ilaṅga** did likewise.²⁷ **Mahinda IV.** covered the cetiya with strips of gold and silver, provided a golden door for the vihāra and instituted a great festival.²⁸ **Vijayabāhu I., Parakkamabāhu I., and Vijayabāhu IV.,** successively, restored the buildings and effected necessary repairs.²⁹ The road into Anurādhapura passed by the southern gate of the Thūpārāma, eastwards and then northwards.³⁰ From the **Kadambanādī** to the Thūpārāma the road lay through the gate of the **Rājamātuvihāra.**³¹

Behind the Thūpārāma was the **Mahejjāvatthu.** It is said³² that, at the time of Devānampiyatissa, there was in the Thūpārāma a shrine dedicated to the three Buddhas previous to Gotama.

²¹ Cv. xlviii. 65.²⁷ *Ibid.*, liii. 11.²² *Ibid.*, 140.²⁸ *Ibid.*, liv. 42 f.²³ *Ibid.*, xlix. 81.²⁹ *Ibid.*, lx. 56; lxxviii. 107; lxxxviii.²⁴ *Ibid.*, l. 35.

80.

²⁵ *Ibid.*, li. 128.³⁰ UdA. 238; VibhA. 449.²⁶ *Ibid.*, lii. 16.³¹ DA. ii. 572.³² Sp. i. 86.

2. **Thūpārāma.**—The name of a building in **Pulatthipura.** The date of erection and name of the founder are unknown, but it probably existed before the time of **Parakkamabāhu I.**¹

¹ Cv. lx. 56; Cv. *T̄rs.* i. 220, n. 1; ii. 105, n. 5.

Thūlathana.—Second son of **Saddhātissa** and king of Ceylon (59 B.C.). On his father's death the ministers crowned him king, but after a reign of only one month and a few days his elder brother **Lañjatissa** overpowered him and seized the throne. **Thūlathana** built the **Kandara-vihāra**¹ and a cetiya on the **Sirisamālaka.**²

¹ Mhv. xxxiii. 15 ff.² MT. 355.

Thera.—Name of a monk in **Rājagaha.** He lived in solitude, the virtues of which state he extolled. Hearing this, the Buddha sent for him and taught him how the solitary life could be perfected in detail.¹

¹ S. ii. 282 f.

1. **Thera Vagga.**—The ninth chapter of the Pañcaka Nipāta of the Aṅguttara Nikāya.¹

¹ A. iii. 110 ff.

2. **Thera Vagga.**—The ninth chapter of the Dasaka Nipāta of the Aṅguttara Nikāya.¹

¹ A. v. 151-76.

3. **Thera Vagga.**—The ninth chapter of the Khandha Saṃyutta.¹

¹ S. iii. 105-37.

1. **Thera Sutta.**—An Elder may be time-honoured, long gone forth, well-known, renowned, with a great following, a receiver of the requisites, learned, with a well-stored mind, but if he has wrong views and a perverted vision, he exists for the ill, the harm of devas and men.¹

¹ A. iii. 114.

2. **Thera Sutta.**—Ten qualities, the possession of which will enable a monk to live happily and comfortably, wherever he may be.¹

¹ A. v. 201.

Theragāthā.—The eighth book of the **Khuddaka-Nikāya**, a collection of poems, most of which are believed to have been composed by theras during the lifetime of the Buddha. Some poems contain life-histories of the theras, while others are pæans of joy, extolling their new-found freedom.¹

Dhammapāla wrote a commentary on the Theragāthā, as part of the **Paramatthadīpanī**.

¹ The work has been published by the P.T.S. (1883) and translated by Mrs. Rhys Davids, as *Psalm of the Brethren*.

Theranāma Sutta.—Records the story of the Elder named **Thera**.¹

¹ S. ii. 282 f.

Therapañha Sutta.—See **Sāriputta Sutta**.

Theraputtābhaya.—One of the ten chief warriors of **Duṭṭhagāmaṇi**. His personal name was **Abhaya**. His father was the headman of the village **Kitti** in **Rohaṇa**, and Theraputtābhaya, when sixteen, wielded a club thirty-eight inches round and sixteen cubits long. He was therefore

sent to **Kākavaṇṇatissa's** court. Abhaya's father was a supporter of **Mahāsumma** and, having heard a discourse from him, became a Sotāpanna, entered the Order and soon afterwards became an arahant. His son, thereupon, came to be called Theraputtābhaya.¹ At the end of Duṭṭhagāmaṇi's campaigns, Abhaya took leave of the king and joined the Order, became an arahant, and lived with five hundred other arahants.² When Duṭṭhagāmaṇi lay on his deathbed Abhaya visited him and gladdened his heart by reminding him of the works of great merit he had done.³

In a previous birth he had given milk-rice to monks, hence his great strength.⁴

¹ Mhv. xxiii. 2, 63 ff.

² *Ibid.*, xxvi. 2.

³ *Ibid.*, xxxii. 48 ff.

⁴ Mṭ. 453.

Therambatthala.—See **Ambatthala**. Geiger thinks¹ that Therambatthala is the name given to the **Ambatthalathūpa**, built (on the **Cetiyaḡiri**) by **Mahādāṭhika Mahānāga** in memory of **Mahinda**. But, probably, the whole of this locality later came to be referred to by this name, for Therambatthala is mentioned² as the residence of monks, among them, **Buddha-Rakkhita** and **Mahā-Rohanagutta**.

¹ Mhv. *Trs.* 264, n. 3.

² Vsm. 155, 375; DhSA 187.

Theravāda.—The name given to the Buddhist Canon as compiled by the Elders at the **Rājagaha** Council.¹ It was considered the most orthodox; from it seventeen other schools branched off from time to time in later ages, as a result of schisms in the Order.² The followers of Theravādā are called **Theravādins**³ and their succession, **Theravaṃsa**.⁴

¹ Mhv. iii. 40.

³ *E.g.*, Cv. xxxviii. 37.

² *Ibid.*, v. 1 ff.

⁴ *E.g.*, *ibid.*, lii. 46; liv. 46.

Therānambandhamālaka.—A locality in **Anurādhapura** where **Uttiya** erected the funeral pyre of **Mahinda**. Later he erected a thūpa there over half the remains.¹

¹ Mhv. xx. 42 f.

Therāpassaya-pariveṇa.—A building erected on the spot where **Mahinda** used to meditate, leaning against a support.¹

¹ Mhv. xv. 210.

Therikā.—An arahant Therī. She was born in a family of **Vesālī** and was so called because of her sturdy build. She married and became a devoted wife, accepting the Buddha's teaching, after hearing him preach

at Vesāli. Later she heard **Pajāpatī Gotamī** and wished to leave the world, but her husband refused his permission. One day, while cooking, she developed the thought of impermanence and became an **Anāgāmī**. When her husband realised this, he took her to Pajāpatī, who ordained her. In the past she had entertained **Koṇāgamana** Buddha and built for him an arbour with draped ceiling and sanded floor. In the time of **Kassapa** Buddha she was a nun.¹

¹ Thig. 1; ThigA., p. 5.

Therīgāthā.—The ninth book of the **Khuddaka-Nikāya**. It corresponds to the **Theragāthā** and is a unique collection in the literature of the world.¹

¹ Published by the P.T.S. (1883), and translated by Mrs. Rhys Davids as *Psalms of the Sisters*.

Theriya-parampāra.—The name given to the succession of **Theravāda** monks.¹

¹ Mhv. v. 1.

Thomadāyaka Thera.—An arahant. Ninety-one kappas ago he was a deva, and having heard **Vipassī** Buddha preach, paid him homage.¹

¹ Ap. i. 226.

D.

Dakapāsāṇa-vihāra.—A monastery in West Ceylon built by **Mahallaka-Nāga**.¹

¹ Mhv. xxxv. 124.

Dakarakkhasa Jātaka (No. 517).—No story is related, but the reader is referred to the **Mahāummagga Jātaka** for details.¹ The reference is evidently to the **Dakarakkhasapañha** (*q.v.*).

¹ J. v. 75.

Dakarakkhasapañha.—At the suggestion of **Mahosadha** the ascetic **Bherī** asks King **Cūḷani** what he would do if he were voyaging on the ocean with his mother, wife, brother, friend, chaplain, and Mahosadha, and a water-demon, seeking human sacrifice, were to seize the ship. The king answered that he would sacrifice all but the last, in the order given, and

then himself, but that Mahosadha should not be sacrificed. Bherī persuaded the king to make this declaration in public, so that Mahosadha's glory might be spread far and wide.¹

¹ J. vi. 469 ff., 477, 478.

Dakkhiṇagiri.—See **Dakkhiṇāgiri**.

Dakkhiṇajanapada.—See **Dakkhiṇāpatha**.

Dakkhiṇadesa.—A province of Ceylon, the territory west of the mountains and reaching up to the sea. It was so called from the relation of its position to that of **Anurādhapura**. At one time it was united with the **Malayaratt̐ha** and formed part of the territory governed by the king's second son.¹ Later,² it seems to have become the special province of the heir-apparent.

It is also referred to as **Dakkhiṇapassa**³ and **Dakkhiṇabhāga**.⁴

Among the strongholds of Dakkhiṇadesa are mentioned **Muhunnaru**, **Badalatthala**, **Vāpināgara**, **Buddhagāma**, **Tilagulla**, **Mahāgalla** and **Maṇḍa-galla**,⁵ and among its villages, **Puṅkhagāma**⁶ and **Bodhisenapabbata**.⁷

¹ *E.g.*, Cv. xli. 35; but see Cv. *Trs.* i. 54, n. 4.

³ *E.g.*, *ibid.*, lviii. 41.

⁴ *Ibid.*, *passim*.

² *E.g.*, Cv. xliii. 8; xliv. 84; lxv. 23; lxviii. 33; li. 12, etc.

⁵ *Ibid.*, lviii. 42.

⁶ *Ibid.*, lxi. 26.

⁷ *Ibid.*, 33.

Dakkhiṇamalayanapada.—The mountainous country in South Ceylon, difficult of access and providing only a hard living.¹

¹ AA. i. 52.

Dakkhiṇamūla.—A monastery, perhaps identical with the **Dakkhiṇa-vihāra**. There **Vohārika-Tissa** erected a parasol over the Thūpa.¹ The Mahāvamsa **Ṭikā**² calls it the **Dakkhiṇamūlavāsa**.

¹ Mhv. xxxvi. 33.

² p. 662.

Dakkhiṇamūlavāsa.—See **Dakkhiṇamūla**.

Dakkhiṇa-vihāra.—A monastery built by **Uttiya**, a general of **Vaṭṭa-gāmaṇi-Abhaya**, to the south of **Anurādhapura**.¹ It was originally inhabited by monks from the **Abhayagiri-vihāra**, but later there was a schism by the **Dakkhiṇavihārakā**, as the monks of the Dakkhiṇa-vihāra were called.²

Amaṇḍagamaṇi-Abhaya built for the monastery the **Mahāgāmeṇḍi-tank**,³ while **Kaṇiṭṭhatissaka** added a mantling to the thūpa and built a

¹ Mhv. xxxiii. 88; Dpv. xix. 19.

² Mhv. xxxiii. 98.

³ *Ibid.*, xxxv. 5.

refectory on some land on the boundary of the **Mahāmeghavana**; he also constructed a road to the vihāra, and moved on to one side the wall of the **Mahāvihāra** in order to do this.⁴ **Vohāraka-Tissa** erected a wall round the monastery⁵ and **Goṭhābhaya** restored the *uposatha* hall.⁶ The thera **Tissa**, for whom **Mahāsena** built the **Jetavana-vihāra**, was an incumbent of **Dakkhiṇa-vihāra**, in this context called **Dakkhiṇārāma**.⁷ **Aggabodhi I.** erected a splendid *pāsāda* in the vihāra.⁸

The vihāra is generally identified with what is now known as Eḷāra's tomb.⁹

⁴ Mhv. xxxvi. 12 f.

⁵ *Ibid.*, vs. 35.

⁶ *Ibid.*, vs. 107.

⁷ *Ibid.*, xxxvii. 32.

⁸ Cv. xlii. 14.

⁹ But see Cv. *Trs.* i. 66, n. 3.

Dakkhiṇā Sutta.—The four purities in gifts (*dakkhiṇā-visuddhi*), depending on whether giver and receiver are both virtuous, or whether only one of them.¹ It was probably also called the **Dakkhiṇā Visuddhi Sutta**.²

¹ A. ii. 80 f.; cp. M. iii. 256 f.

² KhpA. 222.

Dakkhiṇāgiri (*v.l.* **Dakkhiṇagiri**).—A *janapada* (district) in India, the capital of which was **Ujjeni**, and over which **Asoka** ruled as Viceroy. It also contained the city of **Vedisā**.¹

Dakkhiṇāgiri lay to the south of **Rājagaha**, beyond the hills that surrounded the city—hence its name.² In the district was the brahmin village of **Ekanālā**.³ The road from **Sāvattī** to **Rājagaha** lay through **Dakkhiṇāgiri**, and the Buddha traversed it in the course of his periodical tours through Magadha, residing in the **Dakkhiṇāgiri-vihāra** in **Ekanālā**.⁴ It was during one of these tours that he converted **Kasī-Bhāradvāja** and **Dhammasava** (*q.v.*) and his father. On another of these occasions the Buddha saw the **Magadhakhetta**, which gave him the idea of designing the robe of a monk to resemble a field.⁵ **Ānanda** is also said to have travelled through **Dakkhiṇāgiri**, gathering a large number of young men into the Order, who, however, do not appear to have been very serious in their intentions, as their behaviour earned for **Ānanda** the censure of **Mahā Kassapa**.⁶ Later, we find **Punṇa** with a large following in **Dakkhiṇāgiri** refusing to join in the findings of the **Rājagaha** Council, and preferring to follow the Dhamma according to his own lights.⁷

Dakkhiṇāgiri was the residence of **Nandamātā** of **Velukaṇṭaka** and she

¹ Sp. i. 70; Mhv. xiii. 5.

² SNA. i. 136; MA. ii. 795; SA. i. 188.

³ SN., p. 13.

⁴ S. i. 172; SA. ii. 133; Vin. i. 80.

⁵ Vin. i. 287.

⁶ S. ii. 217 f.

⁷ Vin. ii. 289.

was visited both by Sāriputta and by Moggallāna during a tour in the district.⁸ In **Dakkhiṇāgiri**, Sāriputta heard of the lack of zeal of **Dhānañ-jāni**.⁹ The **Ārāmadūsa Jātaka** (*q.v.*) was preached in **Dakkhiṇāgiri**.

The **Dakkhiṇāgiri-vihāra** was, for a long time, a great monastic centre, and at the foundation of the **Mahā Thūpa** there were present from there forty thousand monks led by **Mahā Saṅgharakkhita**.¹⁰

⁸ A. iv. 64.

⁹ M. ii. 185; see J. i. 224 for another

incident connected with Sāriputta's tour.

¹⁰ Mhv. xxix. 35.

1. **Dakkhiṇāgiri-vihāra**.—See **Dakkhiṇāgiri**.

2. **Dakkhiṇāgiri-vihāra**.—A monastery built by **Saddhātissa** in Ceylon.¹ It was restored by **Dhātusena**,² and **Kassapa V.** granted a village for its maintenance.³ It is probably identical with the **Dakkhiṇāgiriḍaḥa-vihāra**, in which **Aggabodhi I.** erected an assembly-hall.⁴ It has sometimes been identified with the present **MulKirigala-vihāra**.⁵

It was once the residence of **Appihā-Sāmaṇera**⁶ and of **Kāla Buddharakkhita**.⁷

¹ Mhv. xxxiii. 7.

² Cv. xxxviii. 46.

³ *Ibid.*, lii. 60.

⁴ *Ibid.*, xlii. 27.

⁵ Cv. *Trs.* i. 33, n. 3.

⁶ MT. 552.

⁷ MA. i. 469.

Dakkhiṇāpatha (**Dakkhiṇapatha**).—In the old Pāli literature the name **Dakkhiṇapatha** would seem to indicate only a remote settlement or colony on the banks of the upper **Godāvarī**. Thus, we are told that **Bāvārī** had his hermitage in **Dakkhiṇāpatha** territory, midway between the kingdoms of **Assaka** and **Alaka**.¹ Elsewhere² the name is coupled with **Avanti** as **Avantidakkhiṇāpatha** and seems to refer, but more vaguely, to the same limited district.

The *Sutta Nipāta Commentary*³ seems to explain **Dakkhiṇāpatha** as the road leading to the **Dakkhiṇajanapada**, while the *Sumaṅgala-Vilāsini*⁴ takes **Dakkhiṇāpatha** to be synonymous with **Dakkhiṇajanapada** and says that it was the district (*janapada*) south of the Ganges (*Gaṅgāya dakkhiṇato pākāṭajanapadam*).

It is clear that, in the earlier literature at any rate, the word did not mean the whole country comprised in the modern word **Dekkhan**. It is possible

¹ SN., vs. 976.

² Vin. i. 195, 196; ii. 298. In J. v. 133, however, **Avanti** is spoken of as a part of **Dakkhiṇāpatha** (*Dakkhiṇāpathe Avanti-*

raṭṭha), but see J. iii. 463, where **Avanti-dakkhiṇāpatha** is spoken of.

³ ii. 580.

⁴ DA. i. 265.

that Dakkhiṇāpatha was originally the name of the *road* which led southwards—the Aryan settlement at the end of the road, on the banks of the Godāvarī being also called by the same name—and that later the road lent its name to the whole region through which it passed.⁵ In the Peta-vatthu Commentary⁶ the **Damīla** country (*Damīlavīṣaya*) is included in the Dakkhiṇāpatha. The Dakkhiṇāpatha is famous in literature as the birth-place of strong bullocks.⁷ It held also a large number of ascetics,⁸ and in the “southern districts” (*Dakkhiṇesu janapadesu*) people celebrated a feast called **Dharaṇa**.⁹ See **Dharaṇa Sutta**.

⁵ For a detailed description see Law: *Geog. of Early Buddhism*, pp. 60 ff.

⁶ PvA., p. 133.

⁷ DhSA. 141; NidA. 16; DhA. iii. 248, etc.

⁸ DA. i. 265.

⁹ A. v. 216.

Dakkhiṇārāma.—See **Dakkhiṇa-vihāra**.

Dakkhiṇāvibhaṅga Sutta.—Once, when the Buddha was staying at the **Nigrodhārāma** in **Kapilavatthu**, **Pajāpatī Gotamī** offered him two lengths of cloth woven by herself on her own loom. The Buddha asked her to present her gift to the Confraternity of monks rather than to him, for she would thereby gain greater merit. He then proceeded to describe the different kinds of recipients of gifts, the different kinds of givers and the degrees of purity in gifts.¹

The sutta is found word for word in the *Sūtrālaṅkāra*² and is often quoted.³

¹ M. iii. 253 ff.

² Sylvan Levi: JA. 1908, xx. 99.

³ *E.g.*, Mil. 258; MA. i. 152; also in-

cluded in anthologies—*e.g.*, the *Sutta-Saṅgaha*.

Dakkhiṇāvisuddhi Sutta.—See **Dakkhiṇā Sutta**.

Daṭṭhabba Sutta.—The five powers—of faith, energy, mindfulness, concentration, and insight—and where they are to be seen.¹

¹ A. iii. 12; S. v. 196.

“**Daṭṭhabbena**” **Sutta**.—He who regards pleasant feelings as ill, painful feelings as a barb, and neutral feelings as impermanence, such a one is called “rightly seeing.”¹

¹ S. iv. 207.

Daṇḍa Vagga.—The tenth chapter of the **Dhammapada**.

Daṇḍa Sutta.—Incalculable is the beginning of *samsāra*, not revealed; just as none knows how a stick thrown up into the air will fall, whether on its side, its tip, its butt-end, etc.¹

¹ S. ii. 184.

Daṇḍaka Sutta.—A stick thrown into the air may fall in different ways; even so, beings fettered by craving pass from this world to the next and return again, because they fail to see the Four Noble Truths.¹

¹ S. v. 469.

Daṇḍakappaka.—A township of the **Kosalans** near the **Aciravatī**; it was visited by the Buddha during a tour in Kosala. There he preached the **Udāna Sutta** in answer to a question by **Ānanda**, as to how the Buddha knew of the unregenerate wickedness of **Devadatta**.¹

¹ A. iii. 402.

Daṇḍakahiraññapabbata.—A golden mountain in the **Himālaya**. The Bodhisatta was once born there as a golden peacock.¹ For details see the **Mora Jātaka**.

¹ J. ii. 33, 36, 38.

Daṇḍakārañña. The forest which overgrew **Kaliṅga** when it was laid waste through the wickedness of King **Daṇḍakī** (*q.v.*).¹ It was on the banks of the **Godāvarī** and, with the **Viñjhātavi**, separated the **Majjhima-desa** from the **Dakkhiṇāpatha**. It probably comprised all the forests from Bundelkhand to the river **Krishnā**.

¹ M. i. 378; Mil. 130.

Daṇḍakī.—King of **Kumbhavatī** in **Kaliṅga**.¹ **Kisavaccha** (*q.v.*), pupil of **Sarabhaṅga**, desiring solitude, lived in the royal park near the city, and was ill-treated by Daṇḍakī and his army while on their way to quell a rebellion, they being under the impression that insult inflicted on **Kisavaccha** would bring them luck. As a result the gods were greatly incensed and destroyed the king and his country, only three people escaping death: **Kisavaccha**, the commander-in-chief, who was a pious follower of **Kisavaccha**, and a man named **Rāma**, who had come from Benares to **Kumbhavatī**. The last named was saved from destruction owing to his care for his parents. The forest which grew on the desolate land came to be called **Daṇḍakārañña**.¹

¹ M. i. 378; MA. ii. 599 ff.; J. iii. 463; v. 133 ff.; 267; Mtu. iii. 363 ff.

Daṇḍadāyaka Thera.—An arahant. Ninety-four kappas ago he presented to the Order a walking-stick (*ālambana*) made from a forest bamboo-tree.¹ He is probably identical with **Kumāputtasahāya**.²

¹ Ap. i. 283; repeated at ii. 456.

² ThagA. i. 103.

Daṇḍanāyakkabhātaro.—Two brothers, **Kitti** and **Saṅkhadhātu**, generals of **Parakkamabāhu I**. Kitti was made chief of the **Kesadhātus** and Saṅkhadhātu was made a **Nagaragalla**. These honours won from them their allegiance to the king. They took an active part in Parakkamabāhu's campaign against **Gajabāhu**¹ and also in his wars waged for the unification of the country.²

¹ Cv. lxx. 279, 284, 293, 301.

² *Ibid.*, lxxii. 36, 162, 222, 272; lxxv. 181.

Daṇḍapāṇi.—A Sakyan of **Kapilavatthu**, son of **Añjana** and **Yasodharā**. His brother was **Suppabuddha** and his sisters **Māyā** and **Pajāpatī**. He was the Buddha's maternal uncle.¹ He was born in **Devadaha**.² According to northern sources³ Prince Siddhattha's wife was Daṇḍapāṇi's daughter. It is recorded⁴ that Daṇḍapāṇi once met the Buddha in **Kapilavatthu** and questioned him on his teachings. The Buddha explained them to him, but he was not satisfied, and went away "shaking his head, wagging his tongue, with his brow puckered into three wrinkles."

Buddhaghosa says⁵ he received his name from the fact of his always being seen with a golden walking-stick and that he was a follower of **Devadatta**.

¹ Mhv. ii. 19.

³ *E.g.*, Rockhill: p. 20.

² Mṭ. 137.

⁴ M. i. 108.

⁵ MA. i. 298.

Daṇḍasena.—A king of seventy-four kappas ago, a previous birth of **Asanabodhiya**.¹

¹ Ap. i. 111.

Daṇḍissara.—A special grant given by kings to mendicant artists. It is first heard of in the time of **Kassapa IV.**,¹ and seems to have been kept up by **Sena III.**² and **Vijayabāhu I.**³

¹ Cv. lii. 3.

² *Ibid.*, liii. 30.

³ *Ibid.*, lx. 22.

1. **Datta.**—A chieftain of **Dhanapiṭṭhi**, placed on the throne of Ceylon by **Potthakūṭṭha**. He reigned for only two years (674–76). Among his works of piety was a vihāra at **Dhanapiṭṭhi**.¹

¹ Cv. xlvi. 41 ff.

2. **Datta**.—A gate-keeper, father of King **Subha**.¹

¹ Mhv. xxxv. 51.

3. **Datta**.—See **Bhūridatta**, **Mantidatta**, and **Gaṅgātīriya**. **Datta** is given as an example of a very common name.¹

¹ E.g., DA. i. 289; AA. i. 410, etc.

Dattā.—A granddaughter of **Visākhā**, being her son's daughter. She died young, and her mother, full of grief, was comforted by the Buddha.¹

¹ DhA. iii. 278.

Dattābhaya.—A monk, elder brother of the Catunikāyika Thera of **Kolita-vihāra**. **Abhaya** lived in **Potaliya-vihāra** and once, when ill, sent for his brother and asked for a formula of meditation easy to practise. The latter suggested meditation on food, and **Dattābhaya** became an arahant.¹ He is described as strong in appetites and dislikes, but intelligent and keen in understanding.²

¹ AA. i. 343.

² MA. ii. 527; DhSA. 268.

Daddabha Jātaka (No. 322).—Once a timid hare lying at the foot of a *vilva* tree heard a *vilva* fruit fall on a palm-leaf and, imagining that the world was collapsing, started to run. Other animals, alarmed by the sight, ran also until all the beasts of the forest were in headlong flight. The **Bodhisatta**, born as a lion, heard their story and calmed their fears.

The story was related in reference to a question asked of the Buddha by some monks, as to various austerities practised by ascetics.¹

¹ J. iii. 74 ff. The Jātaka is quoted at MA. i. 313 f.

1. **Daddara (Daddarapabbata)**.—A mountain in **Himavā**¹; it is the same as the **Rajatapabbata** (*q.v.*), which was called **Daddara** on account of the thunder playing round it.

¹ J. ii. 8, 67; iii. 16; Ap. ii. 536.

2. **Daddara (Daddaranāgabhavana)**.—An abode of the Nāgas at the foot of the **Daddara** mountain.¹

¹ J. iii. 16.

3. **Daddara (Daddarapura)**.—A city founded by the fifth son of King **Upacara** on a spot where two mountains rubbing together made the sound *daddara*.¹

¹ J. iii. 461.

4. **Daddara**.—See **Mahādaddara**.

1. **Daddara Jātaka** (No. 172).—Once the Bodhisatta was a lion and dwelt with his retinue in **Rajataguhā**, while in a neighbouring cave lived a jackal. One day, when the lions were roaring and playing about, the jackal tried to imitate them and the lions became silent for very shame.

The story was told in reference to **Kokālika** who, trying to imitate the eloquence of the learned monks of **Manosilā**, failed miserably. The jackal is identified with **Kokālika**.¹

¹ J. ii. 65 ff.

2. **Daddara Jātaka** (No. 304).—Once the Bodhisatta was born among the Nāgas in **Daddarapabbata**. He was called **Mahādaddara**, his father being **Sūradaddara** and his brother **Culladaddara**. Culladaddara was passionate and cruel and teased the Nāga maidens; the king wished to expel him, but he was saved by Mahādaddara. But at last the king was very angry and sent them both for three years to Benares. There the boys ill-treated them, but when Culladaddara tried to kill them his brother urged him to practise patience.

The story was related in reference to a choleric monk who is identified with Culladaddara.¹

¹ J. iii. 15 ff.

Dadhimāla (**Dadhimālī**).—A sea, so called because it gleams like milk or curds. One of the seas mentioned in the **Suppāraka Jātaka**.¹

¹ J. iv. 140.

Dadhimukha.—A Yakkha chieftain who should be invoked by disciples of the Buddha in times of need.¹

¹ D. iii. 205.

Dadhivāhana.—King of Benares. See the **Dadhivāhana Jātaka**.

Dadhivāhana Jātaka (No. 186).—Once four brothers of **Kāśi** became ascetics in the Himālayas. The eldest died and was born as **Sakka**; he visited the others, and gave them, respectively, a magic razor-axe, which could be used as razor or axe; a drum, one side of which drove away elephants, while the other made friends of them; and a bowl from which a stream of curd flowed at its possessor's will. In a beautiful island far away lived a wild boar who owned a gem which enabled its possessor to travel

through the air. A shipwrecked sailor from **Kāsi** stole this while the boar slept, and, with it, travelled to the Himālaya. There he saw the ascetics, and, in exchange for the gem, obtained from them their magic possessions, afterwards returning and killing them, so that he regained the gem. He then went to Benares and took possession of the throne, becoming known as King **Dadhivāhana**, because he destroyed his enemies by drowning them in a river of curds. In his garden grew a mango tree, sprung from a mango which had floated down from Lake **Kaṇṇamuṇḍa**. He sent fruits from this tree as presents to the neighbouring kings, but always pricked the mango stone with a thorn so that it should not bear fruit. Once, an offended king sent to Dadhivāhana a gardener whom he had bribed to destroy the flavour of the mangoes. The king gave him employment, but the gardener, by growing bitter creepers round the mango tree, destroyed the flavour of the fruit. The Bodhisatta, who was the king's councillor, discovered the plot and had the creepers uprooted.

The story was related to illustrate the effects of evil association.¹

¹ J. ii. 101-6.

Danu.—Mother of the **Asuras**, who are, therefore, called **Dānavā**.¹

¹ Abhidhānappadīpikā, p. 14.

Dantakumāra.—Son of the king of **Ujjeni**. He came to **Dantapura** to worship the Tooth Relic and, while there, married **Hemamālā**, **Guhasiṃva**'s daughter. He brought the Tooth Relic to Ceylon in the reign of **Siri Meghavaṇṇa**.¹

¹ Dāṭhāvamsa iv. 7 ff.

Dantageha (*v.l.* **Dantaroha**).—A nunnery founded by **Kuṭakappa-tissa** for his mother. She entered the Order, after having just cleaned her teeth—hence the name.¹

¹ Mhv. xxxiv. 36; Mṭ. 628.

Dantadhātuppakkarana.—See **Dantadhātubodhivaṃsa**.

Dantadhātubodhivaṃsa.—A work ascribed to **Buddhadatta**, author of the **Jinālaṅkāra**.¹ The **Gandhavaṃsa**² mentions a **Dantadhātuppakkarana** as the work of **Dhammakitti**. The reference is evidently to the **Dāṭhāvamsa** by that author.

¹ Buddhaghosuppati, pp. 49-51.

² pp. 62, 65, 72, 75.

Dantapura.—Capital of the **Kāliṅga** country, reigned over by King **Sattabhu**, contemporary with **Reṇu**.¹ Other kings mentioned are **Nālikīra**² and **Karaṇḍu**.³ The city is mentioned also in the **Kurudhamma Jātaka**,⁴ the **Cullakāliṅga Jātaka**, and the **Kāliṅgabodhi Jātaka** (*q.v.*). The left eye-tooth of the Buddha was in Dantapura until taken to Ceylon by **Dantakumāra**. It had been handed over by **Khema Thera**⁵ to **Brahmadatta**, king of Dantapura.

¹ D. ii. 235 f.² J. v. 144.³ J. iii. 376 ff.⁴ Also DhA. iv. 89; see also Mtu. iii. 361, 364.⁵ Dāṭhavaṃsa ii. 52, 57; for its identification see CAGI. 593.

Dantabhumi Sutta.—**Jayasena** visits the novice **Aciravata** at the Forest Hut in **Veḷuvana** and asks him to explain how a monk whose life is strenuous and purged of self can find peace in his heart. At the end of **Aciravata**'s discourse, **Jayasena** leaves him, complaining that the matter is not at all clear to him. **Aciravata** mentions the matter to the Buddha, who says that **Jayasena** cannot understand such matters, being too fond of pleasure and undisciplined. He illustrates his meaning by various examples, one being a description of the catching and taming of a wild elephant.¹

¹ M. iii. 128 ff.

Dantika.—A district in South India where **Laṅkāpura** burnt twenty-seven villages.¹

¹ Cv. lxxvi. 172.

Dantikā.—An arahant Therī. She was daughter of the King of **Kosala**'s chaplain and was born in **Sāvatthi**. She joined the Order under **Pajāpati Gotāmi**. One day, during her siesta on **Gijjhakūṭa**, she saw how a well-tamed elephant obeyed its master's commands, and developing insight on this theme, she became an arahant.

In the past she had been a *kinnarī* on the banks of the **Candabhāgā**, and having seen a **Pacceka Buddha** at the foot of a tree, she honoured him by offering flowers.¹

¹ Thig. 48-50; ThigA. 51 f.

1. **Dappula.**—Second son of **Mahātissa** and **Sanḥasivā**, his brothers being **Aggabodhi** and **Maṇiakkhika**. Among his sons was **Mānavamma**, and it was with his help that he became King **Dappula I.** on the death of **Kassapa II.** But he reigned in **Anurādhapura** for only seven days, after which **Hatthadāṭha** (**Dāṭhopatissa II.**) captured the throne. **Dappula**

thereupon retired to **Rohaṇa** and ruled as king there for three years (650-3 A.C.). His wife was the daughter of **Silādāṭha** (**Silāmeghavaṇṇa**).¹ Dappula was a very pious follower of the Buddha and erected many vihāras, repaired others, and made an image of **Metteyya**, fifteen cubits high.² He died from grief at the death of his son **Mānavamma**, who was killed by **Hatthadāṭha**.

¹ Cv. xlv, 16-22, 36 ff., 51 ff.

² For details of his doings see Cv. xli. 53 ff.

2. **Dappula**.—Nephew of **Aggabodhi VI**. When **Mahinda II**, succeeded **Aggabodhi VII**, Dappula rose against him, but, in spite of several attempts, failed to overcome him. He thereupon retired to **Rohaṇa** where he ruled, having formed a treaty with **Mahinda**. Some time later, he made another attempt to win the throne and fought a fierce battle at **Mahāummāra**, where he was defeated and forced to flee.¹

¹ Cv. xlviii. 90, 98, 109, 122, 125, 131, 155 f.

3. **Dappula**.—Younger brother of **Aggabodhi VIII**., whom he succeeded to the throne as **Dappula II**. (812-28 A.C.). He had a senāpati called **Vajira** and a daughter named **Devā**. His sister was married to **Mahinda**, ruler of **Rohaṇa**, and Dappula adopted Mahinda's sons when they were driven away by their father. Dappula rebuilt the **Hatthikucchi**°, **Vāhadipa**° and **Lāvarāvapabbata-vihāras**, and enlarged the **Mahāpāli Hall**, in addition to various other acts of piety.¹

¹ Cv. xlix. 65.

4. **Dappula**.—A nephew of King **Dappula II**, and brother of **Kittagabodhi**.¹

¹ Cv. xlix. 72.

5. **Dappula**.—Yuvarājā of **Kassapa V**., and afterwards his successor as **Dappula III**. He reigned for only seven months (in 923 A.C.).¹

¹ Cv. lii. 42; liii. 1.

6. **Dappula**.—Yuvarājā of **Dappula III**, and afterwards king, **Dappula IV**. (923-34 A.C.). During his reign the **Paṇḍu** king came to Ceylon to seek his help against the **Colas**. Dappula was willing to help him but was opposed by his mother. Dappula's commander was **Rakkhaka Ilaṅga**, who built a dwelling called after the king.¹

¹ Cv. liii. 4-12.

Dappulapabbata.—A dwelling erected by **Udaya I.** (also probably called Dappula) in the **Ambuyyāna-vihāra**.¹ There is also mentioned a **Dappulapabbata-vihāra** begun by one **Mahādeva** in the time of King **Dappula** (perhaps **Dappula II.**), and completed by **Sena I.**² There may have been two buildings of the same name.³

¹ Cv. xlix. 30.² *Ibid.*, l. 80.³ See Cv. *Trs.* i. 126, n. 1.

Dabbapuppha Jātaka (No. 400).—There was once a jackal called **Māyāvi**. His wife had a longing to eat fresh fish, and while he was searching for it he saw two otters, **Anutīracārī** and **Gambhīracārī**, disputing as to the division of a rohita fish which they had caught between them. They appealed to **Māyāvi** to arbitrate, and he gave one the head, the other the tail, while he kept the middle portion for himself!

The story was related in reference to **Upananda**, who is identified with the jackal. Two old monks had received as a gift two coarse cloaks and one fine blanket, and they appealed to him to divide the gifts. He gave them each a cloak and kept the blanket for himself.¹

¹ J. iii. 332 ff.; the story is quoted at DhA. iii. 139 ff.

Dabba-Mallaputta Thera.—An arahant. He was born at **Anupiya** in a family of the **Mallas**.¹ As a child of seven he saw the Buddha who was visiting in the Malla country, and he asked his grandmother (his mother having died at his birth) if he might join the Order under the Buddha. She brought him to the Buddha and the boy became an arahant in the Tonsure-hall. He returned with the Buddha to **Rājagaha** where, with the Buddha's sanction, and wishing to be of service to the Order, he took upon himself the task of appointing night's-lodgings to travelling monks and of directing them to meals. He performed his duties most diligently and with great intelligence, and his fame spread far and wide. Monks coming from afar, wishing to witness his skill, would deliberately arrive late and ask for lodgings in some place remote from **Rājagaha**; Dabba would "burst into flame" and walk ahead of them, with his finger burning to light them on the way. It was the sight of Dabba on one of these journeys which led to a slave-woman, **Punnā**, being visited by the Buddha, resulting in her becoming a **Sotāpanna**.²

It once happened that meals were allotted by Dabba to the **Mettīya-Bhummajakā** at the house of a rich man, who, discovering their identity, gave orders that they were to be fed anyhow. The **Mettīya-Bhummajakā** were greatly offended, and believing that Dabba had intended to slight

¹ **Kusināra**, says the **Apadāna**.² DhA. iii. 321 ff.

them, induced one of their partisans, **Mettiyā**, to accuse Dabba of having seduced her. The charge was investigated, Mettiyā was expelled, and Dabba's fame increased.³ The Mettiya-Bhummajakā persuaded the Licchavi, **Vaḍḍha**, to make a similar charge against Dabba regarding his wife.⁴ The **Taṇḍulanāli Jātaka**⁵ mentions another dispute, where **Lāludāyi** charges Dabba with not performing his duties conscientiously. Thereupon Lāludāyi was appointed to the task, but proved a failure.

Dabba was given the rank of chief of those who appointed lodgings (*senāsanapaññāpakānaṃ*)⁶ and was given the *upasampadā* ordination when only seven years old. He was called Dabba because he was said to be born of his mother while she was being burnt in the funeral pyre; when the flames were extinguished, the child was found lying on one of the posts of the pyre (*dabbatthambhe*).⁷

He was a setṭhiputta in **Hamsavati** in the time of **Padumuttara** Buddha, and it was then that he conceived the desire for the rank of chief apportioner of lodgings. One hundred and three times he became king among devas and one hundred and five times king of men. In the time of **Vipassī** Buddha he spoke calumny about an arahant Thera, hence the conspiracy against him by the Mettiya-Bhummajakā. In the time of **Kassapa** Buddha he, with six others, went to the top of a hill, determined not to return till they had accomplished their purpose, but five of them died before this came to pass. The other four were **Pukkusāti**, **Sabhiya**, **Bāhiya**, and **Kumāra-kassapa**.⁸

Dabba evidently died young. The *Udāna*⁹ contains an account of his death. One day, returning from his alms rounds in Rājagaha, he saw that he had but a short while yet to live. He went, therefore, to the Buddha and, with his leave, showed various *iddhi*-powers and passed away.

³ Thag. v. 5; Vin. ii. 74 ff.; iii. 158 f. 166 f., iv. 37 f.; Sp. iii. 598 f.

⁴ Vin. ii. 124 f.

⁵ J. i. 123 f.

⁶ A. i. 24.

⁷ ThagA. i. 41; AA. i. 152 f.

⁸ DhA. ii. 212; ThagA. i. 44 ff.; Ap. ii. 471 f.; UdA. 81; Sp. ii. 578 f.

⁹ Ud. viii. 9; UdA. 431 f.

Dabbasena.—King of **Kosala**. He captured **Ekarāja** (*q.v.*), king of Benares, and cast him into prison, but later, discovering his virtues, released him and restored his kingdom. Dabbasena is identified with **Ananda**.¹

¹ J. iii. 13 ff.; Cyp. xiv. 3.

Dabbila.—A Pacceka Buddha, mentioned in a nominal list.¹

¹ M. iii. 70.

Damatha.—A king of one hundred and fifteen kappas ago, a former birth of **Bodhiupaṭṭhāyaka**.¹

¹ Ap. i. 194.

Damiḷa.—The name of a people (Tamils) whose home was in South India. The Ceylon Chronicles¹ contain records of invasions of Ceylon by the Damiḷas, the most noteworthy being that which was repelled by **Duṭṭha-gāmaṇi**. The Damiḷa leader on that occasion was **Elāra**. Other Damiḷas mentioned by name in the Mahāvamsa are **Sena**, **Gutta**, **Pulahattha**, **Vaṭuka** and **Niliya**. Large numbers of Damiḷas settled in Ceylon, chiefly in the north and east of the Island and, in due course, gained possession of that part of the country. They were employed as mercenary soldiers by some of the Sinhalese kings and many were brought as captives.² The **Damiḷa bhāsā** is mentioned among the eighteen non-Aryan languages.³ In the **Akitti Jātaka**⁴ the **Damiḷaraṭṭha** is spoken of as including also the region round **Kāvīrapaṭṭana**, while in the Petavatthu Commentary⁵ it is spoken of as part of **Dakkhiṇapāṭha**.

¹ Mhv., Cv., and Dpv., *passim*.

² E.g., Cv. lxx. 230; lxxv. 20, 69; lxxviii., 76, etc.

³ E.g., VibhA. 388; it was full of consonants (AA. i. 409)

⁴ J. iv. 238.

⁵ p. 133.

Damiḷathūpa.—A cetiya erected at **Pulatthipura** by **Parakkamabāhu I**. Its original name was the **Mahā Thūpa**, but it was renamed on account of its being built by the **Damiḷas** brought as captives from the Damiḷa kingdom. Its circumference of one thousand three hundred cubits was larger than that of all other thūpas and, according to the Chronicle, it was built without the aid of any miraculous power.¹

¹ Cv. lxxviii. 76 ff.

1. **Damiḷādevī.**—Queen consort of **Candamukhasiva**. She gave her revenue from **Maṇikāragāma** to the **Issarasamaṇa-vihāra**.¹

¹ Mhv. xxxv. 48.

2. **Damiḷādevī.**—Queen of **Mahādāṭhika-Mahānāga**. She was young and beautiful and when she visited **Ambatthala**, an old monk named **Citta** fell in love with her and refused to be consoled even though she died soon after.¹

¹ AA. i. 13.

Daraga.—A locality near **Pulatthipura**.¹

¹ Cv. lxx. 177.

Darīmukha.—A Pacceka Buddha. See **Darīmukha Jātaka**.

Darīmukha Jātaka (No. 378).—The Bodhisatta was once born as **Brahmadatta**, son of the king of **Magadha**. He studied at **Takkasilā** with his friend **Darīmukha**, son of the king's purohita. Once, while travelling, they came to Benares and there, while resting in the king's garden, Brahmadatta fell asleep and Darīmukha, who perceived certain omens which foretold kingship for his friend, left him, and having become a Pacceka Buddha, retired to **Nandamūlaguhā**. Brahmadatta became king of Benares and, in his glory, forgot Darīmukha for many, many years. When fifty years had passed Darīmukha visited the king and preached to him on Renunciation. Later, Brahmadatta also became an ascetic.

The story was related in reference to the Buddha's Renunciation.¹

¹ J. iii. 238-46.

1. **Dalidda Sutta**.—Preached at the **Kalandakanivāpa** in **Rājagaha**. A poor man of Rājagaha, following the teaching of the Buddha, was reborn in **Tāvatisa**, outshining the other gods in beauty and glory. This vexed them, but **Sakka** appealed to them saying that he who had learning, charity and wisdom, in accordance with the Buddha's teachings, was certain to obtain great bliss.¹

¹ S. i. 231 f.

2. **Dalidda Sutta**.—The term "poor wretch" (*dalidda*) is rightly applicable to him who does not develop the seven *bojjhaṅgas*.¹

¹ S. v. 100.

Dalla-Moggallāna.—See King **Moggallāna III**.

Dalha Vagga.—The first chapter of the Duka Nipāta of the Jātakaṭṭhakathā.¹

¹ J. ii. 1-40.

Dalhadhamma.—King of Benares. See the **Dalhadhamma Jātaka**. He is identified with **Ananda**.¹

¹ J. iii. 388.

Dalhadhamma Jātaka (No. 409).—Once the Bodhisatta was born as minister to **Dalhadhamma**, king of Benares. The king possessed a she-elephant who was of great service to him and whom he greatly honoured.

When she grew old, however, all her honours were withdrawn and she was given to the king's potter to drag his cow-dung cart. One day she saw the Bodhisatta and fell at his feet. He interceded with the king on her behalf and all her honours were restored.

The story was told in reference to Udāna's she-elephant **Bhaddavatikā** (*q.v.*). In her old age the king neglected her, but one day she complained to the Buddha, who admonished the king on the duty of gratitude to those who had once been of great service. The elephant was the same in both stories.¹

¹ J. iii. 384 ff.

Daḷhadhamma Sutta.—Mentioned in the introduction to the **Javana-haṃsa Jātaka**.¹ This is evidently another name for the **Dhanuggaha Sutta**.²

¹ J. iv. 211.

² S. ii. 266 f.

Daḷhanemi.—A **Cakkavatti** of long ago. When his cakka showed signs of disappearing, he handed the kingdom over to his eldest son and became a hermit. Later he taught his son how he, in turn, could become a cakka-vatti.¹

¹ D. iii. 59 f.

Daḷha-vihāra.—A vihāra on **Sihagiri**, given by **Moggallāna I.** to the **Dhammarucikas**.¹

¹ Cv. xxxix. 41.

Daḷhika.—A monk of **Sāgala**. A pupil of his once stole a turban from a shopkeeper and confessed his fault to **Daḷhika**, thinking that he would, on that account, become a *pārājika*. But the value of the turban was less than five *māsakas* and the pupil was saved from a *pārājika*-offence.¹

¹ Vin. iii. 67.

Dasakamma Sutta.—Ten qualities the possessor of which is called an unworthy man, and abstention from which makes a man worthy.¹

¹ A. ii. 219.

Dasakammapatha Sutta.—Ten kinds of people similarity in whose actions draws them together.¹

¹ S. ii. 167.

Dasagaṇṭhivaṇṇanā.—A *ṭīkā* by **Vepullabuddhi** of Pagan, to the **Abhidhammatthasaṅgaha**.¹

¹ Gv. 64, 74.

Dasaṅga Sutta.—The ten classes of people who flock together because of the qualities they possess in common.¹

¹ S. ii. 168.

Dasaṇṇa.—A country in Central India. **Rujā** was once born as an ox there.¹ It was apparently a centre of the art of sword-making.² **Erakaccha**, a city in Dasaṇṇa, was the residence of the setṭhi **Dhanapāla**.³ The kings of Dasaṇṇa are called **Dasaṇṇā**. Dasaṇṇa is mentioned in the *Mahāvastu*⁴ as one of the sixteen mahājanapadas, and also in the *Mahābhārata* (ii. 5-10) and the *Meghadūta* (24-5). It is generally identified with *Vidiśā* or the *Bhilsa* region in the Central Provinces.

¹ J. vi. 238.

² J. iii. 338.

³ Pv. ii. 7.

⁴ i. 34.

Dasaṇṇaka Jātaka (No. 401).—Once the Bodhisatta was born as **Senaka**, a brahmin, counsellor to King **Maddava** of Benares. Maddava, seeing that his chaplain's son was yearning for his chief queen, gave her to him for a week. But at the end of the week the queen ran away with the youth and the king became ill with longing for her. Senaka thereupon arranged for a festival, in the course of which the king was shown a man swallowing a sword. The king then asked his counsellors, **Āyura**, **Pukkusa** and **Senaka**, if anything could be harder to do than that. They, in turn, replied that to promise a gift, to make it, and having made it, not to regret it, these acts were, in increasing degrees, far harder than swallowing a sword made in Dasaṇṇa. The king, grasping the purport of their answers, regained his self-composure.

The story was told in reference to a monk who was tempted by his former wife.

The king was identified with the monk, **Āyura** with **Moggallāna**, and **Pukkusa** with **Sāriputta**.¹

¹ J. iii. 336-41.

Dasabala Vagga.—The third chapter of the **Nidāna Saṃyutta**.¹

¹ S. ii. 27-47.

1. **Dasabala Sutta.**—The Buddha, possessor of the ten powers, the four confidences, etc., preaches the nature of the five *khandhas* and the arising and the passing away of *dukkha*.¹

¹ S. ii. 27.

2. **Dasabala Sutta.**—The Buddha, possessor of the ten powers, etc., urges on his followers the desirability of putting forth supreme effort and earnestness in order to win salvation.¹

¹ S. ii. 28 f.

3. **Dasabala Sutta.**—See **Buddha Sutta**.

Dasabala-Kassapa.—See **Kassapa Buddha**.

Dasabrāhmaṇa Jātaka (No. 495).—Once the Bodhisatta was born as **Vidhura**, counsellor to **Koravya** of the **Yudhiṭṭhila-gotta**, and king of **Indapatta**. The king's generosity was unparalleled, but he gained no satisfaction therefrom as all the recipients of his gifts were wicked men. He therefore consulted with **Vidhura** and, after having discussed with him the qualities of real virtue, obtained, with **Vidhura's** help, five hundred Pacceka Buddhas from the **Nandapabbata** in Himavā and entertained them for seven days.

The story was related in reference to the **Asadisadāna** of **Pasenadi**. **Koravya** is identified with **Ānanda**.¹

¹ J. iv. 360-8.

Dasama.—A householder (*gahapati*) of **Aṭṭhakanagara**. One day, having finished some business which took him to **Pāṭaliputta**, he visited the **Kukkuṭārāma** to call upon **Ānanda**. Learning that **Ānanda** was at **Beluvagāma** near **Vesāli**, he visited him there and held a discussion with him, which is recorded in the **Aṭṭhakanāgara Sutta**. Later, assembling the monks from **Pāṭaliputta** and **Vesāli**, he entertained them and presented each with two lengths of cloth, while to **Ānanda** he gave a suit of three robes and built for him a cell costing five hundred pieces.¹

Buddhaghosa says² that **Dasama** was so called because in the order of precedence with regard to aristocracy of birth and wealth, he occupied the tenth rank.

¹ M. i. 349 ff.; A. v. 342 ff.

² MA. ii. 571; AA. ii. 866.

Dasama Sutta.—Another name for the **Aṭṭhakanāgara Sutta** (*q.v.*).

Dasamagga Sutta.—On the tenfold way, which consists of the Eightfold Path with the addition of knowledge and reliance.¹

¹ A. ii. 221.

1. **Dasaratha.**—Another name for **Janasandha**, king of Benares (see **Janasandha** 1). The scholiast¹ explains that he was so called because he did with his one chariot what others did with ten chariots (*dasahi rathehi kattabbaṃ attano eken'eva rathena karaṇato Dasaratho ti*).

¹ J. ii. 299.

2. **Dasaratha.**—King of Benares, identified with **Suddhodana**. See the **Dasaratha Jātaka**.

Dasaratha Jātaka (No. 461).—**Dasaratha**, king of Benares, had three children, **Rāmapaṇḍita**, **Lakkhaṇa** and **Sitā**. On the death of his queen he took another queen and had by her a son, **Bharata**. When Bharata was seven years old his mother claimed the kingdom for him in accordance with a boon granted her by the king. The king was horrified and fearing that she would harm his elder children, sent them into the forest for twelve years, asking them to return after his death. In the forest Rāma lived the ascetic life while Lakkhaṇa and Sitā provided him with food. Dasaratha died after nine years, and when the ministers refused to recognise Bharata as king, he went into the forest in search of Rāma. Rāma, however, refused to return until three more years had elapsed, and on Bharata refusing to occupy the throne, Rāma gave him his straw slippers to be placed on the throne in his absence. When cases were heard, if the decision given was wrong, the slippers would beat upon each other, but, if right, they would lie quiet. After three years Rāma returned and reigned from his palace of **Sucandaka** for sixteen thousand years, with Sitā as queen consort.

Dasaratha was **Suddhodana**, Bharata **Ānanda**, Lakkhaṇa **Sāriputta**, Sitā **Rāhulamātā** and Rāma the **Bodhisatta**.

The story was related to a man of **Sāvatti** who greatly grieved at his father's death and neglected all his duties.¹

¹ J. iv. 123-30.

Dasaratha-rājaputta.—A name given to **Rāma**.¹

¹ J. vi. 558.

Dasavatthu.—A Pāli treatise.¹

¹ Gv 65, 75.

Dasavaragāthā.—The section of the **Vessantara Jātaka** containing the account of the ten boons granted by **Sakka** to **Phusatī** just before she left Sakka's world to be born as **Madda's** daughter. These ten boons were: to be chief queen of the **Sivi** kingdom, to have dark eyes and dark eyebrows, to be named Phusatī, to have a son, to keep a slim figure, to have firm breasts, not to become grey-haired, and to save the condemned.¹

¹ J. vi. 482-4.

Dasārahā.—A group of Khattiyas, owners of the **Ānaka-drum** (*q.v.*).¹ Buddhaghosa says² they were so called because they took one tenth of the corn (*sassato dasabhāgaṃ gaṇhiṃsu, tasmā Dasārahā ti paññāyimsu*). In the **Kakkāṭa Jātaka**³ they are referred to as the "*dasabhātīkarājāno*."

¹ S. ii. 266 f.

² SA. ii. 167.

³ J. ii. 344.

Dasuttara Sutta.—The last (thirty-fourth) Sutta of the **Dīgha Nikāya**, preached by **Sāriputta** at the **Gaggarāpokkharani** in **Campā**, in the presence of the Buddha. It consists of groups of doctrines—ten single doctrines, ten twofold doctrines, and so on up to ten tenfold.¹ It is said² that at the end of the discourse five hundred monks became arahants. The sutta is mentioned³ as describing the *pārisuddhipadhāniyaṅga*.

¹ D. iii. 272 ff.

² DA. iii. 1064.

³ MA. i. 330.

Dahara Sutta.—Preached at **Jetavana** to **Pasenadi**. Pasenadi hints that the Buddha is young and, as compared with other teachers, not fully enlightened. The Buddha explains to him that there are four things in the world which must not be lightly regarded on account of their youth—a noble prince, a snake, a fire, and a holy man (*bhikkhu*). It was this sutta which effected the conversion of Pasenadi.¹

¹ S. i. 68 f. The Northern books call it the Kumāradṛṣṭānta Sūtra (Rockhill; p. 49).

Dahegallaka.—See **Rahegallaka**.

Dāṭṭha.—A therā, at whose request, according to the **Gandhavaṃsa**,¹ Buddhaghosa composed the **Sumaṅgalavilāsini**, and **Dhammapāla** wrote the *ṭīkā* to the **Viduddhimagga**.

¹ Gv. 68, 69; but see *s.v.* **Dāṭhānāga**.

1. **Dāṭhaggabodhi.**—The name of a building erected in the **Abhayuttara-vihāra** by **Aggabodhi II**. He named it after himself and his queen **Dāṭhā**.¹

¹ Cv. xlii. 64.

2. **Dāṭhaggabodhi**.—A *pariveṇa* in **Mahāgāma**, built by **Aggabodhi**, son of **Mahātissa** and **Sanḥasivā**.¹

¹ Cv. xlv. 42.

Dāṭhā.—Daughter of **Aggabodhi I**. She was given to the **Malayarājā**, the sister's son of **Aggabodhi I**,¹ who afterwards became **Aggabodhi II**.² She seems to have been also called **Sanḥabhaddā**.³

¹ Cv. xlii. 6, 10.

² *Ibid.*, 64.

³ *Ibid.*, 41.

Dāṭhākoṇḍañña.—A monastery in **Sihagiri**, given by King **Moggallāna** to the **Sāgalikas**.¹

¹ Cv. xxxix. 41.

Dāṭhādātughara.—A building in **Anurādhapura**, in which was deposited the Tooth Relic after its arrival in Ceylon, in the reign of **Sirimeghavanna**. The building was evidently attached to the palace "in royal territory," and was originally erected by **Devānampiyatissa**, its name then being **Dhammacakka**.¹ **Dhātusena** restored it,² while **Aggabodhi I** beautified it with various decorations.³ It was burnt by the **Colas**, but was rebuilt by **Mahinda IV**. We are told⁴ that it was situated *nagaramajjhamhi*, i.e., in the heart of the royal quarters.

¹ Cv. xxxvii. 95 f.

³ *Ibid.*, xlii. 33.

² *Ibid.*, xxxviii. 70.

⁴ *Ibid.*, xliv. 134; liv. 45

Dāṭhādātuvam̐sa.—A Pāli Chronicle containing the history of the Tooth Relic. It appears to have differed from the **Dāṭhavam̐sa** and was evidently an earlier work.¹

¹ Cv. xxxvii. 93; P.L.C. 66, 209.

1. **Dāṭhānāga Thera**.—Resident of the **Sumaṅgalapariveṇa** of the **Māhāvihāra**. At his request **Buddhaghosa** wrote the **Sumaṅgalavilāsini**.¹

¹ DA. ii. 780 (Hewavitane Bequest Series).

2. **Dāṭhānāga Thera**.—A forest-dwelling monk in the time of **Mahinda IV**. The king made use of his services in recitals of the **Abhidhamma**.¹

¹ Cv. liv. 36.

3. **Dāṭhānāga Thera**.—A monk of Ceylon, author of the **Niruttiśāramañ-jūsā**.¹

¹ Svd. 1241; but see Bode: p. 29.

Dāṭhānāma.—A householder of **Ambilayāgu** and son of **Dhātusena** of **Nandivāpigāma**. Dāṭhanāma had two sons, **Dhātusena** (afterwards king) and **Silātissabodhi**.¹

¹ Cv. xxxviii. 14.

Dāṭhāpāsāda.—A building erected by **Aggabodhi I.** at the **Hatthakucchi-vihāra**.¹

¹ Cv. xlii. 21.

1. **Dāṭhāppabhuti.**—Father of King **Silākāla**. He was a **Lambakaṇṇa** and served under **Kassapa I.** Later he quarrelled with the king and retired to the **Mereliya** district.¹

¹ Cv. xxxix. 44.

2. **Dāṭhāppabhuti.**—Second son of King **Silākāla**. He was given the post of **Malayarājā** with the province of **Dakkhiṇadesa** and the care of the sea coast. On the death of **Silākāla** he murdered his younger brother, **Upatissa**, and became king, but his elder brother, **Moggallāna**, marched against him and challenged him to single combat. Dāṭhāppabhuti was vanquished in this conquest and committed suicide. He ruled for six months and six days¹ (in 537 A.C.).

¹ Cv. xli. 33-53.

3. **Dāṭhāppabhuti.**—An *āḍipāda* (royal prince), contemporary of **Aggabodhi I.** When **Jotipāla** defeated the **Vetullavādins**, Dāṭhāppabhuti was so incensed that he raised his arm to strike the therā, but an ulcer immediately appeared on it. Dāṭhāppabhuti refused to ask Jotipāla's forgiveness and died soon after.¹

¹ Cv. xlii. 36 f.

Dāṭhābhāra.—A general of **Gajabāhu**.¹

¹ Cv. lxx. 104.

Dāṭhāvamsa.—A Pāli poem, composed in the reign of **Lilāvati** by **Dhammakitti**, at the request of the minister **Parakkama**. It is based on an older Sinhalese Chronicle, the *Daḷadāvamsa*, and is an elaborate work dealing with the history of the Tooth Relic up to the time of its arrival in Ceylon.¹

¹ Ed. by the P.T.S. (1884); for details see P.L.C. 207 f.

Dāṭhāvaddhana.—A village in **Rohaṇa**, mentioned in the campaigns of **Parakkamabāhu I.**¹

¹ Cv. lxxiv. 77.

Dāṭhāvedhaka.—The Mahāvamsa *Ṭikā* mentions¹ two theras of this name, one a resident of the **Kurundacullaka-pariveṇa**, and the other of the **Kolambahālaka-pariveṇa**. They lived in the time of **Bhāgineyya Dāṭhopatissa**, and about fifty years after the secession of the **Sāgalikā** from the **Dhammaruci-nikāya** they set up a school of their own, in which they borrowed the *Ubhato-vihaṅga* from the **Dhammarucikas** and the *Khandaka* and *Parivāra* from the **Sāgalikas**.

¹ MṬ. 176.

1. **Dāṭhāsiva.**—A thera held in high esteem by **Aggabodhi I.**¹ Geiger² thinks he probably held some sort of position in the king's court, corresponding to that of a *purohita*.

¹ Cv. xlii. 22.

² Cv. *Trs.* i. 67, n. 8.

2. **Dāṭhāsiva.**—Minister of **Jetṭhatissa III.** He was captured by the forces of **Aggabodhi III.** at **Māyetti**, but later regained his freedom and was sent by **Jetṭhatissa** to India to cut off **Aggabodhi's** rearward communications. When **Jetṭhatissa** committed suicide and **Aggabodhi** was once more king, **Dāṭhāsiva** returned to Ceylon, defeated **Aggabodhi** and became king as **Dāṭhopatissa**. But his reign was insecure and he was constantly having to flee. He was very rapacious and plundered the temples. Later, to make amends, he built the **Sākavatthu-vihāra** and restored the **Thūpārāma**. In the end he fled to India from **Kassapa II.**, but returned later and fought a battle in which he was killed.¹ He had a nephew, **Hatthadāṭha**,² who became known as **Bhāgineyya-Dāṭhopatissa**. The prince **Bodhi** and the princess **Lokitā** were descendants of **Dāṭhopatissa**.³

¹ Cv. xliv. 128 ff.

² *Ibid.*, 155.

³ *Ibid.*, lvii. 40.

3. **Dāṭhāsiva.**—A thera, resident of **Nāgasālā**; he was very learned and held in great esteem by **Aggabodhi IV.**¹

¹ Cv. xlv. 6.

4. **Dāṭhāsiva.**—*Upajā* of **Aggabodhi IV.** He was captured and imprisoned by **Potthakutṭha**.¹

¹ Cv. xlv. 40.

5. **Dāṭhāsiva**.—An *āḍipāda*, ruler of **Rohaṇa**. His son was **Mahinda**, who quarrelled with him and, with the king's help, drove him to India and took possession of Rohaṇa.¹

¹ Cv. xlix. 10.

Dāṭhika.—A *Damiḷa* usurper. He slew **Piḷayamāra** and reigned at **Anurādhapura** for two years, till he was slain by **Vaṭṭagāmaṇi-Abhaya**.¹

¹ Mhv. xxxiii. 59, 60, 78; Dpv. xix. 15, 16; xx. 17, 18.

Dāṭhiya.—A *Damiḷa* usurper who reigned at **Anurādhapura** for three years. He was then slain by **Dhātusena**.¹

¹ Cv. xxxviii. 33.

1. **Dāṭhopatissa**.—See **Dāṭhāsiva** (2).

2. **Dāṭhopatissa**. — Also called **Bhāgineyya-Dāṭhopatissa**. See *s.v.* **Hatthadāṭha**.

Dātā Suttā.—A group of *suttas* about those who give various kinds of gifts in order to obtain corresponding kinds of happiness after death.¹

¹ S. iii. 250 f.

1. **Dāna Vagga**.—The thirteenth chapter of the *Duka Nipāta* of the *Ānguttara Nikāya*.¹

¹ A. i. 91 f.

2. **Dāna Vagga**.—The fourth chapter of the *Aṭṭhaka Nipāta* of the *Ānguttara Nikāya*.¹

¹ A. iv. 236-48.

1. **Dāna Sutta**.—Preached at **Jetavana**, regarding an offering founded by **Velukaṇṭakī-Nandamātā** to monks, with **Sāriputta** and **Moggallāna** at their head. Her offering, says the Buddha, is complete in six ways—three on the part of the giver and three on that of the recipients. The giver is glad at heart before making the gift, is satisfied while giving, and rejoices after the gift. The recipients are either free from lust, hatred and delusion, or are on the way to such freedom. The merit obtained from such a gift is infinite.¹

¹ A. iii. 336 f.

2. **Dāna Sutta.**—**Sāriputta**, with the lay disciples of **Campā**, visits the Buddha at the **Gaggarāpokkharani** and asks him why the same offerings have, in one case, no reward, in another, great reward. The Buddha explains in detail.¹

¹ A. iv. 59 ff.

3. **Dāna Sutta.**—On the eight kinds of alms.¹

¹ A. iv. 236.

Dānakkhanda.—A section of the **Vessantara Jātaka** dealing with the gifts made by **Vessantara** on his way to **Vaṅkagiri**, including the chariot in which he rode.¹

¹ J. vi. 513.

Dānavā.—Name given to the **Asuras**¹ because they were descendants of **Danu**.

¹ *E.g.*, Mil. 153.

Dānavatthu Sutta.—On eight motives from which alms are given.¹

¹ A. iv. 236 f.

Dānaveghasā.—A class of **Asuras**, present at the **Mahāsamaya**.¹ The Commentary² describes them as archers (*dhanuggahaasurā*).

¹ D. ii. 259.

² DA. ii. 689.

Dānānisamsa Sutta.—The five advantages of making gifts—popularity, affection, good reputation, steadfastness in the householder's duty, and happy rebirth.¹

¹ A. iii. 41.

Dānūpapatti Sutta.—On the eight modes of rebirth of an almsgiver, according to his wish.¹

A. iv. 239 ff.

Dāmali.—A devaputta who visits the Buddha at **Jetavana** and tells him that an arahant has to work hard for nothing. The Buddha points out to him that there is nothing left for an arahant to do.¹

¹ S. i. 47.

Dāmali Sutta.—Records the visit of **Dāmali** (*q.v.*) to the Buddha.

Dāma-vihāra.—A pariveṇa founded by **Mahinda II.**¹

¹ Cv. xlviii. 133.

Dāmahālaka (Dāmagallaka).—A monastery in Ceylon, the residence of the Thera **Mahādeva.**¹

¹ Mhv. xxxvi. 68.

Dāmā.—An *aggasāvikā* of **Vessabhū** Buddha.¹

¹ Bu. xxii. 24; J. i. 42.

Dāyagāma-vihāra.—A monastery in **Rohaṇa**, built by **Dhātusena.**¹

¹ Cv. xxxviii. 49.

Dāyapassa.—A park near Benares. **Sanhikca** once stayed there with his followers.¹

¹ J. v. 264, 265.

Dārukammika Sutta.—A wood-seller visits the Buddha at **Nātika** and tells him that, in his family, alms are given to various kinds of monks—forest-dwellers, rag-wearers, arahants, etc. The Buddha points out to him that though it is difficult to distinguish the good and bad qualities of monks, yet he should continue to give alms to the Order.¹

¹ A. iii. 391 f.

Dārukassapa.—A minister of **Dappula II.** He started to build the **Kassa-parājaka-vihāra**, but was unable to finish it.¹ He was probably a younger brother of the *ādiṇḍa* **Kassapa**, slain by the **Paṇḍu** king.²

¹ Cv. i. 81.

² Cv. *T's.* i. 145, n. 5.

1. **Dārukhandha Sutta.**—**Sāriputta**, coming down **Gijjhakūṭa**, sees a log of wood, and tells the monks that a wise person could see all the elements in that log.¹

¹ A. iii. 340.

2. **Dārukhandha Sutta.**—The Buddha, while staying at **Kosambi**, sees a great log of wood floating down the river, and tells the monks that just as the log, if it does not ground on a bank, or sink in midstream, or stick on a

shoal, or fall into human or non-human hands, or get caught in a whirlpool, or rot inwardly, will, without doubt, float down to the ocean; so will a monk, without doubt, float down to Nibbāna if he escapes the dangers on the way. The monks ask what the dangers are, and the Buddha explains them, on the analogy of the dangers besetting the log. At the end of the discourse, the cowherd **Nanda**, who had been listening, joined the Order.¹

¹ S. iv. 179 f.

3. **Dārukhandha Sutta**.—The same as the above, except that the place mentioned is **Kimbilā**, and the explanations are given to **Kimbila**.¹

¹ S. iv. 181.

Dāruciriya.—See **Bāhiya-Darūciriya**.

Dāruṇa Sutta.—Dire are gains, favours, flattery, etc., and we should train ourselves to lay them aside.¹

¹ S. ii. 225.

Dārupattaka.—A *religieux*, teacher of **Jāliya**.¹ He was so called because he carried a wooden bowl with him.²

¹ D. i. 157.

² DA. i. 319.

Dārubhaṇḍaka-Mahātissa.—A poor man of **Valliya** Street in **Mahāgāma**, so called because he earned his living by selling wood. He was very poor, and once, after consulting with his wife, offered a part of their meal to a young monk. He accepted it, but, on seeing how poor it was, threw it away. They were greatly grieved, and having obtained twelve kahapaṇas by placing their daughter in service, bought a cow and gave milk twice daily to the monks. Then, wishing to reclaim his daughter, the man worked for six months in a sugar mill, and, having obtained the necessary money, was on his way home, when he met **Piṇḍapātiyatissa** Thera of **Ambariya-vihāra**. As it was meal-time, the man looked for food, but could obtain it only by giving away all his money. The food so obtained he offered to the therā, who, on learning the man's story, was so greatly moved that he went to **Tissamahārāma**, put forth great exertion and became an arahant. Soon afterwards he died, but before his death he told his colleagues the story of his benefactor. King **Kākavannatissa** made arrangements for the therā's funeral, but it was found that the litter containing the body could not be

moved until the king sent for the poor man, who lifted it. The body, thereupon, travelled through the air on to the funeral pyre, and **Dārubhaṇḍaka-Mahātissa** received great honour at the king's hands.¹

¹ AA. i. 277 ff.

Dārubhatika-Tissa.—See **Tissa** (31).

Dārusākaṭikaputta-Vatthu.—The story of the son of a carter. His father was a heretic, but he, while playing with a Buddhist lad, had learnt to say "Praise be to the Buddha." One day he went with his father on a journey, and as his father got locked into the city at sunset, he had to spend the night all alone under the cart outside the walls of **Rājagaha**. During the night, two Yakkhas tried to eat him, but in his dream he whispered "Praise be to the Buddha" and was saved. The king, hearing the story, repeated it to the Buddha.¹

¹ DhA. iii. 455 ff.

Dārūrugāma.—A village near **Kalyāṇi** in Ceylon. Near it was **Jaya-vaḍḍhanakotṭa**.¹ The name may have been **Dārugāma**, the *uru* being a descriptive adjective meaning *mahā*.²

¹ Cv. xci. 6.

² Cv. Trs. ii. 213, n. 2.

1. **Dāsaka Thera.**—He was born in **Sāvatti** and was appointed by **Anāthapiṇḍika** to look after the vihāra. There, being impressed by what he saw and heard, he entered the Order. Some say that he was the son of a slave-woman of **Anāthapiṇḍika**. The seṭṭhi was pleased with him and freed him that he might become a monk. It is said that in a previous birth he had ordered an arahant to do some work for him, hence his birth as a slave.

From the time he was ordained he became slothful and fond of sleep. The Buddha admonished him, and, much agitated, he put forth effort and realised arahantship.

Ninety-one kappas ago he met the Pacceka Buddha **Ajita** and gave him some beautiful mangoes to eat. Later, in the time of **Kassapa** Buddha, he was a monk.¹

Perhaps it is this same **Dāsaka** who is mentioned in the **Samyutta Nikāya**² as having been sent by the monks of **Kosambī** to **Khemaka**, carrying messages to and fro till he had walked up and down over two *yojanas*.

¹ Thag 17; ThagA. i. 68 ff

² S. iii. 127 ff.; SA. ii. 230.

2. **Dāsaka Thera.**—Friend of **Soṇaka** and pupil of **Upāli**. He was a learned brahmin of **Vesālī**, and, meeting Upāli at the **Vālikārāma**, had a discussion with him, at the end of which he entered the Order for the purpose of studying the Doctrine. He learnt the whole of the Tipiṭaka and became an arahant. Later he ordained **Soṇaka**, son of the caravan-guide, and teacher of **Siggava** and **Caṇḍavajji**. After Upāli's death, Dāsaka became chief of the teachers of the Vinaya.¹

¹ Mhv. v. 104 ff.; Dpv. iv. 28 ff.; v. 77 ff.; Vin. v. 2; Sp. i. 32, 235; but see Dvy. 3 ff.

1. **Dāsiyā.**—A nun who came from India to Ceylon; she was eminent in the knowledge of the Vinaya. She lived in **Anurādhapura**.¹

¹ Dpv. xviii. 14.

2. **Dāsiyā.**—A nun of **Anurādhapura**; she was teacher of the **Vinaya**.¹

¹ Dpv. xviii. 28.

Dāsi Sutta.—Few are those who abstain from accepting male and female slaves; many those who do not.¹

¹ S. v. 472.

Dāsivimāna.—The story of a slave-woman of **Sāvatthi**. Her master heard the Buddha preach, and gave alms every day to four monks. She was entrusted with this duty, which she discharged conscientiously. For sixteen years she observed the *sīlas*, and one day, after listening to the Dhamma, she became a Sotāpanna. After death, she was born as one of **Sakka's** companions and met **Moggallāna**, to whom she related her story.¹

¹ vv. ii. 1; VvA. 91 ff.

Diṭṭha Sutta.—See **Diddha Sutta**.¹

¹ See KS. ii. 156, n. 2.

Diṭṭhadhammika Sutta.—**Kāḷudāyi** asks **Ananda**, who explains, what is meant by *diṭṭhadhammika-nibbāna*.¹

¹ A. iv. 454.

Diṭṭhamāṅgalikā.—Daughter of a setṭhi in Benares and wife of **Mātaṅga**. For her story see the **Mātaṅga Jātaka**.

1. **Diṭṭhi Sutta.**—Bad conduct in deed, word and thought, and wrong views lead to purgatory; their opposites to heaven.¹

¹ A. ii. 226.

2. **Diṭṭhi Sutta.**—The same qualities, as in the above, make one's life barren, and earn for one the censure of the wise; their opposites have the opposite effect.¹

¹ A. ii. 228.

3. **Diṭṭhi Sutta.**—A nun who is wrong in her views and her purpose and rejects the faith goes to purgatory.¹

¹ A. iii. 140.

4. **Diṭṭhi Sutta.**—A monk who possesses dispassionate, benevolent and harmless thinking and right views is assured of salvation.¹

¹ A. ii. 76.

5. **Diṭṭhi Sutta.**—**Anāthapiṇḍika** visits a gathering of confessors of other tenets and confutes them by propounding to them the tenets of the Buddha, so far as they are opposed to their own.¹

¹ A. v. 185 ff.

Diṭṭhikathā.—Second chapter of the Mahāvagga of the **Paṭisambhidā-magga**.¹

¹ Ps. i. 135-62.

“**Diṭṭhena**” **Sutta.**—The Buddha mentions certain heresies existing in the world and explains their origin.¹

¹ S. iii. 211.

Diddha Sutta (*v.l.* **Diṭṭha Sutta**).—Gains, favours and flatteries are like a poisoned dart to one whose mind has not attained to knowledge.¹

¹ S. ii. 229.

Dinna.—Probably an attendant of King **Milinda**.¹

¹ Mil., p. 56.

Dinnā.—Consort of King **Uggasena**. The lives of one hundred kings and queens who were about to be sacrificed by a king of Benares, labouring

under a mistaken idea, were saved by her wisdom. In a previous birth she had killed an ewe and suffered in hell. In this age she was **Mallikā**, queen of **Pasenadi**.¹

¹ DhA. ii. 15 ff.

Dipadāhipati.—There were once four kings of this name, all previous births of **Sūcidāyaka** Thera.¹

¹ Ap. i. 122.

Dipellā.—Daughter of **Vijaya** and **Kuveni**.¹

¹ MT. 264.

Dibbacakkhu.—A false ascetic, a previous birth of **Devadatta**. For his story see the **Somanassa Jātaka**.

Dibba-vihāra.—See **Dīpa-vihāra**.

Diyavāsa.—A brahmin. The boundary of the **Mahāvihāra** passed by his house.¹

¹ Mbv. 135; Mhv., p. 332, vs. 14.

Divācandantabāṭava.—A forest in **Rohaṇa**.¹

¹ Cv. lxxiv. 61.

Disampati.—A king of long ago. His son was **Reṇu** and his chief stewards were firstly **Govinda** and later **Jotipāla**.¹ His name is mentioned in the **Dīpavaṃsa**.² According to the **Mahāvaṃsa** **Ṭikā**,³ his father was **Samatha** and he reigned in Benares.

¹ D. ii. 230 f.; Mtu. i. 197 ff.

² iii. 40.

³ p. 130.

Disā.—A slave-woman of **Okkāka**. She was the mother of **Kaṇha**, ancestor of the **Kaṇhāyana-gotta**.¹

¹ D. i. 93.

Disāpāmukha.—A Yakkha who kept guard, with seven thousand other Yakkhas, at the seventh gate of **Jotika's** palace.¹

¹ DhA. iv. 209.

Disāpāṃokkha.—A monk of Burma. He joined the Order in his old age and studied hard, till he astonished the chief theras by his learning; and was appointed by King **Narapati** as his teacher.¹

¹ Sās., p. 77.

1. **Dīgha.**—A Yakkha chieftain whose help should be sought by followers of the Buddha, when in distress.¹ The Buddha says² that Dīgha once visited him and spoke to him of the wonderful attainments of **Anuruddha**, **Nandiya** and **Kimbila**, and remarked how fortunate were the **Vajjians** that these three were dwelling in the **Vajji** country. Buddhaghosa³ describes Dīgha as a *devarājā* and says that his other name was **Parajana**. His visit to the Buddha was at **Gosiṅgasālavana**, just before the Buddha left to see Anuruddha and the others.

¹ D. iii. 205.

² M. i. 201 f.

³ MA. i. 431.

2. **Dīgha.**—A thera of Ceylon, and an expert in the Vinaya.¹

¹ Vin. v. 3.

3. **Dīgha.**—A brahmin. He found he could not satisfy other brahmins, even though he gave five bowls of food to each. One day he went to the vihāra, and, in order to test the monks, served them with only one vessel of rice. Thirty monks partook of it and Dīgha was pleased with their great moderation.¹

¹ AA. i. 262 f.

1. **Dīgha-Kārāyaṇa.**—Nephew of **Bandhula**, commander-in-chief of **Pasenadi**. After Bandhula's death, Dīgha was appointed in his place and accompanied the king. Once, during their travels, they came to **Naṅgaraka**¹ and, hearing that the Buddha was at **Medatalumpa**, went to see him, but Dīgha stayed outside while the Buddha talked to Pasenadi.² The Dhamma pada Commentary³ adds that Dīgha went about reviling the king for the murder of his uncle, and that when Pasenadi went in to the Buddha, leaving the royal insignia in Dīgha's charge, the latter saw his chance of revenge. He left Pasenadi, hastened to **Viḍūḍabha** and crowned him king. He then returned to **Sāvatthi**, leaving for Pasenadi only a single horse and one female servant. It was this treachery which led to Pasenadi's untimely death.

¹ Uḷumpa says DhA. iii. 356. ² M. ii. 118 f.; MA. ii. 753 f.; J. iv. 151. ³ i. 355 ff.

2. **Digha-Kārāyaṇa**.—A minister of **Bhātiya** (**Bhātikābhaya** ?). He was a very learned brahmin and was appointed by the king to settle a dispute between the residents of the **Mahāvihāra** and the **Abhayagiri**, regarding the charge brought against **Dabba-Mallaputta** by the nun **Mettiyā**. He decided in favour of the **Mahāvihāra** residents.¹

¹ Sp. iii. 583.

Dighagāmaṇi.—A Sākya prince, son of **Dighāyu** and, therefore, cousin of **Ummāda-Cittā**. Having heard of **Cittā**, he went to **Upatissagāma** and took service at the court of **Paṇḍuvāsudeva**. There **Cittā** saw him and fell in love with him and he visited her by night. When a child was conceived **Cittā** was given to him in marriage. This child was **Paṇḍukābhaya**. **Cittā** and **Kāḷavela** were servants of **Dighagāmaṇi**.¹

¹ Mhv. ix. 13 ff.; Dpv. x. 8 f.

Dighacaṅkamana.—A pariveṇa in **Anurādhapura**, built on the spot where **Mahinda** used to walk up and down in meditation.¹

¹ Mhv. xv. 208.

Dighacārika Vagga.—The twenty-third chapter of the **Pañcaka Nipāta** of the **Āṅguttara Nikāya**.¹

¹ A. iii. 257-61.

Dighacārika Suttā.—Two suttas on the five results arising from roving about.¹

¹ A. iii. 257.

Dighajānu.—A **Koliyan**, inhabitant of **Kakkrapatta**. There he visited the Buddha and asked for a teaching which would bring happiness both in this world and the next. The Buddha explained to him the four conditions of temporal welfare—*utthāna-sampadā*, *ārakkha-sampadā*, *kalyāṇamittatā* and *samaṇīvitā*. He then explained the four conditions of spiritual welfare—*saddhā-sampadā*, *sīla-sampadā*, *cāga-sampadā* and *pañña-sampadā*. In this discourse the Buddha addresses him as **Byagghapajja**.¹ The Commentary² says this was a *paveṇi-nāma*, common to all **Koliyans**.

¹ A. iv. 281 ff.

² AA. ii. 778.

Dighajānu Sutta.—Records the visit of **Dighajānu** (*q.v.*) to the Buddha.

Dīghajantu (Dīghajantuka) *v.l.* **Dīghajayanta**.—Chief of **Elāra's** generals. He was slain by **Sūranimila**.¹ **Bhalluka** was his nephew.² He offered a red cloth (*rattapaṭa*) at the **Ākasacetiya** on **Sumanagiri**. He was born in hell, but the sight of the fires there recalled to him his offering and he was immediately born in heaven.³

¹ Mhv. xxv. 54, 62 f.

² *Ibid.*, 76.

³ MA. ii. 955; AA. i. 375.

Dīghatapassī.—A Nigaṇṭha, follower of **Nātaputta**. He once visited the Buddha at **Nālandā**, and there followed a discussion on actions and their efficiency. Dīghatapassī reported this discussion to Nātaputta and **Upāli**, who was listening, went, against the advice of Dīghatapassī, to the Buddha and challenged him to a discussion, at the end of which Upāli was converted.¹ The Commentary² says that Dīghatapassī was long-limbed, hence his name.

¹ M. i. 371 ff.

² MA. ii. 594.

Dīghataphala.—A yakkha resident in a palm tree outside **Rājagaha**. **Kālavilaṅgika's** wife, disguised as a man, taking food from the palace to an impaled man, passed under his tree and was seized as his prey. But on learning that she was the king's messenger, the yakkha released her and asked her to convey the news that Dīghataphala's wife **Kālī**, daughter of the god **Sumana**, had given birth to a son. In return for this service, Dīghataphala gave the messenger the treasure buried under the tree. She went about shouting the news, and Sumana, hearing it, gave her more treasure.¹

¹ MA. ii. 818.

Dīghatālā.—Wife of **Goḷakāḷa** (*q.v.*). She ran away with **Dīghapiṭṭhi**, but **Mahosadha** restored her to her husband.¹

¹ J. vi. 337 f.

Dīghati.—See **Dīghiti**.

Dīghathūpikā.—The mare on which **Duṭṭhagāmaṇī** fled from **Cūlaṅganiyapiṭṭhi**. When the king and his minister **Tissa** offered their food to the Thera **Gotāma**, the mare also gave him her share.¹

¹ Mhv. xxiv. 20, 27.

Dighanakha.—A paribbājaka, nephew (sister's son) of **Sāriputta**. He visited the Buddha at **Sūkarakhatalena** and the Buddha preached to him

the **Dīghanakha Sutta**, at the end of which he became a sotāpanna. In the sutta he is addressed as **Aggivessana**.¹

He was originally an Annihilationist.² Perhaps he is the heretic brahmin, nephew of Sāriputta, who was admonished by **Moggallāna** because he expressed great repugnance at the sight of **Kassapa**.³

¹ M. i. 497 f.; ThagA. ii. 95; DhA. i. 79.

² MA. ii. 477.

³ Thag. 1108 ff.; ThagA. ii. 180.

Dighanakha Sutta.—Preached at **Sūkarakhatalena** to **Dīghanakha**, who tells the Buddha that no view can satisfy him. The Buddha points out to him the need for consistency in outlook and expounds to him his own doctrine. **Sāriputta** is present, fanning the Buddha. At the end of the discourse, Sāriputta becomes an arahant and Dīghanakha a sotāpanna.¹

Elsewhere² the sutta is called **Vedanāpariggaha**.

¹ M. i. 497 ff.

² DhA. i. 79; ThagA. ii. 95; MA. ii. 862; AA. i. 92, 321; DA. iii. 882.

Dighanikāya.—Also called **Dighāgama** or **Dighasaṅgaha**. It forms the first book of the Sutta Piṭaka and consists of thirty-four long suttas, divided into three vaggas—the **Sīlakkhandha**, the **Mahāvagga** and the **Pātheva** or **Pāṭikavagga**. Buddhaghosa wrote a commentary on the work called the **Sumaṅgalavilāsini**.

Dighapāsāṇaka.—A locality in **Anurādhapura**, through which the *sīmā* of the **Mahāvihāra** passed.¹

¹ Mhv. Appendix, p. 332, vv. 13; Mbv. 136.

Dighapitṭhi.—The man who ran away with **Dighatālā**, wife of **Goḷakāla**¹ (*q.v.*).

¹ J. vi. 337 f.

Dighapitṭhikā.—A class of petas whose bodies are sixty leagues in height.¹

¹ AA. ii. 712; PsA. 79.

Dighabāhugallaka.—A vihāra built by **Mahācūḷi-Mahātissa**.¹

¹ Mhv. xxxiv. 9.

Dighabhāṇakā.—Reciters of the **Dighanikāya**. They separated the **Cariyāpiṭaka**, **Apadāna** and **Buddhavaṃsa** from the **Khuddakanikāya** and ascribed the remaining twelve divisions of that Nikāya to the **Abhidhamma-piṭaka**.¹ They also held that the four omens which the Bodhisatta saw,

¹ DA. i. 15.

prior to his Renunciation, were seen on one and the same day.² It is said that once, when the Dīghabhāṇakas recited the **Brahmajāla Sutta** at the **Ambalaṭṭhikā**, to the east of the **Lohapāsāda**, the earth shook.³

² J. i. 59.

³ DA. i. 131; for views expressed by them see Sp. ii. 413; DhSA. 159, etc.

Dīghabhāṇaka-Mahā-Abhaya.—See **Mahā-Abhaya**.

Dīghabhāṇaka-Mahā-Siva.—See **Mahā-Siva**.

Dīghalaṭṭhi.—A devaputta who once visited the Buddha at the **Kalanda-kaniṇvāpa** in **Veḷuvana** and spoke a verse.¹ The Commentary² says that Dīghalaṭṭhi (long-stick) was his nickname, referring to his great height while on earth.

¹ S. i. 52.

² SA. i. 87.

Dīgharājī.—A village in **Magadha**, the residence of many **Saṃsāramocaka** heretics.¹

¹ PvA. 67.

Dīghalaṭṭhi Sutta.—Records the visit of **Dīghalaṭṭhi** (*q.v.*) to the Buddha.

Dīghalambika.—A village, the birthplace of **Dīghāyu**. The Buddha lived there in the **Araññakuṭṭikā**.¹

¹ DhA. ii. 235.

Dīghaloma Sutta.—One who yearns for gains, favours and flattery, is like a long-fleeced she-goat in a thicket of briars.¹

¹ S. ii. 228.

Dīghavatthu.—A tank, repaired by **Vijayabāhu I.**¹

¹ Cv. lx. 49.

Dīghavāpi.—A tank and a district in Ceylon. When the Buddha went to Ceylon he visited the village, and on the spot where he sat in meditation a cetiya was later erected.¹ It seems to have been the central post in the country lying between the Tamil kingdom and the province of **Rohaṇa**. Thus we find **Duṭṭhagāmani's** brother, **Tissa**, occupying it by the order of his father. Later, on the death of his father, he retired to Dīghavāpi with his mother and the elephant **Kaṇḍula**.² When he made peace with his brother, he was again sent there to look after the district.

¹ Mhv. i. 78; Dpv. ii. 60; Sp. i. 89.

² Mhv. xxiv. 2, 14 f., 48.

After the conquest of the Tamils, Tissa was again in charge of Dīghavāpi, for we find him being sent for from there at the time of Duṭṭhagāmaṇi's death.³ Tissa (afterwards called **Saddhātissa**) founded the **Dīghavāpi-vihāra**, in connection with which he built a cetiya, to which he made valuable offerings.⁴ We hear of Dīghavāpi in connection with the campaigns of **Parakkamabāhu I.**⁵ Many years later **Rājasīha II.** gave the district round Dīghavāpi to the settlers who came from Holland.⁶ The village of **Mahāmuni**, residence of **Sumanā**, wife of **Lakuṇṭaka Atimbāra**, was in Dīghavāpi.⁷ Dīghavāpi was nine leagues from **Tissamahārāma**.⁸

³ Mhv. xxxii. 2.

⁴ *Ibid.* xxxiii. 9, 14.

⁵ Cv. lxxiv. 89; 98, 110, 180; lxxv. 1, 10.

⁶ *Ibid.*, xcvi. 25, 28; for its identification see Cv. *Trs.* ii. 30, n. 1.

⁷ DhA. iv. 50.

⁸ AA. i. 386.

Dīghavidassabhātā.—The Khuddakapāṭha Commentary¹ contains a reference to a “Dīghavidassabhātā” to the effect that, for the space of four Buddha-intervals, he burnt in hell, going up and down, his body sixty leagues in height, and five hundred families who accepted his views suffered with him.

¹ KhA. 126 f.

Dighasandana (Dighasandanaka).—A Commander-in-chief of **Devā-nampiyatissa**. He built a little pāsāda “on eight pillars” for **Mahinda**, which became known as **Dighasandasenāpati-pariveṇa**,¹ and is famous as the residence of **Mahānāma**, author of the **Mahāvamsa**.² According to the **Mahāvamsa** **Ṭikā**,³ Dighasandana was so called because he wore a long robe (*dīghasāṭakam nivāsesīti Dīghasandako*), and the original name of the pariveṇa built by him was **Cūlapāsāda**.

¹ Mhv. xv. 212 f.; also Cv. xxxviii. 16.

² MT. 502.

³ p. 289.

Dighasandasenāpati-pariveṇa.—See **Dighasandana**.

Dighasumana.—A thera of Ceylon, expert in the Vinaya.¹

¹ Vin. v. 8; Sp. i. 104.

Dighasumma.—A thera of **Kalyāṇī**. A fisherman, living at the mouth of the Kalyāṇī River, gave him alms on several occasions and remembered him at the moment of his death.¹

¹ MA. ii. 1008; AA. ii. 522.

Dighāgama.—See **Dīghanikāya**.

1. **Dīghābhaya**.—A son of **Kākavaṇṇatissa** by a wife other than **Vihāra-mahādevī**. He was in charge of the fortress at **Kacchakatittha**.¹

¹ Mhv. xxiii. 17.

2. **Dīghābhaya**.—A **Damīla** general, in command of **Dīghābhayagallaka**, and conquered by **Dutthagāmaṇi**.¹

¹ Mhv. xxv. 12.

Dīghābhayagallaka.—A **Tamil** stronghold in charge of **Dīghābhaya** and captured by **Dutthagāmaṇi**.¹

¹ Mhv. xxv. 12.

1. **Dīghāyu (Dīghāvu)**.—Son of **Dīghiti**, king of **Kosala**. After his parents had been cruelly murdered by **Brahmadatta**, king of **Kāśi**, he became the attendant of this king in order to avenge their death, but when the occasion arose he made peace with **Brahmadatta**. His father's kingdom was restored to him, and he married **Brahmadatta's** daughter.¹ He was the **Bodhisatta**.²

¹ Vin. i. 343 ff.; DhA. i. 46 f.; J. iii. 211 f., 487.

² J. iii. 490.

2. **Dīghāyu**.—See **Āyuvaddhana**.

3. **Dīghāyu**.—A **Sākyan** prince, grandson of **Amitodana** and brother of **Bhaddakaccānā**. He went to **Ceylon** and there founded a settlement which he named after himself. His son was **Dīghagāmaṇi**.¹

¹ Mhv. ix. 10 f.; 18; Dpv. x. 6, 8.

Dīghāli.—A locality in **Rohaṇa**.¹

¹ Cv. lxxv. 60; lxxii. 63; see Cv. *T'rs.* i. 325, n. 2 and ii. 49, n. 3.

1. **Dīghāvu**.—Eldest son of **King Arindama** 1. He is identified with **Rāhula**.¹

¹ J. v. 490.

2. **Dīghāvu**.—A householder of **Rājagaha** and son of **Jotika-gahapati**. He was a **sotāpanna** and, when he lay ill, he sent his father to the **Buddha** requesting the **Buddha** to visit him. The **Buddha** accepted the request, preached to him and consoled him. Soon afterwards **Dīghāvu** died and was born as an **anāgāmin**.¹

¹ S. v. 344 f.

3. **Dīghāvu**.—Son of King **Mahājanaka** (*q.v.*) and his queen **Sīvalī**. He became king when Mahājanaka left the world. He is identified with **Rāhula**.¹

¹ J. vi. 44, 61, 62, 68.

4. **Dīghāvu**.—See **Dīghāyu**.

Dīghāvu Sutta.—Records the visit of the Buddha to **Dīghāvu** (see **Dīghāvu** 2). The Buddha exhorts him to practise the six conditions which are constituent parts of knowledge (*cha vijjābhāgiyadhamme*). These are: contemplation of impermanence in the saṅkhāras, consciousness of dukkha in impermanence, of there being no self in what is dukkha, consciousness of abandoning, of dispersion, and of cessation.¹

¹ S. v. 344 f.

Dīghāvu-bhaṇavāra.—Second chapter of the tenth Khandaka of the Mahāvagga of the Vinaya-piṭaka.¹

¹ Vin. i. 343 ff.

Dīghāsana.—A monastery in Ceylon, in which lived **Mahānāma Thera**.¹ Geiger thinks² that Dīghāsana is very probably a wrong reading for **Dighasanda**.

¹ Cv. xxxix. 42.

² Cv. *T'rs.* i. 48, n. 1.

Dīghīti, Dighati.—A king of Kosala. His kingdom was captured by **Brahmadatta**, king of Kāśi, and he and his wife fled to Benares, where they lived in disguise in the house of a potter. His wife bore a son named **Dīghāyu** (*v.l.* **Dīghāvu**). Before his birth, his mother had a craving to see the army drawn up in battle array, its swords tempered. Dīghīti appeased her craving with the help of his friend, the chaplain of Brahmadatta. Dīghāyu was sent away from the city lest harm should befall him. Later, Dīghīti's place of refuge was discovered and he and his wife were being led to the place of execution when Dīghāyu, who was on a visit to the city, saw them. Dīghīti, recognising his son, called to him his dying advice "*mā dīghaṃ passa mā rassaṃ*" (look not too far nor too near). Dīghāyu heard and understood; he entered the service of Brahmadatta, first as an elephant-trainer, then as a musician, and finally as his personal servant. He wished to avenge the death of his parents, but when the occasion arose, he remembered his father's instructions and desisted.¹

¹ Vin. i. 342 ff.

Dighīti Kosala Jātaka (No. 371).—Contains the latter part of the story of **Dighāyu**, son of **Dighīti**, who, remembering the advice of his father, forebore from killing Brahmadatta when the occasion arose, and later benefited by this action of his.¹ It is stated in the **Jātaka** that the full story is given in the **Sanḥabhedaka Jātaka**. No such story is, however, to be found, unless this is another name for the **Kosambī Jātaka**. The story of **Dighīti** was related in reference to the quarrelsome monks of **Kosambī**. Some of the stanzas found in the **Jātaka** story are repeated in the **Upakkilesa Sutta**.²

¹ J. iii. 211 f.; cp. Vin. i. 342 ff.; J. iii. 487.

² M. ii. 154.

Dipa.—A monk, probably of Ceylon, author of the **Parivārapāṭha**.¹

¹ Vin. v. 226.

Dipa Sutta.—A monk should cultivate in-breathing and out-breathing in order to achieve all his desires in the spiritual life. He will then understand things as they really are and, when his bodily endurance has reached its limit, he will know that it is so, like a lamp which will go out when oil and wick are used up.¹

¹ S. v. 316 ff.

1. **Dīpaṅkara**.—The first of the twenty-four Buddhas. He was born in **Rammavātī**, his father being King **Sudeva** (*v.l.* **Sumedha**) and his mother **Sumedhā**. For ten thousand years he lived in the household, in three palaces, **Haṃsā**, **Koñcā** and **Mayūrā**. His wife was **Padumā** and his son **Usabhakkhandha** (**Samavatakkhandha**). He left home on an elephant and practised austerities for ten months. His Bodhi-tree was the Pippalī and grass for his seat was given by an Ājīvaka named **Sunanda**. His first sermon was preached at **Nandārāma** (**Sunandārāma**) at **Sirighara**, where he converted the heretics. He had three great gatherings of his followers. He was always attended by eighty-four thousand arahants, and his body was eighty cubits in height. He died at **Nandārāma** at the age of one hundred thousand years and his **thūpa** was thirty-six yojanas high. **Sumaṅgala** and **Tissa** were his chief monks, **Nandā** and **Sunandā** his chief nuns, while **Sāgata** (*v.l.* **Nanda**) was his constant attendant. **Tapassu** and **Bhallika** were his chief lay patrons among men and **Sirimā** and **Soṇā** among women.

It was during the time of **Dīpaṅkara** Buddha that the ascetic **Sumedha** (*q.v.*), who later became **Gotama** Buddha, first declared his intention of becoming an aspirant for Enlightenment (a Bodhisatta).

After **Dīpaṅkara's** death, his doctrine lasted for one hundred thousand years.¹

¹ Bu. ii. 207 ff.; BuA. 104 f.; J. i. 29; see Mtu. i. 193 ff., where the details Mhv. i. 5; Dpv. iii. 31; DhA. i. 69; but | differ from those given here.

2. Dīpaṅkara.—See **Buddhappiya**.

Dīpaṅkara-nagara.—Probably another name for **Rammavati**.¹

¹ Cv. xxxix. 51.

Dīpanayā.—An eminent therī of Ceylon, resident in **Rohaṇa**. She was expert in the Dhamma and the Vinaya.¹

¹ Dpv. xviii. 40.

Dīpanī.—Wife of **Mahinda VI**. She was a cowherd's daughter.¹

¹ Cv. lxxx. 15.

Dīparājā.—A king of **Nāgadīpa**, son of a king of Ceylon by a younger queen. The king granted the queen a boon and she claimed the kingdom for her son. But the prince was blinded in one eye while watching a cock fight and the king refused to grant the request. So he made him king of **Nāgadīpa**, whence he came to be known as **Dīparājā**.¹

¹ VibhA. 443 f.

Dīpavaṃsa.—The oldest extant Pāli Chronicle of Ceylon. Like the **Mahāvaṃsa**, it was based on the **Aṭṭhakathā** handed down in the **Mahāvihāra** of Ceylon. It gives the impression not of an evenly worked out whole, but rather of a stringing together of fragments, a composition of whole lines, sometimes whole stanzas, borrowed from the **Aṭṭhakathā**. It is generally agreed that the **Dīpavaṃsa** assumed its present form about the fourth century A.C.¹ It is stated² that **Dhātusena** made endowments for the regular recital of the **Dīpavaṃsa**.

¹ The work was edited and published by Oldenberg in 1879. For details see Geiger: *Dīpavaṃsa and Mahāvaṃsa*.

² Cv. xxxviii. 59.

Dīpa-vihāra.—A monastery in Ceylon, residence of **Summa Thera** (*q.v.*).¹
v.l. **Devī-vihāra**, **Dibba-vihāra**.

¹ MA. i. 126; AA. i. 319; ii. 845, etc.

Dīpāyana.—See **Kaṇhadīpāyana**.

Dipālatittha.—A ford in the **Mahāvāluka-gaṅgā**.¹

¹ Cv. lxxii. 54.

Dipi Jātaka (No. 426).—Goatherds once occupied an ascetic's hut, and, on their departure, left behind a she-goat who had strayed away. As she ran to join the others, she saw a panther in the way; she showed great daring and tried to pacify him with soft words, but all in vain, for he devoured her.

The story was related in reference to a she-goat whom **Moggallāna** once saw near his mountain hut. When she, however, saw a panther, she, with great daring, jumped over his body and escaped.¹

¹ J. iii. 479 f.

Dipika.—See **Pañcadipika**.

Dipuyyāna.—A park in **Pulatthipura** laid out by **Parakkamabāhu I**. It was so called because it formed a peninsula.¹

¹ Cv. lxxiii. 113; lxxix. 6; Cv. *Trs.* ii. 14, n. 2.

Dukūla (Dukūlaka).—A hunter's son, father of **Suvaṇṇasāma**. He is identified with **Mahā Kassapa**. For his story see the **Sāma Jātaka**.¹

¹ See also Mil. 123; Sp. i. 214.

Dukkathā Sutta.—To five persons certain talk is ill-talk—talk on faith to the faithless, on virtue to the virtueless, on learning to one of little learning, on generosity to the mean, on insight to the foolish.¹

¹ A. iii. 181.

1. **Dukkara (or Kumma) Sutta.**—A wise monk should withdraw within himself, like the tortoise withdrawing his limbs.¹

¹ S. i. 7.

2. **Dukkara Sutta.**—Things difficult to do in the religious life, in varying degree.¹

¹ S. iv. 260, 262.

1. **Dukkha Sutta.**—Dukkha arises from the contact of the senses and the objects proper to the senses, resulting in feeling, which, in turn, produces craving. By destroying this process dukkha is destroyed.¹

¹ S. ii. 71; cf. S. iv. 86.

2. **Dukkha Sutta.**—All the khandhas are ill; he who realizes this destroys rebirth.¹

¹ S. iii. 21; *ibid.*, 196.

3. **Dukkha Sutta.**—All the khandhas lead to suffering.¹

¹ S. iii. 77.

4. **Dukkha Sutta.**—The Buddha teaches suffering, the arising thereof, the cessation, and the way to such cessation.¹

¹ S. iii. 158.

5. **Dukkha Sutta.**—That which is suffering and of the nature of suffering must be put away.¹

¹ S. iv. 199.

6. **Dukkha Sutta.**—**Sāriputta** tells **Jambukhādaka** of the three kinds of suffering, caused by pain, by the activities and by the changeable nature of things.¹

¹ S. iv. 259.

7. **Dukkha Sutta.**—A monk without faith is unconscientious, has no fear of blame, is indolent and lacking in insight, lives ill at ease in this world and will suffer in the next.¹

¹ A. iii. 3.

8. **Dukkha Sutta.**—If a monk has brooding on sense-desires, ill-will, cruelty and conjures up thoughts of these things, he will live ill at ease now and also after death.¹

¹ A. iii. 429.

9. **Dukkha Sutta.**—It is impossible that a monk who sees happiness in any phenomenon shall live in harmony and peace.¹

¹ A. iii. 442.

Dukkakhandha Sutta.—See **Cūladukkakhandha Sutta** and **Mahā-dukkakhandha Sutta**.

Dukkhatātissa Sutta.—On the three forms of suffering, caused by pain, by the activities and by the changeable nature of things.¹

¹ S. v. 56; *cp.* **Dukkha Sutta** 6 above.

Dukkhadhamma Sutta.—When a monk knows the arising and the destruction of all states of ill, he realizes the nature of sensual pleasures and has no longing for them. This is explained by various similes.¹

¹ S. iv. 188 ff.

“Dukkham-ajjhata” Sutta.—The eye is Ill, so are the other senses, and therefore void of self.¹

¹ S. iv. 2.

“Dukkham-bāhira” Sutta.—Forms seen by the eye are Ill, so are the things perceived by other senses. They are void of self.¹

¹ S. iv. 4.

Dukkhamūla.—A Pacceka Buddha, mentioned in a nominal list.¹

¹ ApA. i. 107; M. iii. 70.

Dukkhalakkhaṇa Vatthu.—The story of five hundred monks who, in the time of Kassapa Buddha, had practised meditation on the characteristics of suffering. In the present age they became arahants immediately on hearing a stanza on suffering.¹

¹ DhA. iii. 406.

“Dukkhāni” Sutta.—The five ills of a recluse: he is not content with any of the four requisites and finds no delight in the holy life.¹

¹ A. iii. 146

“Dukkheṇa” Sutta.—Desire should be put away for that which has suffering inherent in it.¹

¹ S. iii. 178.

Duggata Sutta.—Whenever one sees a hardship or a hard lot one should remember that one, too, has suffered likewise in some life or other. Incalculable is the course of saṃsāra.¹

¹ S. ii. 186.

Duggati Sutta.—The Ariyan who has unwavering faith in the Buddha, the Dhamma and the Saṅgha and is possessed of virtue, is free from an unhappy condition of existence.¹

¹ S. v. 364.

Duccarita Vagga.—The twenty-fifth chapter of the Pañcaka Nipāta of the Aṅguttara Nikāya.¹

¹ A. iii. 267-70.

1. **Duccarita Sutta.**—The four bad habits of speech—falsehood, slander, bitter speech, idle babble ; and the four good habits—truthful speaking, speaking well of others, soft speech and wise speech.¹

¹ A. ii. 228.

2. **Duccarita Sutta.**—Five disadvantages of evil conduct—self-upbraiding, dispraise by the wise, evil reputation, death as a lunatic, unhappy rebirth.¹

¹ A. iii. 267.

3. **Duccarita Sutta.**—A monk once came to the Buddha and asked for a brief teaching. The Buddha asked him to abandon wrong conduct with regard to body, feelings, mind and mind-states, and to cultivate the four satipaṭṭhānas.¹

¹ S. v. 188.

4. **Duccarita Sutta.**—Three conditions—wicked conduct in deed, word and thought—and their opposites.¹

¹ A. iii. 446.

Dujīpa.—A king who lived to the age of one thousand. He reigned for five hundred years and, at the end of that period, gave alms to the brahmins, renounced his kingdom and became an ascetic.¹

He is probably identical with **Dudīpa**, king of Benares, who is mentioned² as having given away great wealth, and as a result reached heaven. *v.l.* **Dudīpa.**

¹ J. vi. 203.

² J. vi. 99.

Dujjaya.—A king of a past age, a previous birth of **Cūla-Cunda Thera**.¹

¹ Ap. i. 102.

1. **Duṭṭha**, called **Duṭṭhakumāra**, king of Benares.—A former birth of **Devadatta**.¹ His story is given in the **Saccaṅkīra Jātaka** (*q.v.*).

¹ J. i. 327.

2. **Duṭṭha.**—Also called **Duṭṭhakumāra**, the son of **Kitavāsa**. At his birth soothsayers foretold his death from thirst, and Kitavāsa had lakes and ponds dug in various parts of the capital and waterpots placed everywhere. One day Duṭṭha saw a Pacceka Buddha begging for alms and dashed his bowl to the ground. He was seized with thirst, and all the water in the city was dried up. He died, and was reborn in **Avīci**.¹

¹ J. ii. 194 f.

3. **Duṭṭha**.—Son of the king of Benares; a previous birth of the cruel Licchavi prince on whose account the **Ekaṇṇa Jātaka** (*q.v.*) was preached.¹

¹ J. i. 506.

Duṭṭhakumārī.—Daughter of a banker of Benares. For her story see the **Takka Jātaka**.

Duṭṭhagāmaṇi-Abhaya.—King of Ceylon (101-77 B.C.) He was the son of **Kākaṇṇatissa** (ruler of **Mahāgāma**) and of **Vihāradevī**, and was called **Gāmaṇi-Abhaya**. The antenatal cravings of his mother showed that he would be a great warrior, and his father gathered at his court the most famous warriors of the land skilled in various ways. Chief among them were **Nandhimitta**, **Sūranimila**, **Mahāsoṇa**, **Goṭhaimbara**, **Theraputtābhaya**, **Bharaṇa**, **Veḷusumana**, **Khañjadeva**, **Phussadeva** and **Labhiyavasabha**. Abhaya early showed signs of an adventurous disposition, and resented the confined limits of his father's kingdom, bounded on the north by the **Mahāvāluka-nadī**, on the further bank of which lay the Sinhalese country ruled by the **Damiḷas**. Abhaya was constantly refused permission by his father to fight the **Damiḷas** and fled in anger to the hills, whence he sent his royal father a woman's garment, to indicate that he was no man. This earned for him the nickname of **Duṭṭha**, which always stuck to him. At his father's death he had to fight with his brother **Tissa** (afterwards **Saddhā-Tissa**) for the possession of the throne. He was first defeated at **Cūlaṅganiyapiṭṭhi**, but later he was victorious, and the Saṅgha brought about a reconciliation between the brothers. When fully prepared, Duṭṭhagāmaṇi marched against the **Damiḷa** king, **Elāra**. He rode his state elephant, **Kaṇḍula**, born on the same day as himself. He commenced operations at **Mahiyaṅgana**, capturing fort after fort, manned by **Elāra**'s followers, and fought his way down to **Mahāvāluka-nadī**, where he pitched his camp at **Kandhāvārapitṭhi**, near **Vijitapura**, where were concentrated the **Damiḷas**. After a siege of four months **Vijitapura** fell, and Duṭṭhagāmaṇi advanced through **Girilaka** and **Mahelanagara** to **Kāsapabbata** near **Anurādhapura**, the capital.¹ There he waited for the onset of **Elāra** and, in the battle that ensued, **Elāra** was defeated and fled towards the capital, but he was pursued by Duṭṭhagāmaṇi and slain by him in single combat close to the southern gate of the city. **Elāra**'s body was burnt with royal honours, and Duṭṭhagāmaṇi built a tomb over the ashes and decreed that no music should be played by people passing it, a decree that was for long honoured. This act of chivalry, so much in contrast

¹ *Mhv.* xxv. 75. It is said that in the course of his journey from **Mahāgāma** to **Anurādhapura** he captured thirty-two fortresses manned by the **Damiḷas**.

with the usual conduct of victors, earned for Duṭṭhagāmaṇi great honour. Later, he defeated reinforcements from India under **Bhalluka**, nephew of Eḷāra, and thus became sole monarch of Laṅkā.

On the seventh day after his final victory, he celebrated a water festival at the **Tissavāpi** and, at its conclusion, built the **Maricavatṭhi-thūpa** (*q.v.*) on the spot where his spear, containing the relic of the Buddha, given by the monks at **Tissamahārāma**, remained firmly embedded, no one being able to remove it. From now onwards, consoled by the arahants of **Piyaṅgudipa**, who absolved him from blame for the slaughter of his enemies, he began his great works of piety, after having distributed largesse to his generals and soldiers. He first built the **Lohapāsāda** (*q.v.*) of nine stories, resembling the palace of **Bīraṇi**, the plan of which was brought to him from **Tusita** by arahants. He then began his greatest achievement, the **Mahā Thūpa**, erected on a site visited by the Buddha during his third visit to Ceylon. The devas, led by **Sakka**, provided the necessary materials, discovered in various parts of the island, and he began work immediately, on the full-moon day of **Vesākha**. Great celebrations marked the inauguration of the mighty task, plans of various builders were inspected before the final choice and no free work was allowed to be done. After the relics, obtained by the arahant **Soṇuttara** from the Nāga-world, had been enshrined in unparalleled splendour and with great feasting, but before the *chatta* of the cetiya and the plaster work could be finished, Duṭṭhagāmaṇi fell ill. Saddhā-Tissa was summoned from **Dighavāpi**, and he covered the cetiya with white cloth and crowned it with a spire of bamboo, that the king, before his death, might visualize his great work in its complete form. **Theraputtābhaya**, a former general, now become an arahant, and living in the **Pañjalipabbata**, was at the king's side at the time of his death and consoled him with reminders of the great merit he had accumulated during his life. A record of the king's good deeds was read by his secretary, from which it would appear that the king had erected ninety-nine other vihāras, besides the buildings already mentioned. He had once tried to preach in the Lohapāsāda, but was so overcome by nervousness that, realizing how difficult was the task of the preacher, he ordered special benefactions for those who preached the Doctrine. Two gifts made by him are recorded as of very special merit—one was the sale of his special earrings to procure food for five theras during the **Akkhakkhāyika** famine, the other was his gift of food during his flight from Cūlaṅga-niya-piṭṭhi.² He was starving, and his minister Tissa procured a meal for him, but as he never ate without offering some of the food to the monks, he wished for a monk to appear before him. When a thera did so appear, he gave him all he had. He was told later, on his death bed, by Thera-

² For details see Mhv. xxxii. 49 ff.; also AA. i. 365 f.

puttābhaya, that this food was divided among many thousands of arahants so that the merits of the donor might increase manifold.

It is said that after death Duṭṭhagāmaṇi was born in the Tusita-world, there to await the appearance of **Metteyya Buddha**. He will then become the chief disciple of that Buddha, and his parents will be the parents of Metteyya. Before his birth, as the son of Kākavaṇṇatissa, he was a sāmaṇera of **Koṭapabbata-vihāra**. He fell ill through his hard work on behalf of the Saṅgha at the **Ākāsa-cetiya** near **Cittalapabbata**, and as he lay dying in the **Silāpassaya-pariveṇa**, **Vihāradevī** visited him at the suggestion of an arahant therā, and after much difficulty persuaded him to be reborn in this world as her son.³

Duṭṭhagāmaṇi is regarded as the hero of the **Mahāvamsa** epic. His son was **Sāliya**, who, however, did not succeed him, preferring to marry a caṇḍāla maiden, **Asokamālā**. Duṭṭhagāmaṇi's successor, therefore, was Saddhātissa.

The Dhammapada Commentary⁴ mentions a minister of Duṭṭhagāmaṇi called **Lakuṇṭaka-atimbara**, whose wife was **Sumanā**.

Duṭṭhagāmaṇi lived to the age of sixty-eight.⁵

Once, after his conquest of the Damiḷas, he was unable to sleep for a whole month, then, at the suggestion of the monks, he took the fast of the eight vows and eight monks chanted to him the **Cittayamaka**. He fell asleep during the chanting.⁶

³ These particulars relating to Duṭṭhagāmaṇi are summarised from Mhv. chaps. xxii.-xxxii.; Dpv. xviii. 53; xix. 1 ff.; Sp. i. 102.

⁴ DhA. iv. 50.

⁵ Mhv. xxiv. 47.

⁶ DA. ii. 640.

Duṭṭhatṭhaka.—The third Sutta of the **Aṭṭhakavagga** of the Sutta Nipāta.¹ The sutta was preached in reference to the calumny raised against the Buddha by the heretics who used the female ascetic **Sundarī** to further their ends.² Commentarial explanation of this is included in the Mahāniddeśa.³ The burden of the sutta is that he who praises his own virtue and is dependent upon varying dogmas of philosophy is constantly censured. The *muni* is one who has shaken off all systems of philosophy.

¹ SN. vs. 780-87.

² SNA. ii. 518 f.

³ i. 62 ff.

1. **Dutiya Sutta**.—On the four modes of progress: painful with sluggish intuition and with swift intuition, and pleasant, with the same two varieties of intuition.¹

¹ A. ii. 154.

2. **Dutiya Sutta.**—Questions asked by a deva and the Buddha's reply thereto. "What has a good man as his companion?" is one question, and the reply thereto is "faith."¹

¹ S. i. 38.

Dutiyaṭṭhāyī Jātaka (No. 230).—The Bodhisatta was once king of Benares, and the **Gandhāra** king of **Takkasilā** besieged his capital. The Bodhisatta appeared before him and threatened to crush his forces, and the Gandhāra king fled.

The story was told in reference to an ascetic who visited **Jetavana** in order to argue with the Buddha; but on seeing the Buddha seated in the hall expounding the Doctrine, his courage forsook him and he ran away with a crowd at his heels. He is identified with the Gandhāra king.¹

¹ J. ii. 219-21.

Dutiyamakkaṭṭha Jātaka.—See **Dūbhiyamakkaṭṭha**.

Dutiyasela-vihāra.—A monastery in Ceylon (Sinhalese, *Devanagala*). **Kittisirirājasīha** gave to the vihāra the village of **Ratanadoṇi**.¹

¹ Cv. c. 232.

Dudīpa.—See **Dujīpa**.

Duddada Jātaka (No. 180).—*v.l.* **Dudda, Dudada**. Once the Bodhisatta was a brahmin of Kāsi and, after being educated in **Takkasilā**, became an ascetic in the Himālaya. When he and his fellow ascetics visited Benares for salt and seasoning, the people gathered together and gave them food.

The story was told in reference to two young men who made a collection in **Sāvatthi** to feed the Buddha and his monks.¹

¹ J. ii. 85 f.

Dundubhissara Thera.—An arahant. After the Third Council he accompanied the Thera **Majjhima** to the region at the foot of the **Himālaya**.¹ In the *Dīpavaṃsa*² he is called **Durabhisāra**.

¹ Sp. i. 68; Mṭ. 317; Mbv. 115.

² viii. 10.

Dunnivīṭṭha.—A brahmin village in the **Kāliṅga** country. It lay on the road (along which **Vessantara** journeyed to **Vaṅkagiri**) from **Jetuttara** to the **Ceti** kingdom, five leagues from **Arañjaragiri** and ten from the **Ceti** country. It was the residence of **Jūjaka** and **Amittatāpanā**.¹

¹ J. vi. 521, 541.

1. **Duppañña Sutta.**—One who is an unbeliever, immoral, indolent and of weak wisdom, is born in purgatory.¹

¹ A. ii. 227.

2. **Duppañña Sutta.**—One who has the above qualities is censured by the wise and gathers much demerit.¹

¹ A. ii. 227.

3. **Duppañña Sutta.**—A monk asks the Buddha as to who can be called a witless imbecile, and the answer is, he who fails to practise the seven bojjhaṅgas.¹

¹ S. v. 99.

Duppasaha.—A king of long ago, descendant of **Mahāsammata**. He was the last of fifty kings who ruled in **Ayujjha**. Sixty of his descendants reigned in Benares.¹

¹ Dpv. iii. 16; MT. 127.

Dubbaca Jātaka (No. 116).—The Bodhisatta was once a very skilled acrobat and travelled about with his teacher who knew the dance of the four javelins. One day the teacher, in a drunken fit of boasting, announced that he would do the dance of the *five* javelins—which he did not know—and insisted on doing it against the advice of the Bodhisatta. The result was that the boaster was impaled on the fifth javelin.¹ For the introductory story see the **Gijjha Jātaka** (No. 42).

¹ J. i. 430 f.

Dubbanniya Sutta.—Once an ill-favoured yakkha came to be seated on **Sakka's** throne. The gods of **Tāvatiṃsa** were greatly vexed on seeing him, but the greater their annoyance, the handsomer grew the yakkha. Then Sakka came up and showed great humility before the yakkha, and the greater his humility the uglier did the yakkha become, until he disappeared.¹

¹ S. i. 237.

Dubbalaḥaṭṭha Jātaka (No. 105).—Once an elephant, caught in the Himālaya, while being trained by the king's trainers, broke away from his chains and escaped to the mountains. There he lived in a constant state of terror until the Bodhisatta, who was a tree-sprite, dispelled his fears.

The story was told in reference to a monk who was always in fear of death. He is identified with the elephant.¹

¹ J. i. 414-6.

Dubbalavāpitissaka-vihāra.—A monastery in Ceylon, founded by **Saddhātissa**.¹ **Kaṇiṭṭhatissa** built for it an uposatha-hall.²

¹ Mhv. xxxiii. 8.² *Ibid.*, xxxvi. 17.

Dubbinoda Sutta.—Five things are hard to push against: ill-will, infatuation, ostentation and vagrant thoughts.¹

¹ A. iii. 184.

Dumasāra.—A cakkavatti of four kappas ago, a former birth of **Sañña**ka Thera.¹

¹ Ap. i. 120.

Dumbara.—A district in the **Malaya** country of Ceylon.¹

¹ Cv. lxx. 5, 8.

1. **Dummukha.**—A Licchavi chieftain. He was present at the discussion of the Nigaṇṭha **Saccaka** with the Buddha, and seeing Saccaka discomfited in the debate, Dummukha compared him to a crab pulled out of a pond and ill-treated by village boys.¹

The Commentary says² that Dummukha just happened to be his name. He was in reality quite handsome.

¹ M. i. 234.² MA. i. 459.

2. **Dummukha.**—King of **Kampilla** in **Uttarapañcāla**. One day, while looking from his window down on to the palace yard, he saw several bulls setting upon a cow in lust, and one bull, stronger than the rest, killed another with his horns. The king, realizing the evil nature of lust, entered into a trance and became a Pacceka Buddha.¹

¹ J. iii. 379, 381.

1. **Dummedha Jātaka** (No. 50).—The Bodhisatta was once born as **Brahmadatta**, king of Benares. Seeing that his subjects were much given to offering sacrifices to the gods in course of which animals were killed and other sins committed, he made proclamation, soon after becoming king, that he had made a vow to offer in sacrifice all those of his subjects who were addicted to the Five Sins and walked upon the ten paths of unrighteousness. His ministers were sent to look for such people, and the proclamation had the desired effect.¹

For the introductory story see the **Mahākāṇha Jātaka**.

¹ J. i. 259 f.

2. **Dummedha Jātaka** (No. 122).—The Bodhisatta was once the state elephant of the **Magadha** king of **Rājagaha**. When the king rode in procession, the people had eyes only for the elephant, and the king, in envy, schemed to have the elephant thrown down a precipice. The mahout discovering this, flew on the elephant's back to Benares. The king of Benares welcomed them and, with their help, obtained the sovereignty of all India.

The story was told in reference to **Devadatta's** envy of people's praise of the Buddha. Devadatta is identified with the Magadha king, **Sāriputta** with the king of Benares and **Ananda** with the mahout.¹

¹ J. i. 444 f.

1. **Duyyodhana**.—The Bodhisatta, born as king of **Magadha**. He was later born as king of the **Nāgas**, under the name of **Sanhkapāla**. For his story see the **Sanhkapāla Jātaka**.¹

¹ S. v. 162 ff.

2. **Duyyodhana**.—The Pāli form of the Sanskrit Duryodhana.¹

¹ E.g., Cv. lxiv. 43.

Durājāna Jātaka (No. 64).—A young brahmin student of **Takkasilā** fell in love with a woman and married her. She was very capricious and her husband neglected his duties. The teacher instructed his student to take no notice of his wife's moods.

The story was related to a devout layman of **Sāvatti** who had as wife a capricious woman. She worried him so much that he neglected his visits to the Buddha. The couple were identical in both stories.¹

¹ J. i. 299-301.

Dullabha Sutta.—Three persons are hard to find in the world: a Tathāgata, one who can expound the Dhamma and Vinaya of a Tathāgata, and a grateful person.¹

¹ A. i. 266.

Duḷudesa.—A country, probably in South India.¹

¹ Cv. lvi. 11.

Duvera or **Anāthapiṇḍika Sutta**.—**Anāthapiṇḍika** visits the Buddha, who tells him of the five guilty fears—that begotten by killing, by stealing, by wrong indulgence of sensual lust, by evil speaking, and by the drinking of intoxicants—freedom from which, together with possession of the Noble Insight, enables a man to say that he is destined for Enlightenment.¹

¹ S. v. 387 f.

Dussa-thūpa.—A thūpa built in the Brahma-world by **Ghaṭikāra**, enshrining the garments worn by the Buddha at the time of his Renunciation. It was built of gems and was twelve yojanas high.¹ Among the wonders performed by **Bhaddaji** one was to carry it on his outstretched palm and show it to the multitude.²

¹ Dāthāvamsa, vs. 35.² Mhv. xxxi. 11; MT. 562.

Dussadāyaka Thera.—An arahant. Ninety-four kappas ago he was a khattiya, and having received some garments as a tribute, gave them to the Buddha **Siddhattha**. Sixty-seven kappas ago he was a king named **Parisuddha**.¹

¹ Ap. i. 185.

Dussanta.—The Pāli form of the Sanskrit Duṣyanta.¹

¹ E.g., Cv. lxiv. 44.

Dussapāvārika.—A seṭṭhi of **Nālandā** who owned a mango-grove near the city. Having heard the Buddha preach, he became his follower and built for him and his Order a monastery in his mango-grove, which came to be called **Pāvārikambavana**.¹

¹ DA. iii. 873; MA. ii. 594; SA. iii. 169.

Dussalakkhaṇa.—A brahmin of **Rājagaha** who claimed to be able to prognosticate by looking at pieces of cloth. For his story see the **Maṅgala Jātaka**.¹

¹ J. i. 373.

Dussārāma.—A monastery in **Silavatī** where the Buddha **Sikhī** died.¹ The Commentary² calls it **Assārāma**.

¹ Bu. xxi. 28.² BuA. 204.

Dussāvudha.—One of the four most effective weapons found in the world. It belonged to **Ālavaka**. If he threw it up into the sky, no rain would fall for twelve years; if he let it fall on the earth, all plants and trees would die and nothing would grow for twelve years; if he threw it into the sea, the sea would completely dry up; it could make **Sineru** crumble into pieces. **Ālavaka** hurled it at the Buddha, but it fell at the Buddha's feet and remained there as a rug. It is also called **Vatthāvudha**, and was evidently made of cloth.¹

¹ SNA. i. 225 f.

1. **Dussila Sutta.**—For the wicked who lack virtue, right concentration is perforce destroyed, and this ultimately leads to the destruction of emanci-

pated knowledge and insight, just as a tree devoid of branches and leaves is ultimately destroyed.¹

¹ A. iii. 19.

2. **Dussila Sutta.**—A woman who is faithless, shameless, unscrupulous, immoral and of weak wisdom, is born in purgatory.¹

¹ S. iv. 242.

1. **Dussilya or Anāthapiṇḍika Sutta.**—**Anāthapiṇḍika**, grievously ill, sends for **Sāriputta**, who visits him with **Ānanda**. **Sāriputta** reminds **Anāthapiṇḍika** of his virtuous qualities, such as his loyalty to the Buddha, the Dhamma and the Saṅgha, his freedom from immorality and the like, from wrong views, aims, etc. Immediately **Anāthapiṇḍika**'s pains vanish, he serves the two monks from his own cooking-pot, and they take their leave. **Ānanda** reports the incident to the Buddha, who praises **Sāriputta**'s wisdom.¹

¹ S. v. 380 ff.

2. **Dussilya or Anāthapiṇḍika Sutta.**—The same as the first, but here it is **Ānanda** who admonishes and reminds **Anāthapiṇḍika** that he possesses all the qualities of a sotāpanna.¹

¹ S. v. 385 f.

1. **Dūta Jātaka** (No. 260).—Once the Bodhisatta was king of Benares. He was very dainty as to food, and spent so much on it that he came to be known as **Bhojanasuddhika** (Dainty-food). He always ate in a decorated pavilion in full view of his people. One day, a greedy man seeing him eat and wishing to taste the food, rushed up to him with clasped hands, saying that he was a messenger (*dūta*), messengers having free access to the king. Approaching the table, he snatched some food and thrust it into his mouth. The king's attendants wished to behead him, but the king invited him to share his meal, and, at the conclusion, enquired as to his message. He said he was the messenger of Lust and of the Belly, and told the king how great was the power of these two. The king was pleased with him and gave him one thousand cows.

The story was told in reference to a greedy monk.¹

¹ J. ii. 318-21.

2. **Dūta Jātaka** (No. 478).—The Bodhisatta was once a brahmin of **Kāśi**. He studied at **Takkasilā**, and wandered about begging for gold to pay his teacher. He collected a few ounces, but on his way back he was forced to cross the Ganges, and the gold fell into the river. He then thought

out a plan and sat fasting on the bank of the river, refusing to speak to anybody until the king of Benares himself came. To him he told his story, pointing out that it would have been useless to tell the others, they being unable to help him. The king gave him twice the original quantity of gold.

The story was related in reference to a discussion by the monks as to the Buddha's great resourcefulness.¹

¹ J. iv. 224-8.

1. **Dūteyya Sutta**.—Eight qualities which make a monk a suitable messenger. **Sāriputta** possesses these eight qualities.¹

¹ A. iv. 196.

2. **Dūteyya Sutta**.—Few are those who abstain from sending messengers, or from serving as such; many those who do not.¹

¹ S. v. 473.

Dūratissaka-vāpi.—A tank in **Rohaṇa**, near **Mahāgāma**. **Meghavannābhaya**, minister of **Mahāsena**, leading a revolt against the king, once encamped on its bank.¹ **Saddhātissa** built a vihāra near by.² **Mahānāga** gave to the ascetics one thousand fields watered by the tank,³ and **Parakkamabāhu I.** repaired the tank.⁴ Geiger thinks⁵ that **Dūratissa-vāpi** is probably identical with **Dūravāpi**.

¹ Mhv. xxxvii. 18.

² *Ibid.*, xxxiii. 9.

³ Cv. xli. 99; see Cv. *Trs.* i. 62, n. 1.

⁴ *Ibid.*, lxxix. 32.

⁵ Mhv. *Trs.* 248, n. 5.

Dūravāpi.—A tank built by **Ilānāga**,¹ probably identical with **Dūratissa-vāpi** (*q.v.*).

¹ Mhv. xxxv. 32.

Dūrenidāna.—The story of the Bodhisatta from the time of the announcement made by **Dīpaṅkara** regarding his Enlightenment to his birth in the **Tusita** world. This forms part of the **Nidānakathā** of the **Jātaka Commentary**.¹

¹ J. i. 2-47.

Dūsī.—Name of **Māra** in the time of **Kakusandha** Buddha. He was, in that birth, son of **Kālī**, sister of **Moggallāna**. He first incited the brahmin householders to revile **Kakusandha's** monks, chief of whom were **Vidhura** and **Sañjīva**; when that effort failed owing to the thoughts of goodwill, pity, sympathy and equanimity, developed by the monks, he

next incited the brahmins to show great honour to the monks, hoping, in that way, to tempt them. But, owing to the intervention of Kaku-sandha, Dūsi's attempts failed and he was born in the Mahā Niraya. The story is given in the **Māratajjaniya Sutta**.¹ Dūsi is mentioned² as having died early because his life was cut off by kamma.

¹ M. i. 333 ff.; also Thag. 1187-91; ThagA. ii. 183.

² Vsm. 229.

Demaṭṭavala.—A locality of **Rohaṇa**.¹

¹ Cv. lxxiv. 139.

Demaṭṭhapādattḥāli.—A village in the **Malaya** district of Ceylon.¹

¹ Cv. lxx. 11.

Demaliyagāma.—A locality in Ceylon, mentioned in the campaigns of **Gajabāhu**.¹

¹ Cv. lxxvii. 45.

1. **Deva**.—Aggasāvaka of **Sujāta** Buddha. He was a chaplain's son, and the Buddha's first sermon was addressed to him and his friend **Sudassana**.¹ He is also called **Sudeva**.²

¹ J. i. 38; BuA. 168, 170.

² Bu. xiii. 25.

2. **Deva**.—A devaputta, son of **Virūpakka** and brother of **Kālakaṇṇi**.¹

¹ J. iii. 261.

3. **Deva**.—A monk, resident in **Kappukagāma** (*v.l.* **Kambugāma**). **Vohārikatissa** heard him preach and restored for him five buildings.¹

This may be the thera whom **Sanḥatissa** heard preaching the **Andhakavinda Sutta**. The king, being very pleased with him, set up an offering of gruel to the monks of the **Mahāvihāra**.²

¹ Mhv. xxxvi. 29; Dpv. xxii. 41.

² Dpv. xxii. 50.

4. **Deva**.—A thera of Ceylon at whose request **Upasena** wrote the **Mahā Niddesa Commentary**.¹

¹ MNidA. i. 1.

5. **Deva**.—See also **Maliya(Malaya)-deva** and **Mahādeva**.

6. **Deva**.—A thera of Ceylon, who, according to the **Gandhavaṃsa**,¹ wrote the **Sumanakūṭavannaṇā**. This work is, however, generally ascribed to **Vedeha**.²

¹ Gv. p. 63.

² P.L.C. 223 f.; SvD. 1263.

7. **Deva.**—Senāpati of **Kittisirimegha**. He was stationed at **Badalatthali**, and accompanied **Ratnāvalī** when he took the young **Parakkamabāhu** to **Kittisirimegha**.¹

¹ Cv. lxvii. 82.

8. **Deva.**—**Laṅkādhināyaka**. A general of **Gajabāhu II**.¹

¹ Cv. lxx. 104, 324.

9. **Deva.**—A general of **Parakkamabāhu I**. He took part in the campaigns against **Gajabāhu**, and later was sent to his rescue in **Pulatthipura**. Deva was imprisoned there, and Parakkamabāhu sent housebreakers to release him, after which he was despatched with an army to **Gaṅgātataka**, where he defeated **Mānābharapa**. At **Hedillakhaṇḍagāma** he defeated **Mahinda**. The last we hear of him is that he fell into his enemy's power at a village called **Surulla**. Parakkamabāhu went to rescue him, but had to abandon the effort. It is possible that he was ransomed and became **Laṅkāpura**.¹ (See below.)

¹ Cv. lxx. 123, 153-7, 245, 285, 300, 316; lxxii. 45, 75, 82, 122, 137 f.

10. **Deva.**—A general of **Parakkamabāhu I**, called **Laṅkāpura**, probably identical with 9. He fought against **Sūkarabhātu**, and later took part in the Sinhalese expedition to South India and fought in fierce battles at **Tirippāluru** and **Rājinā**, capturing the latter place.¹

¹ Cv. lxxv. 130; lxxvi. 250, 310, 324, 326.

11. **Deva.**—A minister of **Āyasmanta**. He was sent to erect a vihāra at **Valligāma**.¹

¹ Cv. lxxx. 38.

12. **Deva.**—A setṭhi of **Vedisagiri**. His daughter **Devī** was married to **Asoka**, who met her while staying at her father's house on his way to **Ujjeni**.¹

¹ Mṭ. 324; Sp. i. 70.

Deva Sutta.—The struggle of the devas and the asuras is typical of that of the monks with **Māra**; victory is sometimes on one side, sometimes on the other, until the enemy is completely crushed and rendered ineffective.¹

¹ A. iv. 432 f.

Devakaṭasobbha.—A pool near **Kosambi**. Close by was the **Pilakkha-guhā** and the **Paribbājakārāma**, where **Ānanda** once visited **Sandaka** and held a discussion with him.¹

¹ M. i. 513; MA. ii. 687.

1. **Devakūṭa**.—The name of the **Cetiyaṭṭhapa** in the time of the Buddha **Kakusandha**. The Buddha visited it, and all the people of **Ojadīpa** (as Ceylon was then called) paid him homage.¹

¹ Mhv. xv. 63; Sp. i. 86; Dpv. xv. 38; xvii. 14, 32.

2. **Devakūṭa**.—A hill in India where **Sumedha** Buddha preached to a very large concourse.¹

¹ Bu. xii. 9.

Devagajjita.—A king of thirty-six kappas ago; a previous birth of **Aṅkolaka Thera**.¹

¹ Ap. i. 199.

Devagandha.—Fourteen kappas ago there were sixteen kings of this name, all previous births of **Gandhamālīya Thera**.¹

¹ Ap. i. 135.

Devagabbha.—A yakkha. When **Candagutta** died, the yakkha entered into his dead body and pretended that the king was yet alive. **Bindusāra** thereupon cut off his head.¹

¹ Mṭ. 188 f.; cp. J. vi. 474.

Devagabbhā.—Daughter of **Mahākamsa**, king of **Asitañjana**. It was predicted that her son would destroy the lineage of Kamsa; she was therefore imprisoned in a room built on a single pillar. With the help of her serving woman, **Nandagopā**, she entered into an intrigue with **Upasāgara**, whom she afterwards married. They had ten sons—the notorious **Andhakaveṇhudāsaputtā** (*q.v.*)—and one daughter, **Añjanā**.¹

¹ J. iv. 79 ff.; PvA. 99 ff.

Devacārika Suttā.—A group of three suttas describing how **Moggallāna** visits the deva-worlds and learns from the devas how they attained happiness through following the Buddha's teaching.¹

¹ S. v. 366 f.

1. **Devatā Vagga**.—The fourth chapter of the Chakka Nipāta of the **Aṅguttara Nikāya**.¹

¹ A. iii. 329-44.

2. **Devatā Vagga.**—The seventh chapter of the same.¹

¹ A. iii. 421-9.

3. **Devatā Vagga.**—The fourth chapter of the *Sattaka Nipāta* of the *Āṅguttara Nikāya*.¹

¹ A. iv. 27-39.

Devatā Saṃyutta.—First division of the *Saṃyutta Nikāya*. It contains records of visits paid to the Buddha by various deities and the conversations which ensued.¹

¹ S. i. 1-45.

1. **Devatā Sutta.**—A devatā visits the Buddha at **Jetavana** and tells him of six things necessary for a monk's spiritual development: reverence for the Buddha, the Dhamma and the Saṅgha, reverence for the discipline, grace in speech and good friendship. The Buddha reports this visit to the monks, and **Sāriputta** explains why these particular qualities were mentioned by the devatā.¹

¹ A. iii. 423.

2. **Devatā Sutta.**—The Buddha tells the monks how, on various occasions, devas had visited him and told him that they had felt remorse after their death because they had not honoured recluses during their life as human beings. Others who had honoured recluses had obtained happiness.¹

¹ A. iv. 390 f.

Devatāpañha, Devatāpañha Jātaka.—*Jātaka* No. 350 is called *Devatāpañha Jātaka*,¹ and the Commentary states that the story will be explained in the **Ummagga Jātaka**. The *Ummagga Jātaka* contains a series of questions asked of King **Vedeha** by the goddess who lived in his parasol, because she wished to restore **Mahosadha** to the king's favour. Vedeha inquired of all his wise men, but they could find no answers, and, in the end, he was compelled to send for Mahosadha. The questions, in the nature of riddles, were put to him and he solved them all.²

¹ J. iii. 152.

² vi. 370 f.; the riddles with answers are found in pp. 376 f.

Devatissa.—A village in **Koṭṭhavāta**, given to the **Dhammarucikas** by **Aggabodhi V.**¹

¹ Cv. xlviii. 2.

Devadatta.—Son of the Sākya **Suppabuddha** (maternal uncle of the Buddha) and his wife **Amitā**. He had a sister **Bhaddakaccānā**, who married

Prince **Siddhattha**.¹ When the Buddha visited **Kapilavatthu** after the Enlightenment and preached to the Sākya, Devadatta was converted together with his friends **Ānanda**, **Bhagu**, **Kimbila**, **Bhaddiya**, **Anuruddha**, and their barber, **Upāli**, and he sought the Buddha at Anupiyā and entered the Order.² During the rainy season that followed, Devadatta acquired the power of *iddhi* possible to those who are yet of the world (*puthujjanika-iddhi*).³ For some time he seems to have enjoyed great honour in the Order, and in one passage⁴ he is mentioned in a list of eleven of the chief Elders of all of whom the Buddha speaks in praise. Devadatta was later suspected of evil wishes.⁵ About eight years before the Buddha's death,⁶ Devadatta, eager for gain and favour and jealous of the Buddha's fame, attempted to win over **Ajātasattu**. He assumed the form of a child having a girdle of snakes, and suddenly appeared on Ajātasattu's lap, frightening him. He then resumed his own form, and Ajātasattu, much impressed, paid him great honour and, it is said, visited him morning and evening with five hundred chariots and sent him daily five hundred dishes of food.⁷ This encouraged Devadatta in his schemes, and he conceived the idea of taking the Buddha's place as leader of the Saṅgha. As soon as this thought occurred to him, his *iddhi*-power disappeared.

The Koliyan **Kakudha**, follower of **Moggallāna**, reborn as a *manomaya-kāyikadeva*, divined Devadatta's plan and informed Moggallāna. The latter repeated the matter to the Buddha, but the Buddha said it was unnecessary to discuss it as Devadatta would ultimately betray himself.

¹ Mhv. ii. 22; MT. 136; DhA. iii. 44. The Dulva (Rockhill, p. 13) calls him the son of Amitodana and brother of Ānanda. This is supported by Mtu. (ii. 69), which says that after the Buddha's renunciation, Devadatta tried to tempt Bhaddakaccānā. In one passage in the Vinaya (ii. 189), Devadatta is spoken of as Godhiputta. Does this mean that his mother's name was Godhī? The Sanskrit books (e.g., Mtu) give several stories of his youth which show his malice. When Siddhattha was about to show his skill in the arts, a white elephant was being brought for him, and Devadatta, out of envy, killed it. The carcase blocked the city gates till Siddhattha threw it outside. The Pāli Commentaries (e.g., SA. i. 62) say that Devadatta had the strength of five elephants. On another occasion he quarrelled with Siddhattha, who protested against his shooting a goose.

² Vin. ii. 182.

³ *Ibid.*, 183; for particulars see Rockhill, p. 85.

⁴ Ud. i. 5. Again in Vin. (ii. 189) Sāriputta is mentioned as having gone about Rājagaha singing Devadatta's praises; see also DhA. i. 64 f.

⁵ E.g., S. ii. 156.

⁶ The following account is summarised from various passages in the books, chiefly Vin. ii. 184 ff.; iii. 171 f.; 174 f.; iv. 71; DhA. i. 112 ff.; iii. 154; A. iii. 123, 402; ii. 73; iv. 160; J. i. 113, 142, 185, 490; iv. 37, 158; v. 333 ff.; vi. 129 f., etc.

⁷ According to J. i. 186, 508, Ajātasattu built for him a monastery at Gayāsisa and sent him, daily, five hundred pots of three-year-flavoured rice and the choicest dishes. These meals were so tempting that some of the Buddha's followers would go there to eat them and return stealthily.

Sometime later, Devadatta went to the Buddha and suggested that the leadership of the Order should be handed over to him in view of the Buddha's approaching old age. The Buddha scorned the suggestion, saying, "Not even to Sāriputta or Moggallāna would I hand over the Order, and would I then to thee, vile one, to be vomited like spittle?"⁸ Devadatta showed great resentment and vowed vengeance. Thereupon, at the Buddha's suggestion, a proclamation was issued to the Saṅgha that in anything done by Devadatta in the name of the Buddha, the Dhamma and the Saṅgha, none but Devadatta was to be recognised.

It was at this time that Devadatta incited Ajātasattu to kill his father, **Bimbisāra**, while he himself prepared to kill the Buddha.⁹

Ajātasattu agreed, and provided Devadatta with royal archers to shoot the Buddha. These were placed on different paths, one on one path, two on another, and so on up to sixteen, and the plan was so laid that not one of them would survive to tell the tale. But when the Buddha approached the first man, he was terrified by the Buddha's majesty, and his body became stiff. The Buddha spoke kindly to him, and the man, throwing away his weapons, confessed his intended crime. The Buddha thereupon preached to him and, having converted him, sent him back by a different path. The other groups of archers, tired of waiting, gave up the vigil and went away one after the other. The different groups were led to the Buddha by his *iddhi*-power, and he preached to them and converted them. The first man returned to Devadatta saying that he was unable to kill the Buddha because of his great *iddhi*-power.

Devadatta then decided to kill the Buddha himself. One day, when the Buddha was walking on the slopes of **Gijjhakūṭa**, he hurled down on him a great rock. Two peaks sprang up from the ground, thereby arresting its rushing advance, but a splinter struck the Buddha's foot, causing the blood to flow. Being in great pain, he was carried to **Maddakucchi**, and from there to Jīvaka's Ambavana, where **Jīvaka** attended him. After this event, the monks wished the Buddha to have a guard, but this he refused, saying that it was impossible for anyone to deprive a Tathāgata of his life.

Devadatta's next attempt on the Buddha's life was to persuade elephant-keepers to let loose a fierce elephant, **Nalāgiri** (or **Dhanapāla**), drunk with toddy, on to the road by which the Buddha would pass. The news spread rapidly, and the Buddha was warned, but refused to turn

⁸ Vin. ii. 188. This incident is referred to in the Abhayarājakumāra Sutta (M. i. 393). | these plans of Devadatta to harm the Buddha were the result of the Buddha's previous evil deeds.

⁹ The Ap. (ii. 300 f.) explains that all

back. As the elephant advanced he pervaded it with love, and thus completely subdued it.

This outrage made Devadatta very unpopular, and even Ajātasattu was compelled by the force of public opinion to withdraw his patronage from Devadatta,¹⁰ whose gain and honour decreased. Thereupon he decided, with the help of several others, **Kokālika**, **Kaṭamoraka-tissa**, **Khaṇḍadeviyāputta** and **Samuddadatta**, to bring about a schism in the Order. These five went accordingly to the Buddha and asked for the imposition of five rules on all members of the Saṅgha: (1) that monks should dwell all their lives in the forest, (2) that they should accept no invitations to meals, but live entirely on alms obtained by begging, (3) that they should wear only robes made of discarded rags and accept no robes from the laity, (4) that they should dwell at the foot of a tree and not under a roof, (5) that they should abstain completely from fish and flesh. The Buddha's reply was that those who felt so inclined could follow these rules—except that of sleeping under a tree during the rainy season—but he refused to make the rules obligatory. This refusal delighted Devadatta, who went about with his party, declaring that the Buddha was prone to luxury and abundance. He was believed by the foolish, and in spite of the Buddha's warning against the dire sin of causing schism in the Order, Devadatta informed Ānanda of his intention of holding an uposatha meeting without the Buddha, and, having persuaded five hundred newly ordained monks from Vesālī to join him, he went out to **Gayāsīsa**.¹¹ Among the followers of Devadatta were also some nuns, chief of whom was **Thullanandā**, who never tired of singing his praises.¹² The mother of **Kumārakassapa** (*q.v.*), also, first entered the Order under Devadatta, but when he denounced her, following the discovery of her pregnancy, she sought refuge with the Buddha. Some of the Sākyaans, too, seem to have preferred Devadatta to the Buddha—*e.g.*, **Daṇḍapāṇi**.¹³ The Buddha sent Sāriputta and Moggallāna to Gayāsīsa to bring back the deluded ones. Devadatta, believing that they had come to join him, rejoiced, and, in spite of Kokālika's warning, welcomed them. That night he preached very late to the monks, and, wishing for rest, asked Sāriputta to address the assembly. Sāriputta and Moggallāna preached to such effect that they persuaded the five hundred monks to return with them. Kokālika kicked Devadatta on the chest to awaken him and tell him the news. When Devadatta discovered what had happened, hot blood came from his mouth, and

¹⁰ Sp. iv. 811. At this time, Kokālika was very useful to Devadatta (J. ii. 438).

¹¹ On this occasion he tried to imitate the Buddha, keeping two chief disciples

beside him (DhA. i. 122). Three suttas, the two Devadatta, and the Mahāsaṅgahassa, were preached after this event.

¹² Vin. iv. 66, 335.

¹³ MA. i. 298.

for nine months he lay grievously ill.¹⁴ As his end drew near, he wished to see the Buddha, though the latter had declared that it would not be possible in this life. Devadatta, however, started the journey on a litter, but on reaching Jetavana, he stopped the litter on the banks of the pond and stepped out to wash. The earth opened and he was swallowed up in **Avīci**, where, after suffering for one hundred thousand kappas, he would be reborn as a Pacceka Buddha called **Atthissara**.¹⁵ It is said¹⁶ that at the moment of being swallowed by the earth, Devadatta uttered a stanza in which he declared that he had no refuge other than the Buddha. It is this last act of Devadatta's which the Buddha had in view when he agreed to ordain Devadatta. The Dhammapada Commentary¹⁷ contains a graphic account of the tortures of Devadatta in Avīci. In previous births, also, he had been swallowed by the earth, as King **Kalābu** and as **Mahāpatāpa**.

When the people heard of Devadatta's death, they held a great festival, as they had done of yore at the death of **Piṅgala**, who was an incarnation of Devadatta.¹⁸

The Jātaka Commentary contains numerous stories showing that Devadatta's enmity towards the Buddha was not confined to this life. It had existed during many kappas, and though sometimes he was foiled in his attempts to harm the Bodhisatta, in many cases he succeeded in working his will.¹⁹ The beginning of this enmity, which increased with time, is described in the **Serivāṇija Jātaka**.

Devadatta's wickedness and his hatred of the Bodhisatta are illustrated in various Jātakas besides those already mentioned—*e.g.*, the **Kakkara**, the **Kapi**, the **Kukkura**, the **Kuruṅga**, the **Kuruṅga-miga**, the **Khaṇḍahāla**, the **Godha**, the **Campeyya**, the **Cūla-Nandiya**, the **Chaddanta**, the **Taccha-sūkara**, the **Tayodhamma**, the **Tittira**, the **Dummedha**, the **Dhammaddhaja**, the **Dhonasākha**, the **Paṇḍara**, the **Bhūridatta**, the **Maṇicora**, the **Mahā-ummagga**, the **Mahākapi**, the **Mahā-Nāradakassapa**, the **Mahāpaduma**, the **Mahāsīlava**, the **Romaka**, the **Laṭukika**, the **Vānara**, the **Vānarinda**, the **Vessantara**, the **Saccaṅkira**, the **Sattigumba**, the **Sāliya**, the **Sumsumāra**, and the **Suvaṇṇakakkaṭṭa**. In the **Dhamma Jātaka**, Devadatta

¹⁴ The Vinaya account omits the kicking, but it is mentioned in DhA. i. 121 and in J. i. 491.

¹⁵ The Saddharmapuṇḍarika (chap. xi.) says he will be a Buddha named Deva-rāja.

¹⁶ DhA. i. 125; see also Mil. 108. He was one of five people who were swallowed by the earth in the Buddha's time. Mil. 101.

¹⁷ DhA. i. 125; also PSA. 79. His

body in hell is one hundred leagues long.

¹⁸ DhA. i. 126 f.

¹⁹ One of the Milinda dilemmas (200 ff.) is as follows: "Why should Devadatta, who was so wicked, have been, time after time, superior in power to the Bodhisatta?" A list of such instances is given. Nāgasena's reply is that Devadatta did several good deeds, such as protecting the poor, building bridges, etc.

is spoken of as having been the very incarnation of unrighteousness, **Adhamma**. In several stories his craftiness is emphasised—*e.g.*, as the jackal in the **Sigālā Jātaka**, as the drunken sot in the **Sigāla** (No. 2) and also in the **Manoja**. In the **Kālabāhu Jātaka** he is represented as very envious, and his falsehood and duplicity are emphasised in the **Cetiya**, the **Kakkāra** and the **Somanassa Jātakas**. His ingratitude is illustrated in such stories as those of the **Anta**, the **Amba**, the **Asampadāna**, the **Upāhana**, the **Guttila**, the **Javasakuṇa**, the **Dūbhiya-makkata**, the **Nigrodha**, the **Mahākapi**, the **Ruru** and the **Silavanāga Jātakas**, while others, such as the **Apannaka**, the **Ubhatobhaṭṭha**, the **Kandagalaka**, the **Kāsāva**, the **Giridanta**, the **Jambuka**, the **Jambukhādaka**, the **Parantapa**, the **Lakkhaṇa**, the **Vinilaka**, the **Virocana**, the **Viraka**, the **Sabbadāṭha**, the **Sammudda-vāṇija**, the **Sammodamāna Jātakas**, speak of his folly and inefficiency.

It is stated²⁰ that in spite of the great hatred shown by Devadatta towards him, the Buddha did not harbour, on his part, one single feeling of ill-will.

Only once is mention made²¹ of the text of a sermon by Devadatta. **Candikāputta** reports this to Sāriputta, who makes it an occasion for a talk to the monks.

²⁰ *Eg.*, Mil. 410.

²¹ A. iv. 402 f.

1. **Devadatta Sutta**.—Preached to the monks at **Gijjhakūṭa** soon after **Devadatta** left the Order. Love of gain, favours and flattery came upon Devadatta for his undoing, like fruit to a plaintain or a bamboo tree, etc.¹

¹ A. ii. 73; see No. 3 below; *cp.* Vin. ii. 187 f. and S. ii. 242.

2. **Devadatta Sutta**.—Preached in the same circumstances as the above. It gives eight reasons for Devadatta's downfall, and urges upon the monks the necessity for reflection on the good and bad fortune which overtake oneself and others from time to time.¹

¹ A. iv. 160 f.; *cp.* Vin. ii. 202.

3. **Devadatta Sutta**.—Brahmā **Sahampati** visits the Buddha at **Gijjhakūṭa** soon after Devadatta had left the Order, and utters the stanza contained in No. 1 above.¹

¹ S. i. 153.

1. **Devadaha**.—A township (*nigama*) of the Sākyaans. The Buddha stayed there during his tours and preached to the monks on various topics.¹ According to the Commentaries² it was the city of the birth of the Buddha's

¹ S. iii. 5 f.; iv. 124 f.; M. ii. 214.

² J. i. 52; BuA. 226; MA. ii. 924, 1021, etc.; ThigA. 182.

mother and of **Pajāpatigotamī** and of their companions, who married the Sākya of **Kapilavatthu**. The **Lumbinīvana**, where the Buddha was born, was near Devadaha. The name was originally that of a lake, so called either because kings held their sports in it (*devā vuccanti rājāno tesam maṅgaladaho*), or because it came into existence without human intervention, hence divine (*sayañjāto vā so daho, tasmā pi Devadaho*). The name was later transferred to the village near by.³ Devadaha was the residence of **Devadaha Sakka**⁴ and of **Pakkha Thera**.⁵

³ SA. ii. 186; also MA. ii. 810. Acc. to the Dulva (Rockhill, p. 12), the city was founded by Sākya from Kapilavatthu, when they grew very numerous. The spot was pointed out by a deva,

hence its name. **Suppabuddha** of Devadaha was a contemporary of Suddhodana (p. 14).

⁴ Mhv. ii. 17; MT. 87.

⁵ ThagA. i. 114.

2. **Devadaha**.—A Sākya chief called **Devadaha-Sakka**. His children were **Añjana** and **Kaccānā**. **Māyā** and **Pajāpatī**, respectively mother and step-mother of the Buddha, were daughters of **Añjana**.¹

¹ Mhv. ii. 17; MT. 87.

1. **Devadaha Vagga**.—The eleventh section of the Majjhima Nikāya (suttas 101-10), the **Devadaha Sutta** being its first sutta.¹

¹ M. ii. 214 ff.

2. **Devadaha Vagga**.—The fourteenth chapter of the Saḷāyatana Saṃyutta.¹

¹ S. iv. 124 ff.

1. **Devadaha Sutta**.—Preached to the monks at **Lumbinīvana**,¹ in **Devadaha**. It deals with the teaching of the **Nigaṇṭhas**, that whatsoever the individual experience, it comes from former actions. The sutta also gives ten beliefs of the Nigaṇṭhas, which, the Buddha says, are to be condemned. In contrast to these, ten statements are made respecting the Tathāgata, which are intrinsically true.²

¹ MA. ii. 810.

² M. ii. 214 ff.

2. **Devadaha Sutta**.—Preached to the monks at **Devadaha**. Some monks, going to reside in the western districts, come to the Buddha to take leave of him. He advises them, before starting, to visit **Sāriputta**, whom he extols. This they do, and Sāriputta explains to them the fundamental teachings of the Buddha, in order that they may be ready to answer any questions which may be put to them.¹

¹ S. iii. 6 ff.

Devadahakkhaṇa Sutta.—Arahants need not strive earnestly in respect of the sixfold sphere of sense, but those who are yet students (*sekhā*) must do so. The reasons for this are given.¹

¹ S. iv. 124.

Devadūta Vagga.—The fourth chapter of the Tika Nipāta of the Aṅgutara Nikāya.¹

¹ A. i. 132-50.

Devadūta Sutta.—Deals with the three warning messengers of death—the sight of old age, the sight of illness and the sight of death. The man who fails to pay heed to these messengers and is guilty of unrighteousness is condemned by **Yama** to the tortures of the **Mahānirayas**, which are described in detail.¹

The same sutta, with several variations, is given at greater length in the Majjhima Nikāya,² where five messengers are spoken of, the first and fourth being the sight of a new-born babe and the sight of a guilty robber being punished for his offences respectively. The sutta is referred to for a description of **Avīci**.³ It was preached by **Mahādeva** to the people of **Mahisamaṇḍala**,⁴ and by **Mahinda** at **Anurādhapura**, on the first day of the latter's arrival there, when one thousand people became sotāpannas.⁵

The Majjhima version of the sutta is given⁶ as an example of a discourse where the Buddha starts the sermon with a simile and then preaches the Doctrine.

¹ A. i. 138 f.; *cp.* *Mahādeva Jātaka*.

² M. iii. 178 ff.

³ DhA. i. 107; also AA. i. 21.

⁴ Mhv. xii. 29; Mbv. 114.

⁵ Mhv. xiv. 63.

⁶ *E.g.*, MA. i. 135.

Devadhamma Jātaka (No. 6).—Once the Bodhisatta was born as **Mahimsāsa**, son of the king of Benares. His brother was **Canda** and his step-brother **Suriya**. Suriya's mother, having been granted a boon, claimed for him the kingdom. Mahimsāsa and Canda thereupon went into exile, but they were accompanied by Suriya. Arrived in Himavā, Mahimsāsa sent his two brothers to fetch water from a pool. There, first Suriya and then Canda, were seized by a demon who had been allowed by **Vessavaṇa** to eat anyone entering the pond, provided he did not know the Devadhamma. Mahimsāsa then went himself to the pond, and on being questioned by the demon, preached to him the Devadhamma—which is to shrink from sin. The demon was pleased, and offered to release one of his victims. Mahimsāsa chose Suriya, and gave as his reason that he was afraid of being blamed by others. Thereupon the demon gave up both

his brothers and showed the Bodhisatta great honour. The Bodhisatta converted him and he gave up his evil ways.

The story was related in reference to a rich man of **Sāvatthi** who joined the Order after his wife's death. But he continued to enjoy all kinds of luxuries until, arraigned before the Buddha, he pulled off his robes and stood only in his waist-cloth. The Buddha told him it was not the first time he had had to show him the error of his ways. He is identified with the water demon, **Ānanda** with Suriya, and **Sāriputta** with Canda.¹

The **Nacca Jātaka** was preached in reference to the same monk.

¹ J. i. 126 ff.; DhA. iii. 74-6.

Devadhammika.—A class of ascetics (?) mentioned in a nominal list. They are doomed to purgatory.¹

¹ A. iii. 277; see also Dial. i. 222.

Devanagara.—Also called **Devapura**. A town at the southern point of Ceylon, the modern Dondra. An old vihāra, repaired by **Vijayabāhu I.**, existed there.¹ Devanagara is mentioned in the campaigns of **Parakkamabāhu I.** as a scene of conflict.² There was a temple at Devanagara built³ in honour of the god **Uppalavaṇṇa**. Here **Virabāhu** celebrated a sacrifice after his victory over the Jāvakas.⁴ **Parakkamabāhu II.** found the shrine in great decay and rebuilt it with great splendour, and inaugurated a festival which is celebrated every year, even up to the present day, in the month of Āsāḷha.⁵ **Parakkamabāhu IV.** built a long-shaped temple of two storeys for the recumbent image of the Buddha, which is found in the vihāra.⁶

¹ Cv. lx. 59.

⁴ Cv. lxxxiii. 49.

² *Ibid.*, lxxv. 47.

⁵ *Ibid.*, lxxxv. 85.

³ By Dappulasena acc. to the Sinhalese poem *Pārakumbā-Sīrita*.

⁶ *Ibid.*, xc. 94.

Devapa.—A king of twenty-five kappas ago; a previous birth of **Aḍḍha-candiya**.¹

¹ Ap. i. 231.

Devapada Sutta.—The four paths that lead to the devas: unwavering loyalty to the Buddha, to the Dhamma, to the Saṅgha, and the cultivation of virtues dear to the Ariyans.¹

¹ S. v. 392.

Devapāli.—A village in Ceylon in which **Aggabodhi V.** built the **Girina-gara-vihāra**.¹

¹ Cv. xlviii. 3.

Devaputta Saṃyutta.—The second section of the Saṃyutta Nikāya. It contains accounts of visits paid by various devas to the Buddha.¹

¹ S. i. 46 ff.

Devaputta-māra.—See **Māra**.

Devaputtaraṭṭha.—A district, evidently in Ceylon, the residence of an Elder named **Piṇḍapātika-Tissa**.¹

¹ Vsm. 292.

Devapura.—See **Devanagara**.

Devappatirāja.—A minister of **Parakkamabāhu II**. To him were entrusted, by the king, various acts of piety, such as building the road to the shrine at **Sumanakūṭa**. In making this road the minister constructed several bridges, and, at the top of the peak, he placed an image of the god **Sumana**. He also built a three-storeyed pāsāda at **Hatthavanagalla-vihāra**. The village of **Mahālābugaccha** was given to his family in perpetuity, and he was entrusted with the special care of the Tooth Relic.¹ He was evidently a great patron of learning.²

¹ For a detailed account of his doings, see Cv. lxxxvi. 4 ff. ² P.L.C. 214, 219.

Devabhūti.—Thirty kappas ago there were five kings of this name, all previous births of **Pupphaçaṅgotiya**.¹

¹ Ap. i. 118.

Devamantiya.—One of the nobles of King **Milinda**. He it was who took the king to **Nāgasena** and who was asked to invite Nāgasena to the palace.¹ The name is considered² to be a corruption of the Greek **Demetrius**.

¹ Mil. 22 f. 29.

² Mil. *Trans.* vol. i. p. xix, etc.

Devamalla.—Son of **Kitti** of **Makkhakudrūsa**. He came to **Kitti** (afterwards **Vijayabāhu I**.) with a large following from **Rohaṇa** and offered his services, asking to be made ādipāda. Later, he retired to **Hiraññamalaya** and built a stronghold in **Remuṇa**.¹

¹ Cv. lvii. 59.

1. **Devarāja.**—A general of **Parakkamabāhu I**. He held the office of **Kesadhātu** and lived in **Pañcayojana**. He won a great victory at **Gimhatittha**.¹

¹ Cv. lxxv. 21.

2. **Devarāja**.—A vihāra in **Rohaṇa**, the residence of **Piyadassī**, author of the **Padasādhana**. Devarāja formed part of the Rambhā-vihāra.¹

¹ P.L.C. 205.

1. **Devala**.—An ascetic who once came from the region of **Himavā** in search of vinegar and honey and took refuge for the night in a potter's house. Another ascetic, **Nārada** (the Bodhisatta), arrived later at the hut and, with the permission of Devala, stayed there. During the night, Nārada, going out of the hut, trod on the locks of Devala who lay right across the doorway. He asked for pardon, and returning, passed by what he took to be Devala's feet, but Devala had turned round and Nārada again trod on his hair. Devala thereupon cursed him, saying that, at sunrise, his head would split in seven pieces; but Nārada stopped the sun from rising. The king enquired as to what had happened, and, on learning the story, forced Devala to ask Nārada's pardon. As he did not do this of his own free will, he was taken, at Nārada's suggestion, to a pond and made to stand up to his neck in water with a lump of clay on his head. As soon as the sun rose the lump of clay split in seven pieces and Devala swam away. Devala is identified with **Thulla-Tissa**.¹

¹ DhA. i. 32 ff.

2. **Devala**.—See **Kāḷadevala**.

3. **Devala**.—Cousin of **Padumuttara** Buddha and later his aggasāvaka. Padumuttara's first sermon was addressed to him and his brother **Sujāta**.¹

¹ Bu. xi. 24; BuA. 159; Ap. i. 106.

4. **Devala**.—An ascetic in **Himavā**. He lived before the time of **Padumuttara** Buddha, who was yet in **Tusita**, but realizing in his mind the qualities of previous Buddhas, Devala built a cetiya on the bank of a river and made offerings to it in the name of the Buddha. Later, he was born in the Brahma-world. He was a previous birth of **Sirimatthera** (**Puḷinuppādaka**).¹

¹ ThagA. i. 280; Ap. ii. 426.

5. **Devala**.—A Pacceka Buddha. When **Upāli** was once born as **Sunanda**, the king's son, one day, when riding on an elephant, he saw Devala and insulted him. It was for this reason that he was born in a low caste in his last life.¹

¹ ThagA. i. 368.

Devalā.—A Sinhalese princess, sister of **Lokitā**.¹

¹ Cv. lvii. 27.

Devarakkhita.—Another name for **Dhammakitti**, author of the *Nikāya Saṅgraha*.¹

¹ P.L.C. 243.

Devarakkhitalena.—The residence of **Talaṅgara-tissa-pabbata-vāsi Mahādhamma Thera**.¹

¹ Sad., p. 88.

Deva-vihāra.—A vihāra in **Antarasobbha**, built by **Aggabodhi V**.¹

¹ Cv. xlviii. 4.

1. **Devasabha Thera.**—An arahant. He was the son of the ruler of a province and succeeded to the title when quite young. He visited the Buddha, and after hearing him preach, entered the Order, attaining arahantship shortly afterwards.

In the time of **Sikhī** Buddha he was a dove, and, having seen the Buddha, offered him a *piyāla*-fruit. He was three times king under the name of **Piyāli**.¹ He is probably identical with **Piyālapthaladāyaka** of the *Apadāna*.²

¹ Thag. v. 100; ThagA. i. 187 f.

² Ap. i. 169 f.

2. **Devasabha Thera.**—An arahant. He was a Sākya of **Kapilavatthu**. He witnessed the Buddha settle the quarrel between the Sākya and the Koliyans and was established in the Refuges. Later he visited the Buddha at the **Nigrodhārāma** and entered the Order, afterwards attaining arahantship.

In the time of **Sikhī** Buddha he was a householder and offered the Buddha *bandhujīvaka*-flowers. Seven kappas ago he was a king named **Samanta-cakkhu**.¹

He is probably identical with **Bandhujīvaka** of the *Apadāna*.²

¹ Thag. v. 100; ThagA. i. 203 f.

² Ap. i. 175 f.

Devaseṭṭhi.—See **Deva** 12.

Devasūta.—One of the yakka chiefs mentioned in the **Āṭānāṭiya Sutta**.¹

¹ D. iii. 204.

Devahita.—A brahmin of **Sāvatthi**. Once when the Buddha was ill with cramp and desired hot water *Upavāna* obtained from Devahita hot water and molasses, which he sent on a pingo by a serving man. Hot fomenta-

tions and the administering of molasses cured the Buddha's complaint. Devahīta came later to the Buddha, and after some conversation he was converted.¹ Devahīta was said to be a friend of **Upavāna**.²

The *Samyutta Commentary*³ adds that Devahīta earned his living from the provision of water heated on his row of ovens and of cosmetics for those who came to bathe. On hearing of the Buddha's illness, he gave to Upavāna a kind of treacle to be administered in water.

¹ S. i, 174 f.; DhA. iv. 232.

² ThagA. i. 311 f.

³ SA. i. 201.

Devahīta Sutta.—Records the incident related above about **Devahīta**.¹

¹ S. i. 174 f.

1. **Devā.**—A class of beings. As a title the word *Deva* is attributed to any being regarded, in certain respects, as being above the human level. Thus it is used for a king. In a late classification¹ there are three kinds of Devā: *sammutidevā* (conventional gods—e.g., kings and princes); *visuddhīdevā* (beings who are divine by the purity of their great religious merit—arahants and Buddhas); and *uppattidevā* (beings who are born divine). Under the third category various groups are enumerated, the commonest number being seven: **Cātummahārājikā**, **Tāvātimsā**, **Yāmā**, **Tusitā**, **Nimmānaratī**, **Paranimmitavasavattī** and **Brahmakāyikā**.² The longest list is that of the *Majjhima Nikāya*,³ which contains the names of twenty-five groups. The popular etymology of the word connects it with the root *div* in the sense of playing, sporting, or amusing oneself, sometimes also of shining: *dibbantī ti devā, pañcahi kāmagaṇehi kīlanti, attano vā siriyaṃ jotantī ti attho*.⁴ The word implies possession of splendour and power of moving at will, beauty, goodness and effulgence of body, and, as such, is opposed to the dark powers of mischief and destruction—such as the Asuras, Petas and Nerayikas. The Devas are generally regarded as sharing kinship and continuity of life with humans; all Devas have been men and may again be born among men. They take interest in the doings of men, especially the *Cātummahārājikā* and the gods of *Tāvātimsa*. They come to earth to worship the Buddha and to show reverence to good men. **Sakka** (*q.v.*) is usually spoken of as chief of the gods—*devānam indo*. All Devas are themselves in *samsāra*, needing salvation. They are subject to death, their life-spans varying according to the merit of each individual deva. They are born in the full flower of youth and are free from illness till the moment of their death. Devas die from one of the following

¹ CNid. 307; KhA. 123, etc.

² E.g., D. i. 216; A. i. 210, etc.

³ i. 289; iii. 100. The *Divyāvadāna*

(p. 266) contains a list of twenty-two.

⁴ KhA. 123.

causes: exhaustion of life, merit or food; failing, through forgetfulness, to eat; and jealousy at the glory of another, which leads to anger.⁵ When a deva is about to die five signs appear on him: his clothes get soiled, flowers worn by him fade, sweat exudes from his armpits, his body loses its colour and he becomes restless on his seat.⁶

⁵ DhA. i. 173. For other particulars regarding devas see the article in the NPD.

⁶ DA. ii. 427 f.; DhSA, 33, etc.

2. **Devā.**—Daughter of **Udaya I.** and wife of **Mahinda**, son of the **Ādi-pāda Dāthāsiva**.¹

¹ Cv. xlix. 12.

3. **Devā.**—Daughter of **Dappula II.** and wife of **Kittagabodhi**.¹

¹ Cv. xlix. 71.

4. **Devā.**—Wife of **Kassapa V.** and mother of **Sakkasenāpati**. She built, for the monks living in the wilderness, a vihāra called after herself, and adorned the Buddha-image at **Maricavattī**.¹

¹ Cv. lii. 52, 61, 64 ff.

1. **Devā or Vatapada Sutta.**—The seven rules of conduct observed by **Sakka**, whereby he obtained celestial sovereignty.¹

¹ S. i. 227.

2. **Devā Sutta.**—Explains the various names of **Sakka**—Magha, Purin-dada, Vāsava, Sahassakkha, Sujampati and Devānam-inda.¹

¹ S. i. 228.

3. **Devā Sutta.**—**Mahāli** visits the Buddha at the **Kūṭāgārasālā** and asks if he has seen **Sakka**. The Buddha answers that he has and that he knows many things about Sakka. He then repeats what is given in Nos. 1 and 2 above.¹

¹ S. i. 229.

Devātideva.—The seventh of the future Buddhas.¹

¹ Anāgat., p. 40.

Devānampiyatissa.—King of Ceylon (247-207 B.C.). He was the second son of **Muṭasiva**. It is said that on the day of his coronation many wonderful treasures miraculously appeared, some of which he resolved to send as tokens of esteem to his contemporary **Dhammāsoka** of India, with whom he had long been on terms of friendship. An embassy, led by his

nephew **Mahārītṭha**, was despatched to **Pāṭaliputta**, and the emperor showed the ambassadors every mark of honour. He sent back with them all the requisites for a coronation, with instructions to celebrate the inauguration of the Sinhalese king, whom he invited to embrace Buddhism. On the return of the embassy, the king was solemnly crowned a second time.¹

The chief event in the reign of Devānampiyatissa was the arrival of **Mahinda** in Ceylon. He arrived at the head of a mission in the year of the king's second coronation. Mahinda met the king hunting on the full-moon day of Jeṭṭha. The king welcomed him with great honour and speedily embraced the new religion, to which Asoka had already drawn his attention. His conversion was the direct result of Mahinda's preaching of the **Cūlahatthipadopama Sutta**. His earlier religion is not known, it may have been Jainism. His example was followed by a large number of his subjects, many of whom entered the Order. Devānampiyatissa dedicated to their use the **Nandana** park and the **Mahāmeghavana**, which he himself had laid out a little earlier. In the Mahāmeghavana he built the famous **Mahā-Vihāra** which, for many centuries, remained the centre of the orthodox religion in Ceylon. The dedication of the Mahā-Vihāra took place in the two hundred and thirty-sixth year after the death of the Buddha. The king's next pious work was the erection of the **Cetiya-pabbata-vihāra** and he, later, built the **Thūpārāma**, containing the Buddha's right collar-bone.

When the women of the palace, led by **Anulā**, wife of the sub-king, **Mahānāga**, expressed a desire to become nuns, Devānampiyatissa sent another embassy to Asoka asking him to send **Saṅghamittā**, together with the right branch of the sacred Bodhi-tree. This branch miraculously severed itself from the parent tree and, together with Saṅghamittā, was conveyed down the Ganges and arrived in **Jambukola**, where it was received with all honour by Devānampiyatissa. From Jambukola it was taken in procession to **Anurādhapura**, where it was planted in the Mahāmeghavana, the king instituting in its honour a festival, which was observed for many centuries. For the use of Saṅghamittā and the nuns the king erected various buildings, the chief of which was the **Haṭṭhālḥaka-vihāra** and the **Upāsikā-vihāra** with its twelve mansions.² Among other works of Devānampiyatissa we are told of the building of the **Issarasamaṇa**- and the **Vessagiri-vihāras**, the refectory called **Mahāpālī**, the **Jambukola-vihāra**

¹ This confirmation of Devānampiyatissa's sovereignty under the ægis of Asoka may have been due either to the commanding position of Asoka or for the strengthening of family connections. Asoka was a Moriyān (a branch of

the Sākyans) and Devānampiyatissa had Sākyan blood.

² This account is summarised from the Mahāvamsa (chaps. xi., xiii.-xx.); also Dpv. xi. 14 ff.; xii. 7; xvii. 92.

in **Nāgadīpa**, the **Tissamahā-vihāra**, the **Pācīnārāma** and the **Paṭhamathūpa**. He also built the **Tissavāpi** at Anurādhapura.³

Mahinda survived him by eight years. Devānampiyatissa seems to have died without issue, for he was succeeded by four of his brothers.

³ The Cv. (xxxvii. 94) mentions also the **Dhammacakka** as having been built by Devānampiyatissa. It later became the Temple of the Tooth at Anurādhapura.

Deviyāpattana.—A village in South India, captured by **Lankāpura**.¹

¹ Cv. lxxvi. 169.

Devila.—A **Kesadhātu**, an officer of **Parakkamabāhu I**. He was in charge of the district of **Mahāniyyāma**.¹

¹ Cv. lxxii. 57.

Devinda.—A minister of King **Vedeha**. His story is given in the **Mahā-ummagga Jātaka**. He is identified with **Pilotika**.¹

¹ J. vi. 478.

Devi-vihāra.—See **Dīpa-vihāra**.

Devī.—Mother of **Mahinda** and **Saṅghamittā** and wife of **Asoka**. She was the daughter of **Deva** of **Vedisagiri**. Asoka met and married her while on his way to **Ujjeni**, there to become Viceroy. When he became king, Devī continued to live at Vedisagiri.¹ She is sometimes called **Vedisa-devī**.²

¹ Mhv. xiii. 6 ff.; Dpv. vi. 16; Sp. i. 70.

² MT. 324.

Devuttara.—Thirty-six kappas ago there were sixteen kings of this name all previous births of **Muṭṭhipupphiya (Añjavanīya)**.¹

¹ Ap. i. 142; ThagA. i. 128.

Desaka.—A township in **Sumbharatṭha**, where the Buddha preached the **Talapatta Jātaka**¹ and the **Udaya Sutta**.² *v.l.* **Sedaka**.

¹ J. i. 393.

² S. v. 89.

Desakittiya Thera.—An arahant. Ninety-two kappas ago he was a brahmin named **Upasālaka** who, seeing the Buddha in the forest, worshipped him.¹

¹ Ap. i. 246.

Desanā or Bhāvanā Sutta.—On the psychic power, its basis, and the practice which leads to its cultivation.¹ The sutta corresponds, word for word, with a passage in Aśvaghoṣa's *Sūtrālaṅkāra*.

¹ S. v. 276.

Desapūjaka Thera.—An arahant. He once saw **Atthadassī** Buddha passing through the air and, much pleased, offered homage in his direction. In another birth he was a king named **Gosujāta**.¹

¹ Ap. i. 183.

1. **Doṇa.**—A brahmin. He was at **Kusinārā** at the time of the Buddha's death, and it was his intervention which prevented a quarrel among the kings who assembled there to claim the Buddha's relics. He pointed out to them the impropriety of a quarrel over anything connected with the Buddha, the teacher of Peace. The claimants thereupon asked Doṇa to undertake the distribution of the relics. He divided them into eight parts, one of which he gave to each king. He himself kept the vessel used for collecting and dividing the relics, and over it he built a *thūpa*, celebrating a feast in its honour.¹

Doṇa first met the Buddha on the road between **Ukkaṭṭhā** and **Setavyā**. He saw the Buddha's footprints and, following them, he came upon the Buddha seated at the foot of a tree. Doṇa asked him various questions as to his identity and the Buddha explained to him his Buddhahood.² The Commentary³ states that Doṇa was a teacher with a large following, and that the Buddha's journey to Setavyā was undertaken for the purpose of meeting him. At the end of the Buddha's discourse, Doṇa became an *anāgāmi* and composed a poem of twelve thousand words in praise of the Buddha. This poem became known as the **Doṇagajjita**. Doṇa was held in very high esteem as a teacher, and it is said⁴ that at some time or other practically all the chiefs of Jambudīpa had sat at his feet. Therefore he was able to dissuade them from quarrelling over the Buddha's relics. On that occasion he stood on a hill and recited the *Doṇagajjita*. At first his voice could not be heard through the uproar, but, by degrees, they recognised his voice and listened with wrapt attention.

At the distribution of the relics, Doṇa, watching his opportunity, hid, in his turban, the right eye-tooth of the Buddha, but **Sakka** saw this, and thinking that Doṇa was incapable of rendering suitable honour to this relic, removed it and placed it in the **Cūlāmaṇi-cetiya**.⁵

¹ D. ii. 166 f.; Bu. xxviii. 4; UdA. 402.

² A. ii. 37 f.

³ AA. ii. 505 f.

⁴ DA. ii. 607 f.

⁵ *Ibid.*, 609.

2. **Doṇa**.—A Nāga king. See **Mahādoṇa**.

3. **Doṇa**.—A bathing place in **Jambudīpa**, where sacrifice was offered to the gods.¹

¹ J. v. 388 f.

4. **Doṇa**.—A Tamil stronghold captured by **Duṭṭhagāmaṇi**. It was commanded by **Gavara**.¹

¹ Mhv. xxv. 11.

Doṇa Sutta.—A brahmin, **Doṇa** (probably identical with **Doṇa** 1 above), visits the Buddha and asks if it be true that the Buddha does not honour brahmins. The Buddha tells him that there are five kinds of brahmins—the Brahma-like, the deva-like, the bound, the breaker of bonds, and the brahmin-outcast—and, at Doṇa's request, describes these in detail.¹ The classification of brahmins given in this sutta is often referred to.²

¹ A. iii. 223 ff.

² E.g., SNA. i. 318, 325, etc.

Doṇa-gajjita.—A poem composed by the brahmin **Doṇa** (*q.v.*), in honour of the Buddha.

Doṇapāka Sutta.—Once **Pasenadi**, uncomfortable and short of breath after a heavy meal, visited the Buddha. The Buddha admonished him on the evils of gluttony and taught the young **Sudassana**, who came with Pasenadi, a verse to be repeated whenever food was placed before the king. The king paid the young man one hundred kahāpaṇas daily for this service. Pasenadi profited by the lesson and became healthy.¹

¹ S. i. 81; DhA. iii. 264 f. gives a fuller version of this story. There
Sudassana is described as the king's nephew. This is also probably the incident mentioned at DhA. iv. 15 f.; but the youth there is called **Uttara**.

Doṇamukha.—The elephant sent by Prince **Mahāpāduma** of **Kumudanagara**, at **Soṇa's** request, to kill **Piyadassī** Buddha. The Buddha spoke to the elephant and so won him over.¹ Cf. **Nālāgiri**.

¹ Bu. xiv. 6; BuA. 174 f.

Doṇavatthu.—A brahmin village near **Kapilavatthu**, the residence of **Puṇṇā-Mantānīputta** and of **Aññākoṇḍañña**.²

¹ ThagA. i. 37.

² *Ibid.*, ii. 1; AA. i. 81, 84, 114.

Doṇivagga.—A village mentioned in the campaigns of **Parakkamabāhu I**.¹ It stood in a depression twelve miles from the modern Ratnapura, and the name is preserved in a stream flowing through it, the Denavaka.²

¹ Cv. lxxv. 69, 72.

² Cv. *Trs.* ii. 50, n. 3.

Dorādattika.—A locality on the **Jajjarā-nadī**. At this spot **Parakkamabāhu I.** built a dam across the river and constructed a canal from there to **Sūkaranijjhara**.¹

¹ Cv. lxviii. 37.

Dolāmaṇḍapa.—A building erected by **Parakkamabāhu I.** in the **Dīpuyyāna**. It was so called because it contained a swing hung with minute golden bells.¹

¹ Cv. lxxiii. 116.

Dolaṇḍapabbata.—Also called **Dolaṅgapabbata**. A mountain in Ceylon, to the south of the **Mahāvāḷukanadī**, where **Paṇḍukābhaya** had his stronghold for four years.¹

¹ Mhv. xi. 44; MṬ. 287.

Dovaca Sutta.—To get rid of unruliness, evil friendship and being tossed about in mind, one should cultivate the opposite qualities.¹

¹ A. iii. 448.

Dovārikamaṇḍala.—See **Dvāramaṇḍala**.

Dohaḷakhaṇḍa.—A section of the **Vidhurapaṇḍita Jātaka**. It deals with **Vimalā's** plan for seeing **Vidhura**.¹

¹ J. vi. 262-74.

Dohaḷapabbata.—A mountain in Ceylon, probably in the district of **Janapada**. **Silāmeghavanṇa** once occupied it.¹ Near to it was an image house of the Buddha, called **Sūkara**.²

¹ Cv. xlv. 56; Cv. *Trs.* i. 79, n. 4.

² Cv. c. 294.

Dvattiṃsākāra.—The third section of the **Khuddakapāṭhaka**—on the thirty-two component parts of the body.¹

¹ Khp. p. 2; KhpA. 37 ff.

1. **Dvaya Sutta.**—The various “duals” which exist—eye and object, ear and sound, etc.¹

¹ S. iv. 67.

2. **Dvaya Sutta.**—Owing to the “duals,” mentioned above, arise the different kinds of consciousness, etc.—*e.g.*, owing to the eye and objects arise eye-consciousness, etc.¹

¹ S. v. 167 f.

Dvayakāri Sutta.—Double dealers are born, after death, among the egg-born harpies.¹

¹ S. iii. 247.

Dvayatānupassanā Sutta.—A dissertation delivered by the Buddha, outside the **Migārāmātupāsāda**, on a full-moon day. He tells of the two-fold insight—the insight of dukkha and its cause, nirodha and the way thereto. He then proceeds to explain the origin of dukkha, from *upadhi*, *avijjā*, etc.¹

¹ SN. p. 139 ff.

Dvādasasahassaka.—A district in **Rohaṇa**, the modern Giruvā-pattu. The meaning of the name is the province of the twelve thousand villages.¹

¹ Cv. lxi. 22; lxxv. 160, 166; Cv. *Trs.* i. 227, n. 2.

Dvāraka.—See **Dvāravatī**.

Dvārakathā.—The name of a book.¹

¹ Gv. 65, 75.

Dvāranāyaka.—A village in Ceylon, given by **Aggabodhi IV.** for the maintenance of the *padhānaghara* built by him for **Dāṭhāsiva**.¹

¹ Cv. xlv. 13.

Dvārapālaka Vimāna.—The story of a man who was engaged by a pious man of **Rājagaha** to guard his gate. The gate had to be kept shut for fear of thieves and, as a result, monks had often to go away without receiving any alms. A man was therefore engaged to see that the monks' needs were satisfied. The gate-keeper was born after death in **Tāvatisa**.¹

¹ Vv. v. 5; VvA. 246 f.

Dvāramaṇḍala.—A village in Ceylon. When **Paṇḍukābhaya** was young, he lay there in concealment and escaped various attempts on his life.¹ It was near the **Cetiyaṇapabbata**, and **Kuṇḍali**, friend of **Dighābhaya**, lived there.² Five hundred young men from this village were ordained by **Mahinda**.³

¹ Mhv. x. 1; Dpv. x. 9.

² Mhv. xxiii. 23.

³ *Ibid.*, xvii. 59.

1. **Dvāravati (Dvāraka).**—A city in India. It had the sea on one side and a mountain on the other. The **Andhakaveṇḍudāsaputtā** tried to take it but in vain, because when the goblin, guarding the city, gave the alarm, the city would rise up in the air and settle on the sea till the enemy dis-

appeared. They then sought **Kaṇhadipāyana's** advice and fixed the city down with chains. This enabled the Andhākaveṇhudāsaputtā to capture it and make it their capital.¹ It was also the capital of King **Sivi**.² The *Petavattthu* and its Commentary³ speak of Dvāravātī as a city of **Kamboja**. It may be Kāmsabhoja which is meant, the country of the Andhākaveṇhudāsaputtā.

¹ J. iv. 82 ff.² J. vi. 421.³ Pv. ii. 9; PvA. 113.

2. **Dvāravātī**.—A city in the time of **Siddhattha Buddha**.¹

¹ Ap. i. 200.

Dvedhāvitakka Sutta.—Preached at **Jetavana**. The Buddha tells the monks how, before the Enlightenment, he divided his thoughts into two groups—the first being of pleasures of sense, of harm and of hurt, and the other thoughts of renunciation. He then proceeds to explain how this ultimately led to Enlightenment.¹

¹ M. i. 114 ff.

Dvebhāra.—A king of twenty-five centuries ago, a previous birth of **Sukatāveḷiya**.¹ *v.l.* **Vebhāra**.

¹ Ap. i. 217.

Dvemātikā.—A late compilation, made in Burma, from the Pāli texts. It contains the *Bhikkhu-* and *Bhikkhunī-pātimokkha*, and extracts from the *Parivāra* and other *Vinaya* texts.¹

¹ Bode, *op. cit.*, 6, n. 2.

Dverataniya Thera.—An arahant. In the time of **Vipassī Buddha** he was a hunter, and, seeing the Buddha in a forest, gave him a piece of flesh. Four kappas ago he was a king named **Mahārohita**.¹

¹ Ap. i. 214.

Dh.

Dhaja.—One of the eight brahmins who recognised the signs at the Buddha's birth.¹ The *Milindapañha*² speaks of him as one of the Buddha's first teachers.

¹ J. i. 56.² p. 236.

Dhajagga Sutta.—Relates the story of how, when **Sakka** led his forces into battle, he told them that should any panic arise in their heart, they

should look at the crest of his banner and their fears would immediately vanish. Or they should look at the banners of **Pajāpati** or **Varuṇa** or **Isāna**. Similarly should any fear arise in the mind of a monk he should recall to mind the excellences of the Buddha, or the Dhamma, or the Saṅgha, and peace would come to him.¹

This sutta is also included among the Parittas and is called the **Dhajagga Paritta**.²

¹ S. i. 218 f.

² E.g., Mil. 150.

1. **Dhajaḍāyaka Thera**.—An arahant. He set up a standard at the foot of **Padumuttara's** Bodhi-tree and swept the ground around it. He was once a king named **Uggata**, and again a king named **Megha**.¹

¹ Ap. i. 108 f.

2 **Dhajaḍāyaka Thera**.—An arahant. Ninety-two kappas ago he saw **Tissa Buddha** and set up a flag in his honour.¹

¹ Ap. i. 277 f.

Dhajaviheṭṭha Jātaka (No. 391).—A wizard was wont to come at midnight in order to corrupt the queen of Benares. She complained to the king and, at his request, she set the mark on her hand with vermillion on his back. By day the man was an ascetic, and when he found that he was discovered he fled through the air. The king thereupon suspected all ascetics and ordered them all to leave the kingdom. The king became a heretic. The Bodhisatta who was born as Sakka, seeing all this, came to Benares with an old Pacceka Buddha and stood close to the palace, showing him great reverence. When the king came out Sakka revealed his identity, telling him that even the ruler of the gods honoured pious men. The king saw his error and mended his ways.

The origin of the story is given in the **Mahākapha Jātaka**. The king is identified with **Ānanda**.¹

¹ J. iii. 303-7. More or less the same | several variations in detail in both the story is given at greater length and with | **Cullahamsa** and the **Mahāhamsa Jātakas**.

Dhañña Sutta.—Few are they who refrain from accepting uncooked grain, many those who do not.¹

¹ S. v. 471.

1. **Dhaññavāṭi**.—The city of birth of **Nārada Buddha**.¹

¹ Bu. x. 20.

2. **Dhaññavati**.—A city in the time of **Paduma** Buddha. It was the residence of **Sudhaññasetṭhi**, whose daughter, also called **Dhaññavati**, offered a meal of milk rice to Paduma, just before his Enlightenment.¹

¹ BuA. 147.

3. **Dhaññavati**.—A city in the time of **Vipassī** Buddha.¹

¹ Ap. i. 160; ThagA. i. 164.

1. **Dhataratṭha**.—One of the **Cātummahārājikā**, the ruler of the Eastern Quarter. His followers are the **Gandhabbas**. He has numerous sons called **Indra**.¹ He was present at the preaching of the **Mahāsamaya Sutta** and the **Āṭṇāṭiya Sutta**. The name of his daughter is **Sirī**.²

¹ D. ii. 207, 220, 257 f.; iii. 197.

² J. iii. 257.

2. **Dhataratṭha**.—A mythical king, mentioned in a list of kings—with **Vessāmitta**, **Aṭṭhaka**, **Yāmataggi**, **Usinnara** and **Sivī**—as having entered **Sakka's** heaven by virtue of his righteousness and his waiting on pious men.¹

¹ J. vi. 251.

3. **Dhataratṭha**.—There were two kings of this name, contemporaries and vassals of **Reṇu**. One of these two was king of **Angā** with his capital in **Campā**, and the other of the **Kāśis** with his capital in Benares.¹

¹ D. ii. 235 f.

4. **Dhataratṭha**.—A Nāga king. Thanks to the scheming of the tortoise **Cittacūla**, he married **Samuddajā**, daughter of the king of Benares. They had four sons: **Sudassana**, **Bhūridatta**, **Subhaga** and **Kāṇārīṭṭha**. His kingdom was beneath the **Yamunā**. Dhataratṭha is identified with **Suddhodana**.¹

¹ J. vi. 162 ff., 171. 186, 200, 219. For details see the **Bhūridatta Jātaka**.

5. **Dhataratṭha**.—The Bodhisatta born as king of the hamsas. He lived in **Cittakūṭa**, at the head of ninety thousand hamsas. One day he was caught in a snare on the lake **Khemā**, set by the orders of King **Bahuputtaka**. Dhataratṭha's friend, **Sumukha**, refused to leave him while he was caught. The two friends melted the heart of the hunter when he came to take Dhataratṭha, and later they were brought before the king. Dhataratṭha preached the Doctrine to the king and to his queen, **Khemā**, who longed to hear a hamsa preach.¹ Dhataratṭha is often referred to² as a king surrounded by a splendid following.

¹ J. iv. 425 ff.; for details see the **Hamsa Jātaka**.

² E.g., DA. i. 40; MA. ii. 576; UdA. 57, 412; PvA. 171.

6. **Dhataratṭha**.—The family of hamsas to which belonged **Dhataratṭha**, king of the hamsas. The members of this family are called **Dhataratṭhā**. They were golden-coloured and lived in **Cittakūṭa**. The **Mahā-Sutasoma Jātaka**¹ contains a story of the complete destruction of these hamsas. They lived in **Kañcanaguhā**, and during the four months of the rainy season would not leave their cave, in case their wings should be drenched with water and they fell into the sea. A spider, as big as a cartwheel, used to weave a thick web at the entrance to the cave, but the Dhataratṭha geese sent one of their young ones, who had received two portions of food, to cut through the web. One season, however, the rains lasted for four months, and the hamsas became cannibals and thus lost their strength. When, at the end of the rains, they tried to break through the web, they failed, and the spider cut off their heads one by one and drank their blood. This was the end of the Dhataratṭha hamsas.

¹ J. v. 345, 355, 357.² *Ibid.*, 469 f.

7. **Dhataratṭha**.—A class of Nāgas, descendants of the Nāga king **Dhataratṭha** and of **Samuddajā**,² and possessed great power. They dwell in the **Sattasīdantara-samuda**.³

¹ D. ii. 259.² J. vi. 219.³ SA. ii. 254.

1. **Dhana**.—A banker of **Rājagaha**, grandfather of **Mahā-** and **Cūla-**panthaka.¹

¹ ThagA. i. 491, 515.

2. **Dhana**.—A banker of Benares, a previous birth of **Anuruddha**. His original name was **Annabhāra**, but one day he entertained the Pacceka Buddha, **Upaṇṇāsa**, and, as a result, won the favour of the king, who conferred on him the rank of **setṭhi**.¹

¹ ThagA. ii. 66.

3. **Dhana**.—See **Mahādhana**.

Dhana Vagga.—The first chapter of the Sattaka Nipāta of the Aṅguttara Nikāya.¹

¹ A. iv. 1 ff.

1. **Dhana Sutta**.—On the five treasures—faith, virtue, learning, charity, and insight.¹

¹ A. iii. 53.

2. **Dhana Sutta.**—On the seven treasures—the five given above, and fear and shame.¹

¹ A. iv. 4 f.

3. **Dhana Sutta.**—The same as No. 2, but the “treasures” are explained in detail.¹

¹ A. iv. 5 f.

1. **Dhanañjaya.**—King of Benares. For his story see the **Kālabāhu Jātaka**.¹

¹ J. iii. 97 f.

2. **Dhanañjaya.**—King of **Indapatta** in the **Kuru** country.¹ He was the father of **Dhanañjaya** 3.

¹ J. ii. 366.

3. **Dhanañjaya Koravya.**—King of the **Kurus**. He was the Bodhisatta and preached the five Kurudhammā. For his story see the **Kurudhamma Jātaka**.¹ His state elephant was **Añjanavasabha**. Dhanañjaya was one of the births in which the Bodhisatta practised *dānapāramitā*.²

¹ J. ii. 368 ff.

² J. i. 45.

4. **Dhanañjaya.**—King of the **Kurus**, called **Koravya-rājā**. He reigned in **Indapatta** and belonged to the **Yudhiṭṭhila-gotta**. For his story see the **Sambhava Jātaka**.¹ He is identified with **Ānanda**.

¹ J. v. 57 ff.

5. **Dhanañjaya.**—Also called **Koravya**, king of the **Kurus**, with his capital at **Indapatta**. His minister was **Vidhurapaṇḍita**. He was fond of games of dice and was defeated by **Puṇṇaka**. For his story see the **Vidhura-paṇḍita Jātaka**.¹ He is identified with **Ānanda**. He is probably also the king mentioned in the **Dhūmakāri Jātaka** (*q.v.*).²

¹ J. vi. 255 ff.; SNA. i. 223.

² J. iii. 400 ff.

6. **Dhanañjaya.**—A setṭhi of **Bhaddiyanagara**; he was the son of **Meṇḍaka** and **Candapadumasirī**. His wife was **Sumanadevī**, and their children were **Visākhā** and **Sujātā**. He was lent by **Bimbisāra** to **Pasenadi**, for the latter's kingdom held no person of great merit. Dhanañjaya and his family built the city called **Sāketa**, seven leagues from **Sāvatti**, and settled down there. Dhanañjaya is included among the five persons of great merit (**Mahāpuñṇā**), contemporary with the Buddha, and he was a sotāpanna.¹

¹ DhA. i. 384 ff.; iii. 363; J. ii. 347; Vsm. 383, etc.

7. **Dhanañjaya**.—One of the chief lay supporters of **Phussa** Buddha.¹

¹ Bu. xix. 21.

8. **Dhanañjaya**.—A pleasaunce near **Dhaññavati** where **Paduma** Buddha first preached.¹ **Nārada** Buddha was born there.²

¹ Bu. ix. 20; BuA. 147.

² *Ibid.*, 151.

9. **Dhanañjaya**.—A city in the time of **Sikhī** Buddha. There the Buddha converted the householder **Dhanapālaka**.¹

¹ BuA. 202.

Dhanañjaya Jātaka (No. 413).—**Dhanañjaya**, king of **Indapattana**, was wont to neglect his old warriors and to show favour only to newcomers. The result was that he once suffered defeat in a rebellion. On his return from the battle he consulted his chaplain **Vidhurapaṇḍita** (the Bodhisatta), who told him of a goatherd of yore, called **Dhūmakāri**. Once, when **Dhumakāri** was tending his goats, a herd of golden deer came from the **Himālaya**, and he looked after them and neglected his own goats. In the autumn the deer went back to the mountains and he found that his goats had died of starvation.

The story was told to **Pasenadi** who, like **Dhanañjaya**, suffered a defeat, and for the same reasons. **Pasenadi** sought the consolation of the Buddha, who told him this ancient tale. See Appendix.

Dhanañjaya is identified with **Ānanda** and **Dhumakāri** with **Pasenadi**.¹

¹ J. iii. 400 ff.

Dhanañjāni.—See **Dhānañjāni**.

Dhanada.—See **Kuvera**.

Dhanananda.—The youngest of the nine **Nandas**, sons of **Kālāsoka**. He was killed by **Cāṇakka**, who raised **Candagutta** to the throne.¹ He incurred **Cāṇakka**'s wrath by insulting him in the alms-hall. **Cāṇakka** stole his son **Pabbata**, put him to death, adopted **Candagutta** as his protégé, and stole **Dhanananda**'s treasures which he had discovered. With the money thus obtained he raised an army for **Candagutta** and defeated **Dhanananda**.²

¹ Mhv. v. 17.

² MT. 181 ff.

Dhanantevāsī.—An attendant of **Chalāṅgakumāra** (*q.v.*). **Kuruṅgavi** misconducted herself with **Dhanantevāsī**.¹

¹ J. v. 225, 231.

1. **Dhanapāla (Dhanapālaka).**—Another name for **Nālāgiri**¹ (*q.v.*).

¹ J. i. 66; iii. 293, etc.

2. **Dhanapāla.**—A setṭhi of **Erakaccha** in **Dasaṇṇa**. He was a miser and, after death, was born as a peta. Some merchants, travelling to **Uttarāpatha**, saw his sufferings and, at his request, gave alms to the Buddha on his behalf.¹

¹ Pv. ii. 7; PvA. 99 ff.

Dhanapālaka.—A householder of **Dhanañjaya**, who was converted by **Sikhī Buddha**.¹

¹ BuA. 202.

Dhanapāla-Gajjita.—Mentioned¹ in reference to the subjugation of the elephant **Dhanapāla** by the Buddha. Gajjita is probably the name given to the stanzas spoken by the Buddha to the elephant on that occasion (*Mā kuñjara, nāgam āsado*, etc.).²

¹ *E.g.*, J. iii. 293.

² See J. v. 336.

Dhanapālī.—A slave-girl who, in spite of her name, was ill-treated by her master and mistress. The incident is mentioned as illustrating the small importance of a name.¹

¹ J. i. 402.

Dhanapiṭṭhi.—A locality in Ceylon. In the time of **Aggabodhi IV.** its chief was **Datta**. He erected there a vihāra called by his name.¹

¹ Cv. xlv. 41, 43.

Dhanavati.—A brahmin lady, mother of **Kassapa Buddha**. Her husband was **Brahmadatta**.¹

¹ D. ii. 7; J. i. 43; Bu. xxv. 34; SNA. i. 280.

Dhanavāpī.—One of the three tanks constructed by **Moggallāna II.** through damming up the **Kadambanadī**.¹

¹ Cv. xli. 62.

Dhanika.—See **Dhaniya**.

Dhaniṭṭha.—A king of thirteen kappas ago, a previous birth of **Sanṭhita**.¹

¹ Ap. i. 210.

Dhaniṭṭhaka.—An example of a low family name.¹

¹ Vin. iv. 6, 13.

1. **Dhaniya.**—**Dhanika.** A herdsman living on the bank of the river **Mahī**. He was a *setṭhiputta* of **Dhammakonḍa** in **Pabbataratṭha**, which belonged to the kingdom of **Videha**. He had thirty thousand oxen and twenty thousand cows. He had seven sons and seven daughters and numerous retainers. In the dry season he lived on an island formed by the two forks of the river Mahī, and in the rainy season in a house on the upland. One day, while he was in this house, having finished his preparations for the approach of the rains, he sat meditating on his comfortable circumstances and broke forth into song in token of his happiness. The Buddha heard the song at **Sāvatti**, seven hundred leagues away, and having travelled through the air, stood over Dhaniya's dwelling. As Dhaniya proceeded with his song, the Buddha added a verse to each one of Dhaniya's. At the end of this song Dhaniya, his wife, and two of his daughters, became *sotāpannas*. The Buddha then revealed himself and Dhaniya and his wife entered the Order. Later they became arahants and the cowherds erected for their use a monastery, which came to be called the **Gokulaṅka-vihāra**.¹

¹ SN. vv. 18 ff.; SNA. i. 26 ff.

2. **Dhaniya.**—A potter of **Rājagaha**. In his house the Buddha taught **Pukkusāti** the **Cha-dhātu-vibhaṅga Sutta**. Dhaniya, hearing that Pukkusāti had died an arahant the same night, was so impressed by the power of the Dhamma, that he entered the Order.¹ He once made a grass hut on the slopes of **Isigili** and lived there with several others during the rains. He continued to live there after the others had left. While he was away begging for alms, his hut was pulled down by women searching for straw and firewood, but he rebuilt it. Three times this happened, until, in exasperation, Dhaniya very skilfully made bricks and tiles and built a hut both strong and splendid, with tiles of shining crimson which gave out a bell-like sound when tapped. The Buddha, seeing this, chided Dhaniya and ordered the hut to be pulled down. Dhaniya then built a hut of wood which he obtained from a guild of timber merchants, suppliers of wood to the king, giving them to understand that he had the king's permission. **Vassakāra**, hearing of this, reported the matter to **Bimbisāra**, who sent for Dhaniya. Dhaniya maintained that the king, by royal proclamation, had permitted the monks to use the royal supplies of wood and other materials. Bimbisāra admitted the proclamation, but said it referred only to supplies straight from the forest, and he sent Dhaniya away with a warning. The matter created a great uproar and the Buddha blamed Dhaniya.²

¹ Thag. v. 228-30; ThagA. i. 347 f.

² Vin. iii. 41-5; Sp. ii. 286.

Dhaniya later changed his ways and became an arahant. In the time of **Sikhī** Buddha he was a householder and gave the Buddha a reed-chain (? *naḷamālā*). He is probably identical with **Naḷamāliya** of the *Apadāna*.³

³ Ap. ii. 412.

Dhaniya (Dhaniyagopāla) Sutta.—Records the conversation between the herdsman Dhaniya (*q.v.*) and the Buddha.¹

¹ SN. vv. 18 ff.

Dhanuggaha.—See **Culla-Dhanuggaha**.

Dhanuggaha Sutta.—A man, who can simultaneously sieze the arrows shot by four expert bowmen from the four quarters, is possessed of great speed. Far speedier than he are the sun and the moon, but the change taking place in all things surpasses all these in speed.¹

This seems also to have been called the **Dalhadhamma Sutta**.²

¹ S. i. 265.

² E.g., at J. iv. 211.

Dhanuggaha-Tissa.—An Elder. One night, while staying with his friend **Uttā (Datta ?)** in a monastery in **Kosala**, he awoke and, lighting a fire, started talking to him. Their conversation turned on the war which **Pasenadi** was waging against **Ajātasattu**. Tissa, maintaining that Pasenadi was ignorant of the arts of war, proceeded to describe in detail what Pasenadi should do if he wished for victory. Some courtiers, overhearing the conversation, reported it to Pasenadi, who, profiting by it, re-entered the battle and captured Ajātasattu alive. When the matter was reported to the Buddha, he related the **Vaḍḍhaki-sūkara Jātaka** (*q.v.*) to show that in the past, too, Tissa had been skilled in the art of warfare.¹ The **Taccha-sūkara Jātaka**² was also related in this connection.

¹ J. ii. 403 f.

² J. iv. 343, 354.

Dhanumaṇḍala.—A locality in the hill-district of Ceylon. In the time of **Gajabāhu** its chief was **Otturāmallaka**.¹ It was subdued for **Parakkamabāhu I.** by the Adhikārin **Mañju**.²

¹ Cv. lxx. 17.

² *Ibid.*, lxxiv. 166.

Dhanuvillaka.—A locality in the **Malaya** district of Ceylon.¹

¹ Cv. lxx. 15.

Dhanusekha (Dhanusekhavā).—Son of the cook of Queen **Talatā**. He was born on the same day as **Cūḷani** (*q.v.*), who was sent to the cook's house as a refuge from **Chambhī**. The two boys became playmates. When

Cūḷani became king, Dhanusekhavā remained his constant companion, even visiting him unbidden, thus becoming a nuisance, as Cūḷani confessed to **Bherī**.¹

¹ J. v. 469, 471, 475.

1. **Dhamma**.—The Bodhisatta, born as a devaputta in the Kāmāvacara-world. See the **Dhamma Jātaka**. In the Milandapañha¹ he is called a yakkha.

¹ p. 212.

2. **Dhamma**.—The palace built by **Vissakamma** for **Mahāsudassana**, by order of **Sakka**.¹

¹ D. ii. 180 ff.

3. **Dhamma**.—The lake in front of the palace mentioned above.¹

¹ D. ii. 184.

Dhamma Jātaka (No. 457).—The Bodhisatta once became a Kāmāvacara-god, named **Dhamma**, and **Devadatta** became **Adhamma**. On uposatha-days Dhamma would appear among men and urge them to lead virtuous lives, while Adhamma encouraged them in wickedness. One day, their two chariots meeting in mid-air, they each claimed the right of way. But at the end of the argument Adhamma's chariot fell headlong to earth, where he was swallowed up into hell. The story was related in reference to Devadatta's being swallowed up in Avīci.¹

¹ J. iv. 100-4.

Dhamma Vagga.—The ninth chapter of the Duka Nipāta of the Aṅguttara Nikāya.¹

A. i. 83 f.

1. **Dhamma Sutta**.—On the four kinds of preachers : those who speak little and cannot persuade the audience and those who can; those who speak much and cannot persuade the audience and those who can.¹

¹ A. ii. 138.

2. **Dhamma Sutta**.—On ten matters to be continually considered by an ascetic.¹

¹ A. v. 87 f.

3. **Dhamma Sutta**.—**Devadatta** brought schism into the Order because, in him, the conditions of good karma came to be extirpated.¹

¹ S. ii. 240.

4. **Dhamma Sutta** (or **Sajjhāya Sutta**).—Once a certain monk retired to a forest track in **Kosala**. His life had been one of great diligence, but later he lived at ease, resigned and given to silence. A deva asked him the reason for this change, and he replied that he had realised the Pure and the Holy.¹

¹ S. i. 202.

5. **Dhamma Sutta**.—See **Nāvā Sutta**.

1. **Dhammaka**.—A king, one of the chief supporters of **Anomadassi Buddha**.¹

¹ BuA. 145.

2. **Dhammaka**.—A mountain in the neighbourhood of **Himavā**, where **Sumedha** had his hermitage.¹

¹ J. i. 6; Bu. ii. 29.

Dhammakathika Vagga.—The twelfth chapter of the **Khandha Saṃyutta**.¹

¹ S. iii. 162-70.

Dhammakathika Sutta.—A monk questions the Buddha as to who is a real teacher of the Dhamma and the Buddha replies.¹

¹ S. ii. 18.

Dhammakathī.—See **Mahādharmakathī**.

1. **Dhammakitti**.—One of the Sinhalese envoys of **Parakkamabāhu I.** to the king of **Rāmañña**. The king insulted him and sent him, together with **Vāgissara**, back to Ceylon in a leaky ship.¹

¹ Cv. lxxvi. 32 ff.

2. **Dhammakitti**.—A monk of **Tambaraṭṭha**. **Parakkamabāhu II.**, hearing of his great virtues and holiness, sent him offerings of piety, inviting him to Ceylon. The Elder came and was much honoured by the king.¹ It is commonly believed² that this was the monk who wrote the continuation of the **Mahāvamsa** (the **Cūlavamsa**) dealing with the period from the reign of **Mahāsena** to that of **Parakkamabāhu II.**

¹ Cv. lxxxiv. 11.

² *E.g.*, *J.R.A.S.*, 1896, pp. 202 ff.

3. **Dhammakitti**.—A therā in the time of **Viravikkama** (*circa* 1542). The king appointed him head of the Order and held the ceremony of ordination under him.¹

¹ Cv. xcii. 21.

4. **Dhammakitti**.—Author of the **Dāṭhāvamsa**. He wrote this book in the reign of **Lilāvati**, at the request of her minister **Parakkama**, who was his patron. Dhammakitti speaks of himself as a pupil of **Sāriputta** (of **Pulathipura**).¹ He is perhaps, identical with Dhammakitti 1.²

¹ P.L.C. 207 f.; Gv. 62, 67.

² P.L.C. 215.

5. **Dhammakitti**.—A thera of Ceylon, author of the Sinhalese prose work, the **Saddharmālaṅkāra**, in the fourteenth century, which is an enlarged translation of the **Rasavāhini**. He was Saṅgharāja in the time of **Bhuvanekabāhu V**. His teacher was also called Dhammakitti and was a member of the **Puṭabhattachasela** fraternity. This teacher was probably the author of the Pāli poem the **Pārāmimāhāsataka**. In addition to the **Saddharmālaṅkāra**, his pupil wrote several other works, the **Saṅkhepa**, the **Jinabodhāvali** and the **Bālāvatāra**; also the Sinhalese chronicle, the **Nikāya-saṅgraha**.¹

¹ P.L.C. 226, 240, 243.

6. **Dhammakitti**.—Called **Dhammakitti Mahāsāmi**, author of the **Saddhamasaṅgaha**. His teacher was also called Dhammakitti, well-known in Ceylon. Dhammakitti Mahāsāmi came to Ceylon from **Yodhapura** (Ayojjha ?) and, having acquired much merit, returned there, where he lived in the **Laṅkārama**, built by Paramarāja.¹

¹ J.P.T.S., 1890, p. 90.

Dhammakonḍa.—A city in **Pabbataratṭha** in **Videha**. There the herdsman Dhaniya was born as a **setṭhiputta**.¹

¹ SNA. i. 26.

Dhammaganārāma.—A monastery built by King **Uggata** in **Mekhalā** for the use of **Sobhita** Buddha.¹

¹ BuA. 139.

Dhammagutta Thera.—An arahant. He lived in the **Kalyāṇika-vihara** and was known as the “earth-shaker” (*paṭhavicālaka*). He was among those who received a share of the meal given by **Duṭṭhagāmaṇi** when the latter fled from **Cūlaṅganiyapiṭṭhi**. He shared his portion with five hundred others.¹ According to the **Jātaka Commentary**,² he was among those who joined in the assemblies (*samāgama*) known as **Kuddalasamāgama**, **Mūgapakkhasamāgama**, **Ayogharasamāgama** and **Hatthipalasamāgama**. The **Mahāvamsa** **Ṭikā**³ mentions him as being one of those

¹ Mhv. xxxii. 50; xxiv. 24 ff.

² J. iv. 490.

³ p. 606.

who accepted the meal of pork given by **Sāliya** and his wife, when they were blacksmiths, in their birth immediately preceding the last.

1. **Dhammaguttā, Dhammaguttikā.**—A secondary division of the **Mahimsāsakas**,¹ probably an offshoot of the **Sabbatthivādins**. They had a special Vinaya of their own. According to Tibetan sources,² they were called after their leader, Dharmagupta. Their fundamental doctrines were these: that the Buddha is not comprised in the Saṅgha; that while there is great reward for offerings made to the Buddha, there is none for offerings to the Saṅgha; that a life of brahmacariya exists also among the devas; and that there are worldly laws as opposed to spiritual.

¹ Dpv. v. 47; Mhv. v. 8; Mbv., p. 96.

² Rockhill, pp. 185, 192.

2. **Dhammaguttā.**—A Vemanika-peta, mentioned as having the power of travelling through the air.¹

¹ Vsm. 382.

Dhammacakka-kathā.—The seventh chapter of the Yuganaddhavagga of the Paṭisambhidāmagga.¹

¹ Ps. ii. 159-66.

Dhammacakka-geha.—A building in **Anurādhapura**, erected by **Devā-nampiyatissa**.—It was attached to the royal palace, and when the Tooth Relic was brought to Ceylon it was deposited in this building.¹

¹ Cv. xxxvii. 95.

Dhammacakkappavattana Vagga.—Second chapter of the Sacca Saṃyutta.¹ The first sutta is known as the Dhammacakkappavattana, *q.v.*

¹ S. v. 420-31.

Dhammacakkappavattana Sutta.—Name of the first sermon, preached by the Buddha, to the **Pañcavaggiyas** at the **Migadāya** in **Isipatana**, on the full-moon day of Āsāḷha. The sutta contains the fundamental principles of the Buddha's teaching—the avoidance of the two extremes of asceticism and luxury and the four Ariyan truths including the Ariyan Eightfold Way.

There was great rejoicing throughout the Cakkavāḷa at the preaching of the sermon, and at its conclusion **Kondañña** attained to realisation of the Truth—hence his name, **Aññā-Kondañña**.¹

¹ Vin. i. 10 f.; the sutta is also given in S. v. 420 ff.; in neither context is the name of the sutta given as such; the name occurs only in the Commentaries—

e.g., J. i. 82; DA. i. 2; AA. i. 69, etc.; the Sanskrit version is found in Lal. 540 (416) f., and in Mtu. iii. 330 f.

The sermon was later preached by the therā **Majjhima** in the Himālaya country, when eighty thousand crores of beings understood the Doctrine.² It was also preached by **Mahinda** in Ceylon in the **Nandanavana**, when one thousand persons were converted.³

² Mhv. xii. 41; Dpv. viii. 11.

³ Mhv. xv. 200; Dpv. xiv. 46, etc.

Dhammacakkika (*v.l.* **Dhammacakkadāyaka**) **Thera**.—An arahant. Ninety-four kappas ago he placed a Dhammacakka in front of the seat of **Siddhattha** Buddha. Eleven kappas ago he became king eight times under the name of **Sahassarāja**.¹

¹ Ap. i. 90.

Dhammacariya Sutta.—See **Kapila Sutta**.

Dhammacāri.—A Burmese monk of the twelfth century; he was a pupil of **Chapaṭa**, who wrote the **Suttaniddesa** at his request.¹

¹ Gv. 74; Bode: *op. cit.*, 18.

Dhammaceti.—King of Pegu (A.C. 1460-91); a very enlightened monarch. He was first a monk; he then gave up his robes and became first the minister and later the son-in-law and successor of Queen Shin-san-bu. He sent a mission to Ceylon, where a body of **Rāmañña** monks were ordained at the **Kalyāṇi-sīmā**. These returned to Rāmañña and were known as the **Sihalasaṅgha**.¹

¹ For details see Bode: *op. cit.*, 38 f.

Dhammacetiya Sutta.—**Pasenadi** and **Digha-Kārāyana** were staying once at **Naṅgaraka** and, hearing that the Buddha was residing at **Medataḷumpa**, three leagues away, the king went to visit him. He was deeply impressed by the silence surrounding the Buddha and, falling at his feet, he kissed them and showed great reverence. On being asked by the Buddha why he did so, the king replied that he perceived the marvellous effects of the Buddha's teaching on his disciples. They were well controlled, yet joyful, buoyant, with hearts as free as those of wild creatures; and he added that he knew of no such discipline outside the Buddha's teaching. He then proceeded to tell the Buddha of his own servants, **Isidatta** and **Purāṇa**, and of their great devotion to the Buddha, reminding the Buddha that they were both Kosalan nobles of about the same age. On the king's departure, the Buddha commended the king's words to the monks, asking them to remember them, for they formed a monument (*cetiya*) to the results of the Dhamma.¹

¹ M. ii. 118-25.

According to the Commentary² this was the last occasion on which Pasenadi saw the Buddha, for during his absence Dīgha-Kārāyaṇa set up **Viḍūḍabha** on the throne.

Pasenadi went to Rājagaha to seek **Ajātasattu's** aid, but died in a hut by the wayside.

² MA. ii. 753 ff.; J. iv. 151 ff.

Dhammajoti.—A Sinhalese monk of the eighteenth century who wrote a Sinhalese paraphrase (*sanne*) to the **Bālavatāra**, called the *Okandapola-sanne*, because it was written in *Okandapola-vihāra*.¹

¹ P.L.C. 244, 284.

Dhammaññu Sutta.—On seven qualities—such as knowing the Dhamma, moderation, etc.—which make a monk worthy of homage and of gifts.¹

¹ A. iv. 113 ff.

Dhammatṭha Vagga.—The nineteenth chapter of the *Dhammapada*.

Dhammatāpasā.—An eminent therī of **Anurādhapura**, expert in the *Vinaya*.¹

¹ Dpv. xviii. 15.

1. **Dhammadassi.**—The fifteenth of the twenty-four Buddhas. He was born in the **Saraṇa** pleasaunce in the city of **Saraṇa**, his father being a *khattiya* named **Saraṇa**, and his mother **Sunandā**. It is said that on the day of his birth all unjust laws disappeared from the law-books, hence his name. For eight thousand years he lived in the household, in three palaces—**Araja**, **Viraja** and **Sudassana**. His chief wife was **Vicitoli** and his son **Puñṇavaḍḍhana**. He left the world travelling in his palace, accompanied by all his retinue. For seven days he practised austerities; his wife gave him a meal of milk-rice, and a *yavapālaka*, named **Sirivaḍḍha**, gave grass for his seat; his bodhi-tree was a *bimbijāla*-tree. His first sermon was preached at **Isipatana**. Later he preached to King **Sañjaya** of **Tagara**, and to **Sakka**, who was the *Bodhisatta*. The Buddha's half-brothers, **Paduma** and **Phussadeva**, became his chief disciples, and **Hārīta** was chief of those who practised the *dhutaṅgas*. The Buddha's personal attendant was **Sunetta**, his chief women disciples being **Khemā** and **Sabba-(Sacca)-dinnā**. **Subhadda** and **Kaṭisaha** were the chief among men of his lay patrons, and **Sāliyā** and **Vaḷiyā** among women. The Buddha's body was eighty cubits high and he lived to be one hundred thousand years old, dying at the **Kesārāma** in **Sālavati**.¹

¹ Bu. xvi. 1 ff.; BuA. 182 ff.; J. i. 38, 39, 40, 44.

2. **Dhammadassī**.—A monk of Pagan, author of the Pāli grammar, **Va ccāvācaka**.¹

¹ Bode: *op. cit.*, p. 22.

Dhammadāyāda Sutta.—The Buddha exhorts the monks at **Jetavana** to strive earnestly to be heirs, not of the world's goods, but of the Doctrine.

On the Buddha's departure the monks gather round **Sāriputta** and ask him how the Buddha expects them to cultivate the inner life with the same aloofness as does the Buddha himself, and Sāriputta delivers a discourse.¹ This sutta is often referred to² as teaching the virtues of contentment.

¹ M. i. 12 ff.

² *E.g.*, Mil. 242; Sp. iii. 694.

1. **Dhammadinna Thera**.—Also called **Mahādhammadinna**. An arahant. He resided at **Talaṅga-(Talaṅgatissa-pabbata)** (*q.v.*). He was one of the monks who partook of the meal of sour gruel given by **Duṭṭhagāmaṇi** when in dire distress for want of food. Dhammadinna distributed his share among ten thousand monks in **Piyaṅgudīpa**.¹ He is also mentioned² as having accepted a meal given by **Sāliya** and his wife when they were blacksmiths in a previous birth. Dhammadinna had a nephew who became an arahant in the tonsure-hall. Dhammadinna read to him the three Piṭakas, and he learnt them all on that occasion.³ Dhammadinna's teacher was **Mahānāga** of **Uccatalaṅka** (*v.l.* **Uccavālika**). Dhammadinna visited him in his old age, knowing that, though he himself thought he had attained arahantship, this was not the case. By a display of *iddhi*-power, Dhammadinna convinced Mahānāga of his error and gave him a subject of meditation. Almost immediately after, the Elder became an arahant.⁴ Once, while preaching the **Apañṇaka Sutta**, at **Tissamahārāma**, Dhammadinna pointed his fan downwards, whereupon the earth opened to the depth of **Avīci**, revealing all that was there. Similarly, he showed all things to the height of the **Brahma**-world. During his sermon he frightened the audience with the fear of hell and lured them with the bliss of heaven.⁵

The Majjhima Commentary⁶ records that soon after the ordination of Dhammadinna many monks, on his advice, became arahants. Hearing of this, the monks of Tissamahārāma sent a number of their colleagues to fetch him. He preached to them, and they attained arahantship and remained with him. Three times this happened. On the fourth occasion an aged monk was sent. He gave the message of the monks and Dhammadinna started at once to go to them. On the way, at **Haṅkana** (*v.l.* **Taṅ-**

¹ Mhv. xxxii. 52.

² MT. 606.

³ VibhA. 389.

⁴ *Ibid.*, 489; Vsm. 634 f.

⁵ *Ibid.*, 392.

⁶ MA. i. 149 ff. A variation of what is evidently the same story is found in AA. i. 25.

gana) and at **Cittalapabbata**, he persuaded two monks, who thought they were arahants, to display their *iddhi*-power, and, thereby convinced them of their error; thereupon he gave them topics of meditation. On his arrival at Tissamahārāma, the monks failed to pay him their respects. He thereupon made the earth tremble and returned to his own vihāra. The *Saddhammasaṅgaha*⁷ relates the story of a blind rat-snake who heard Dhammadinna recite the *satipaṭṭhānas* and was later born as **Tissāmacca**, minister of Duṭṭhagāmaṇī.

⁷ p. 88 f.

2. **Dhammadinna**.—An eminent lay-follower of the Buddha. He once came with five hundred upāsakas to the Buddha at **Isipatana** and asked him to give them a lesson which might profit them, for, said he, it is difficult for a householder encumbered with a family and the luxuries of household life to comprehend the Buddha's teachings in their fulness. The Buddha answers that they should practise the four limbs of *sotāpatti*: loyalty to the Buddha, the Dhamma and the Saṅgha, and the cultivation of Ariyan virtues. Dhammadinna answers that they already possess these limbs. The Buddha then expresses his great satisfaction.¹

The Commentary² says that Dhammadinna was one of seven laymen with followings of five hundred—the others being **Visākha**, **Ugga**, **Citta**, **Hatthaka Ālavaka** and **Cūla**—and **Mahā-Anāthapiṇḍika**.

¹ S. v. 406 ff.

² SA. iii. 223.

Dhammadinna Sutta.—Records the visit of the householder **Dhammadinna** (*q.v.*) to the Buddha at **Isipatana**.¹

¹ S. v. 406 ff.

1. **Dhammadinnā**.—One of the two chief women disciples of **Piyadassi** Buddha.¹

¹ Bu. xiv. 21; J. i. 39.

2. **Dhammadinnā**.—One of the chief supporters, among lay women, of **Piyadassī** Buddha.¹

¹ Bu. xiv. 22.

3. **Dhammadinnā**.—An eminent Therī, ranked foremost among nuns who possessed the gift of preaching.¹ She was the wife of **Visākha** of **Rājagaha**, and when he, having heard the Buddha preach, became an *anāgāmin*, she left the world with the consent of her husband who sent her to the nunnery in a golden palanquin.² Dwelling in solitude, she soon attained arahant-

¹ A. i. 25.

² MA. (i. 515) says this was provided by **Bimbisāra**.

ship with the four paṭisambhidā.³ She later returned to Rājagaha to worship the Buddha, and there Visākha asked her questions on the Dhamma, which she answered “as easily as one might cut a lotus-stalk with a knife.” The questions and answers are given in the **Cūla Vedalla Sutta**.⁴ Visākha reported this interview to the Buddha, who praised her great wisdom and commended her eloquence.

In the time of **Padumuttara** Buddha she was a servant, and one day saw the Buddha’s disciple, **Sujāta**, begging alms and gave him a curry.⁵ Her master, seeing this, made her his daughter-in-law. Later, while on a visit to the vihāra, she saw a nun declared to be chief of preachers and wished for similar eminence.

In the time of **Phussa** Buddha she obtained merit by giving to the Buddha’s half-brother double the gift prescribed by her husband.⁶

In the time of **Kassapa** Buddha she was born as **Sudhammā**, the sixth of the seven daughters of **Kiki**, king of Benares; for twenty thousand years she lived in celibacy.⁷

Dhammadinnā was the teacher of **Sukhā**.⁸

³ See Thig. (v. 12) for a stanza uttered by her.

⁴ M. i. 299 ff.

⁵ The ThigA. (p. 15) says Sujāta had just risen from samādhi.

⁶ Details of this are given in PvA., p. 21.

⁷ Her story is given in ThigA. 15 ff.; Ap. ii. 567 f.; AA. i. 196 f.; MA. i. 515 ff.; DhA. iv. 229 ff.

⁸ ThigA. 58.

Dhammaddhaja.—The Bodhisatta born as the chaplain of **Yasapāṇi**, king of Benares. For his story see the **Dhammaddhaja Jātaka**.

1. **Dhammaddhaja Jātaka** (No. 220).—The Bodhisatta was once born as **Dhammaddhaja**, chaplain to **Yasapāṇi**, king of Benares. One day the king’s captain, **Kālaka**, who was wont to take bribes, gave a wrong decision in a case, and the Bodhisatta, being appealed to, reheard the case and decided in the plaintiff’s favour. The people applauded greatly and the king made him judge. But **Kālaka**, wishing for an excuse to put Dhammaddhaja to death, persuaded the king that he was getting too popular, and the king gave him various impossible tasks. Dhammaddhaja, with the help of **Sakka**, performed them all. One day the king ordered him to find a park-keeper with four virtues, and once again, with the aid of Sakka, the Bodhisatta discovered **Chattapāṇi**, the king’s barber. On being questioned, Chattapāṇi told the king that he was free from envy, drank no wine, had no strong desires, never gave way to anger; he then related stories of his past lives,¹ the experiences of which had made him renounce these evils. The king, at length, discovered **Kālaka**’s perfidy and had him put to death.

¹ For details see s.v. **Chattapāṇi** (2).

The Jātaka was related in reference to **Devadatta's** attempts to kill the Buddha. Devadatta is identified with Kālaka and **Sāriputta** with Chatta-pāṇi.²

² J. ii. 186-96.

2. **Dhammaddhaja Jātaka** (No. 384).—The Bodhisatta was once born as leader of a flock of birds on an island. Certain merchants of Benares started on a voyage taking with them, to aid them on the way, a much travelled crow. The ship was wrecked and the crow flew to the island. There he pretended to the other birds that he was a holy person, practising austerities and living on air. The birds, being deceived by him, left him in charge of their eggs and young ones, which he proceeded to eat each day. One day the Bodhisatta kept watch and thus discovered his villainy. The birds collected round the crow and pecked him to death.

The story was related in reference to a deceitful monk, who is identified with the crow.¹

¹ J. iii. 267-70.

Dhammantari.—A celebrated physician (the Sanskrit Dhanvantari), mentioned together with **Vetaraṇi** and **Bhoja**, in the *Jātaka Commentary*¹ and with **Nārada**, **Āngirasa**, **Kapila**, **Kaṇḍaraggisāma**, **Atula** and **Pubba Kaccāyana**, in the *Milindapañha*.²

¹ J. iv. 496, 498.

² Mil. 272.

Dhammapada.—The second book of the Khuddaka Nikāya of the Sutta Piṭaka. It is probably a later anthology than the Thera-Therī-Gāthā, and its earliest mention by name is in the Milinda-pañha.¹ It includes gāthas collected together from various books in the Canon, but contains hardly any from the Jātaka collection, or directly derived from the Sutta Nipāta. The present text of the Dhammapada contains four hundred and twenty-three verses divided into twenty-six vaggas. So far, five recensions of the Dhammapada have been discovered.² A commentary on it exists called the **Dhammapadaṭṭhakathā**.

¹ p. 408.

² For details see Law: *Pāli Lit.*, pp. 215 f.

Dhammapada Sutta.—On four righteous things which are always held in esteem—freedom from covetousness, from envy, right mindfulness and right concentration of mind.¹

¹ A. ii. 29.

Dhammapadaṭṭhakathā.—The Commentary on the **Dhammapada**, containing stories similar to those of the Jātakas and explaining the occasions

on which the **Dhammapada**-stanzas were uttered. A considerable number of these stories are found in the Four Nikāyas and the Vinaya, and more than fifty are either directly derived from the Jātaka Commentary or are closely parallel to them. The work is usually ascribed to **Buddhaghosa**, and in the prelude to the book it is stated that he translated the work from Sinhalese at the request of a monk named **Kumārakassapa**.¹

¹ For a discussion see P.L.C., pp. 95 ff.; and Law: *Pāli Lit.*, pp. 449 ff.

1. **Dhammapāla Thera**.—An arahant. He was a brahmin of **Avanti** and studied in **Takkasilā**. While returning from there after completing his studies, he saw a monk dwelling apart and, having heard the Dhamma from him, entered the Order and became an arahant. We are told that one day, while meditating, he saw two novices climbing a tree in the vihāra to pick flowers. The bough broke and they fell, but he, with his *iddhi*-power, caught them and put them down unhurt.

In the time of **Atthadassī** Buddha he gave to the Buddha a *pilakkha*-fruit.¹ He is probably identical with **Pilakkhaphaladāyaka** of the *Apadāna*.²

¹ Thag. vs. 203 f.; ThagA. i. 326 f.

² Ap. i. 298.

2. **Dhammapāla**.—A brahmin, son of the Bodhisatta. See **Mahā-Dhammapāla**.

3. **Dhammapāla**.—The Bodhisatta born as the son of **Mahā-Dhammapāla**. For his story see the **Mahā-Dhammapāla Jātaka**.

4. **Dhammapāla**.—The Bodhisatta born as the son of King **Mahāpatāpa**. For his story see the **Culla-Dhammapāla Jātaka**.

5. **Dhammapāla**.—A name given to **Vidhurapaṇḍita**.¹

¹ J. vi. 289, 291.

6. **Dhammapāla Kumāra**.—The son of **Vidhurapaṇḍita** (*q.v.*).¹ He is identified with **Rāhula**.²

¹ J. vi. 290, 300.

² *Ibid.*, 329.

7. **Dhammapāla**.—The name of the family (*kula*) of **Dhammapāla**, and the village in **Kāsi** where he lived.¹ See the **Mahā-Dhammapāla Jātaka**.

¹ J. iv. 50; PvA. 61.

8. **Dhammapāla**.—A celebrated author, generally referred to as **Ācariya**. Various works are attributed to him, but as there seem to have been

several authors of the same name,¹ it is difficult to assign their works separately. The best known, distinguished by the name of Ācariya, is said² to have written fourteen books. The *Sāsanavaṃsa*³ records that he lived at **Badaratittha** in South India. His works show that he was a native of **Kāñcīpura**. His period is uncertain, though it is generally agreed that he is posterior to **Buddhaghosa**. He seems to have studied in the **Mahāvihāra**, because he mentions this fact in the introduction to his books (e.g., the *Petavatthu* Commentary). It is quite likely that he studied the Tamil Commentaries as well and that he wrote at Badaratittha.⁴ The **Khuddaka Nikāya** was his chief study, and seven of his works are commentaries on the books of poetry preserved in the Canon—the *Thera-* and *Therī-Gāthā*, *Udāna*, *Vimāna-* and *Peta-vatthu*, *Itivuttaka* and *Cariyāpiṭaka*. His other works are a commentary on the *Netti*, and on the *Visuddhimagga* (called the **Paramatthamañjūsā**), *ṭikās* (called **Linatthavaṇṇanā**) on **Buddhaghosa's** Commentaries to the Four *Nikāyas* and another on the *Jātakatṭhakathā*. He is also credited with having written a *ṭikā* on the *Buddhavaṃsa* Commentary and on the *Abhidhammatthakathā*.

¹ Gv. (p. 66 f.) mentions four.

² Gv. p. 69.

³ p. 33.

⁴ Hiouen Thsang- (Beal. ii. 229) says that Dhammapāla was a clever youth of Kāñcīpura and that the king gave

him his daughter. But Dhammapāla, not wishing to marry, prayed before an image of the Buddha. The gods took him to a place far away where he was ordained by the monks.

9. **Dhammapāla**.—A thera of Ceylon, generally called **Culla-Dhammapāla**. He was the senior pupil of **Vanaratana Ānanda** and wrote the **Saccasaṅkhepa**. He is also credited with *ṭikās* on several works, including a *Linatthavaṇṇanā* on **Ānanda's** *Mūlaṭīkā*.¹

¹ Gv. 60, 70; also P.L.C., 203 f., 211.

10. **Dhammapāla**.—A Burmese scholar of **Arimaddana**.¹

¹ Gv. 67.

Dhammapāla Jātaka.—See **Culladhammapāla** and **Mahādhammapāla Jātakas**.

Dhammapālā, Dhammapālī, Therī.—An arahant. She was the preceptor (*upajjhāya*) of **Sanghamittā**.¹

¹ Mhv. v. 208; Sp. i. 51.

Dhammapālita.—A therā in **Rohaṇa**, expert in the Vinaya. His pupil was **Khema**.¹

¹ Vin. v. 3.

Dhammapāsāda.—The palace built by **Vissakamma** at **Sakka's** request for **Mahā-Sudassana**.¹

¹ For details of its construction see D. ii. 181 f.

Dhammabhaṇḍāgārika.—A name given to **Ānanda** (*q.v.*).

Dhammamitta.—A monk of the **Sitthagāma-pariveṇa**. He wrote a Commentary on the Abhidhamma at the request of **Mahinda IV.**¹

¹ Cv. liv. 35.

1. **Dhammarakkhita.**—A Yona Thera sent by the Third Council to **Aparantaka**. There he preached the **Aggikkhandhopama Sutta** and converted thirty-seven thousand persons.¹

¹ Mhv. xii. 4, 34 f.

2. **Dhammarakkhita.**—See **Mahā-Dhammarakkhita** and **Yonaka-Mahā-Dhammarakkhita**.

3. **Dhammarakkhita.**—A therā in Ceylon in the time of **Kittisirirājasīha**.¹

¹ Cv. c. 299.

4. **Dhammarakkhita.**—A Thera at whose request **Ācariya Dhammapāla** wrote the Commentary on the **Netti**.¹

¹ Gv. 69.

5. **Dhammarakkhita.**—Mentioned as a high-class name.¹

¹ *E.g.*, Vin. iv. 8; Sp. ii. 448, 480.

6. **Dhammarakkhita.**—A monk of **Asokārāma** in **Pāṭāliputta**, under whom **Nāgasena** studied the **Tipiṭaka**.¹

¹ Mil. 16, 18.

Dhammaramma.—A tank in Ceylon built by **Mahāsena**.¹

¹ Mhv. xxxvii. 47.

1. **Dhammaruci.**—One of the heterodox sects of Ceylon which branched off from the **Theravāda**.¹ According to the *Nikāya Saṅgraha*² this secession

¹ Mhv. v. 13.

² p. 11.

took place four hundred and fifty-four years after the death of the Buddha, and in the fifteenth year of the reign of **Vatṭagāmaṇi Abhaya**. The *Nikāya Saṅgraha* gives an account of the origin of this sect. A monk called **Mahā-Tissa**, incumbent of **Abhayagiri**, was convicted of living in domestic intercourse and expelled by the **Mahāvihāra** fraternity. He thereupon left with his followers and lived apart at Abhayagiri. They were strengthened by the arrival of some monks from **Pallarārāma** in South India, descendants of the **Vajjiputtakas**. Their teacher was **Dhammaruci**, and when they joined the Abhayagiri monks, Mahā-Tissa himself took the name of Dhammaruci and his followers became known as Dhammarucikas. The Mahāvamsa Tīkā³ says that Dhammarucika was the name given to the monks of Abhayagiri when they seceded from the Mahāvihāra, and gives elsewhere⁴ the points on which they differed from the Theravādins. These points concerned minor teachings of the Vinaya. The Dhammarucikas became active in the time of **Meghavannābhaya**, and the king, after an enquiry into the matter, sent sixty of them into exile. They again became powerful in the time of **Mahāsena**, through the influence of **Saṅghamitta**, and almost succeeded in destroying the Mahāvihāra. But this disaster was averted by the intervention of the king's friend and counsellor, **Meghavannābhaya**, and Saṅghamitta was killed by one of the queens.⁵

In spite of Saṅghamitta's untimely end, the Dhammarucikas seem to have enjoyed favour in Ceylon during a long period. **Dhātusena** gave over to them the **Ambatthala-vihāra**, which he built on **Cetiya-pabbata**,⁶ and **Kassapa I.** bestowed on them the vihāra he built in the **Niyyanti** garden, and made all provisions for their comfort.⁷ **Moggallāna I.** gave over to them the **Daḥa-vihāra**⁸ and **Aggabodhi V.** the **Rājīnādīpika-vihāra**.⁹ **Sena Ilaṅga**, general of **Kassapa IV.**, built for them the **Dhammārāma** and the **Hadayunṇa-pariveṇa**.¹⁰

The **Sāgaliyas** were an offshoot of the Dhammarucikas.

³ p. 176.

⁴ p. 676 f.

⁵ Mhv. xxxvii. 17 ff.

⁶ Cv. xxxviii. 75.

⁷ *Ibid.*, xxxix. 17.

⁸ *Ibid.*, 41.

⁹ *Ibid.*, xlviii. 1.

¹⁰ *Ibid.*, lii. 17, 18.

2. **Dhammaruci Thera**.—An arahant. In the time of **Dīpaṅkara** Buddha he was a young man named **Megha**, and on hearing the Buddha's declaration regarding **Sumedha**, he entered the Order under the latter. But, owing to wrong association, he left the Order and murdered his mother. For this he suffered in **Avīci** and was later born as a fish. One day he heard some shipwrecked sailors calling on the name of **Gotama** Buddha for protection, and, remembering **Dīpaṅkara's** prophecy, the fish died. He

was then born in **Sāvatthi**, and hearing the Buddha preach at **Jetavana**, he entered the Order and became an arahant.¹

¹ Ap. ii. 429 f.

3. **Dhammaruci**.—A Nāga king who gave grass to **Atthadassī** Buddha for his seat.¹

¹ BuA. 178.

Dhammavādi.—A monk who lived in the time of **Kassapa** Buddha. After the Buddha's death, another monk, **Adhammavādi**, was charged with having violated the rules of the Vinaya, and Dhammavādi decided against him. But Adhammavādi succeeded in getting two others to give a verdict in his favour. These two monks were later born as **Hemavata** and **Sātāgira**.¹

¹ SNA. i. 195 f.

Dhammavādi Sutta.—**Sāriputta** says, in answer to a question by **Jambukhādaka**, that those who preach the doctrine of abandoning lust and hatred and illusion are real preachers. To be able to do this, they must practise the doctrine which they preach, and the method of such practice is the Ariyan Eightfold Path.¹

¹ S. iv. 252; cp. 261 f.

Dhammavilāsa.—See **Sāriputta** 3.

Dhammavihāri Suttā.—Two suttas on the same theme. The monk worthy to be called a *dhammavihārī* is not one who has mastered the Dhamma nor one who teaches it to others, neither is he one who repeats it by heart nor who reflects on it, but he is one who, having learnt the Dhamma, dwells apart and devotes himself to attaining calmness of self.¹

¹ A. iii. 86.

Dhammasaṅgaṇi.—The first book, in the accepted order of precedence, of the Abhidhamma Piṭaka. It deals with more or less the same topics as the Nikāyas, differing only in methods of treatment; the chief subject is that of ethics, the enquiry thereinto being conducted from a psychological standpoint. The book enumerates and defines a number of categories of terms occurring in the Nikāyas. There is in existence a commentary on the book, written by **Buddhaghosa** and called the **Attha-sālini**. King **Vijayabāhu I.** of Ceylon translated the Dhammasaṅgaṇi

into Sinhalese,¹ but this translation is now lost. The work has been translated into English.²

The **Dhammasaṅgaṇi** appears to have been also called **Dhammasaṅgaha**.³

¹ Cv. lx. 17.

under the title of *A Buddhist Manual of Psychological Ethics*.

² The text is published by the P.T.S. (1885), and the translation (by Mrs. Rhys Davids) is published by the R.A.S.,

³ DA. i. 17.

Dhammasaṅgaṇi-geha.—A building in the centre of the citadel of **Anurādhapura**. It was evidently built by **Kassapa V.**, who placed therein a copy of the **Dhammasaṅgaṇi** adorned with manifold jewels, and caused a festal procession to be held in its honour.¹ **Mahinda IV.** restored the building.²

¹ Cv. lii. 50 f.

² *Ibid.*, liv. 45.

Dhammasaṅgaha.—Evidently another and earlier name for the **Dhammasaṅgaṇi**. The name occurs in the *Sumaṅgalavilāsini*¹ in the classification of the *Abhidhamma* books. Its Commentary is also referred to² as the **Dhammasaṅgahaṭṭhakathā**.

¹ DA. i. 17.

² *E.g.*, VibhA. 39 f., 43, 105, 518; PSA. 405.

Dhammasaṅgāhaka Thera.—The name given to the Elders who took part in the Three Councils. These Elders sometimes inserted in the Canon additional information by way of explanation or of summarising what has gone before.¹

¹ *E.g.*, D. ii. 128, 134, 135, 167; as explained by DA. ii. 568, etc.

Dhammasañña Thera.—An arahant. Once, during a festival in honour of **Vipassī** Buddha's bodhi-tree, he heard the Buddha preach and paid him homage. Thirty-three kappas ago he was a cakkavatti named **Sutavā**.¹

¹ Ap. i. 249.

Dhammasattha.—Name given to the codes of law drawn up from time to time in Burma, with the assistance of the monks. **Dhammavilāsa** (or **Sāriputta**) was the author of the oldest of these known by name.¹

¹ Bode: *op. cit.*, p. 33.

Dhammasamādāna Sutta.—See **Culla-** and **Mahā-Dhammasamādāna Sutta**.

Dhammasava Thera.—An arahant. He was a brahmin of **Magadha** who, having heard the Buddha preach at **Dakkhiṇāgiri**, entered the Order.

In the time of **Padumuttara** Buddha he was a brahmin ascetic named **Suvaccha**, versed in the three Vedas. The Buddha appeared before him, and he paid him homage by scattering *nāga*-flowers in his path. Thirty-one kappas ago he was a king named **Mahāratha**.¹ He is probably identical with **Nāgapupphiya** of the Apadāna.²

¹ Thag. 107; ThagA. i. 214 f.

² Ap. i. 179.

Dhammasavaṇiṇya.—A therā who attained arahantship at the age of seven, having heard the Buddha preach the stanza beginning with “*aniccā vata saṅkhārā*.” In the time of **Padumuttara** Buddha he was a *Jaṭila* who, while flying through the air, was forced to descend where the Buddha sat preaching, it being impossible to fly over him. He was afterwards born in **Tāvatisa**.¹

¹ Ap. i. 273 f.

Dhammasava Sutta.—The five advantages of hearing the Dhamma: hearing things not heard, purging things heard, dispelling doubt, straightening one's views, calmness of heart.¹

¹ A. iii. 248.

Dhammasava-pitā.—Father of **Dhammasava**. He was one hundred and twenty years old when his son joined the Order and, being impressed by his son's renunciation while yet young, he followed his example and soon after became an arahant. Once, in the past, he saw a Pacceka Buddha on the **Bhūtagaṇa** mountain, and honoured him with *tiṇasūla*-flowers. Eleven kappas ago he was a king called **Dharaṇipati** (**Dharaṇi-ruha**).¹ He is probably identical with **Tiṇasūlaka** of the Apadāna.²

¹ Thag. 108; ThagA. i. 215 f.

² Ap. i. 179.

Dhammasāmi.—The fourth future Buddha.¹

¹ Anāgat., p. 40.

Dhammasāla-vihāra.—A vihāra in **Rohaṇa** where **Aggabodhi**, son of **Mahātissa**, erected some buildings.¹

¹ Cv. xlv. 46.

Dhammasiri.—A monk of **Anurādhapura**, author of the **Khuddasikkhā**. He probably lived about the fourth century A.C.¹

¹ Gv. 61, 70; Sv. 1206; P.L.C. 77.

1. **Dhammasena**.—Son of the chaplain of **Kaṇṇakujja**. He later became the chief disciple of **Phussa** Buddha.¹

¹ Bu. xix. 19; BuA. 193; J. i. 41.

2. **Dhammasena**.—The chief disciple of **Maṅgala** Buddha. He was a resident of **Mekhala**.¹

¹ Bu. xxii. 23; BuA. 120; J. i. 41; Mtu. (i. 248) calls him Dharmadeva.

3. **Dhammasena Thera**.—An arahant of **Isipatana**. He was present, with twelve thousand others, at **Anurādhapura**, at the foundation of the **Mahā-Thūpa**.¹

¹ Mhv. xxix. 31; Dpv. xxix. 5.

4. **Dhammasena**.—A monk of Ceylon of the thirteenth century. He translated a large part of the **Dhammapada** Commentary into Sinhalese, which work he called the **Saddharmaratnāvalī**.¹

¹ P.L.C. 97.

1. **Dhammasenāpati**.—A title given to **Sāriputta** (*q.v.*).

2. **Dhammasenāpati**.—A monk of the **Ānanda-vihāra** in Pagan. He probably started as a nobleman and later joined the Order. He wrote a Pāli grammatical work called **Kārikā**.¹

¹ Bode: *op. cit.*, 15 f.; Gv. 63, 73.

Dhammahadayavibhaṅga Sutta.—In the **Sutta-Saṅgaha**, a portion of the **Dhammahadayavibhaṅga** of the **Vibhaṅgappakaraṇa**¹—dealing with birth in the **Kāmāvacara** worlds, the good deeds that lead to birth therein, and the span of life in each world—has been taken as a separate sutta (No. 14) and called by this name.

¹ Vibh. 422 f.

1. **Dhammā Therī**.—She belonged to a respectable family in **Sāvattthi** and was given in marriage to a suitable husband. Having heard the Doctrine, she wished to join the Order, but her husband refused his permission. After his death she became a nun, and one day, while returning from her alms round, she slipped and fell. Meditating on this, she became an arahant.¹

¹ Thig. vs. 17; ThigA. 23 f.

2. **Dhammā**.—The chief woman disciple of **Atthadassī** Buddha.¹

¹ Bu. xv. 20; J. i. 39.

3. **Dhammā**.—The fifth of the seven daughters of **Kiki**, king of Benares. For twenty thousand years she lived the life of celibacy. She is identified with **Kisāgotamī**.¹

¹ J. vi. 431; Ap. ii. 565.

4. **Dhammā**.—Wife of **Bindusāra** and mother of **Asoka**. She had two sons, **Asoka** and **Tissa**.¹

¹ MT. 189, 193; the “*Kambodian*” *Mahāvamsa* (vs. 1129) calls her **Siridhammā**.

5. **Dhammā**.—An eminent Therī of **Anurādhapura**, an expert teacher of the **Vinaya**.¹

¹ Dpv. xviii. 14.

1. **Dhammādāsa-pariyāya**.—One of the titles given to the **Bahudhātuka Sutta**.¹

¹ M. iii. 67.

2. **Dhammādāsa-pariyāya**.—The name given to a sermon preached by the Buddha at **Nāṭikā**, showing how the rebirth of a disciple can be predicted.¹

¹ D. ii. 93 f.; S. v. 357.

Dhammānanda.—A monk who wrote several Pāli grammatical works. The *Gandhavaṃsa*¹ assigns to him the **Kaccāyanasāra** together with its *ṭīkā*, and also the **Kaccāyanabheda**.

¹ p. 74 (also Svd. 1250); but see under these names.

Dhammānusāraṇī.—A Pāli commentarial work.¹

¹ Gv. 68, 72.

Dhammābhinandī.—An author mentioned in a list of names.¹

¹ Gv. 67.

1. **Dhammārāma**.—A monastery where lived **Anomadassī Buddha**.¹

¹ Bu. viii. 29; BuA. 145.

2. **Dhammārāma**.—A monastery in which **Paduma Buddha** died.¹

¹ Bu. ix. 29.

3. **Dhammārāma Thera**.—We are told that when the Buddha announced that he would die in four months, a large number of monks wandered about distracted, in small groups, not knowing where to turn. But **Dhammārāma** dwelt apart, meditating. This was reported to the Buddha and, on being questioned, **Dhammārāma** confessed that he wished to become an arahant while yet the Buddha was alive. The Buddha praised him and asked the other monks to follow his example.¹

¹ DhA. iv. 93 ff.

4. **Dhammārāma**.—A monastery in Ceylon, founded for the **Dhamma-rucikas** by **Sena Ilaṅga**, general of Kassapa IV.¹

¹ Cv. lii. 17.

1. **Dhammāsoka**.—See **Asoka**.

2. **Dhammāsoka**.—A king of Ceylon (1208-9 A.C.). He was of royal blood, and was three months old on his accession. He was killed by the **Mahādīpāda Anikaṅga**.¹

¹ Cv. lxxx. 42, 44; also Cv. *Trs.* ii. 131, n. 1.

1. **Dhammika Thera**.—A brahmin of **Kosala** who was converted at the presentation of **Jetavana** and entered a village vihāra. As he became irritated when monks visited the vihāra they desisted, and he became sole master of the vihāra. When this was reported to the Buddha by a layman, the Buddha sent for him and preached to him the **Rukkha-dhamma Jātaka**, showing that in the past, too, he had been guilty of similar conduct. Dhammika concentrated on the verses of the Jātaka and, developing insight, became an arahant. In the time of **Sikhī** Buddha he had been a hunter and had listened to the Buddha preaching to an assembly of the gods in a forest.¹

He may be identical with **Ghosasañña** of the Apadāna.²

¹ *Thag.* 303-6; *ThagA.* i. 396 ff. According to *A.* iii. 366 ff. Dhammika had to leave seven lodgings, one after the other, because the lay supporters of the lodgings could not tolerate his insulting ways. He therefore sought the Buddha and complained to him. The **Rukkhadhamma Jātaka** mentioned

here is evidently not the story of the same name mentioned in the **Jātaka Commentary** (i. 327 ff.). The story is given in full in the **Āṅguttara Nikāya** (*loc. cit.*). There the Buddha is said to have related to him stories of several past teachers, showing the evil effects of reviling others.

² *Ap.* ii. 451.

2. **Dhammika**.—A householder of **Sāvatti** who led a very holy life. One day he felt the wish to become a monk and spoke of it to his wife, but she begged him to wait until after the birth of their child. He waited till the child was able to walk and then spoke again to her, but she then wished him to wait until the child should be of age. To this he would not agree, but joined the Order and soon after became an arahant. Later, he visited his family and preached to his son, who became a monk and attained arahantship. His mother, left alone, joined the nuns, becoming an arahant herself.¹

¹ *DhA.* ii. 157-9.

3. **Dhammika**.—An eminent lay disciple of **Sāvatthi**, a very learned man and an *anāgāmin*. He had five hundred followers, all *anāgāmins*, who, like himself, could travel through the air.¹ He was one of those who possessed *sekhaṇḍasambhida*.² See also **Dhammika Sutta 2**.

¹ SNA. i. 367.

² Vsm. 442; VibhA. 388.

4. **Dhammika**.—One of the chief lay supporters of **Piyadassī Buddha**.¹

¹ Bu. xiv. 22.

5. **Dhammika**.—King of Siam, contemporary of **Kittisirirājasīha** of Ceylon. He welcomed the delegation sent from Ceylon to Siam to bring back some monks, and gave it every help. On two occasions he sent groups of monks to Ceylon to re-establish ordination in that country, and the king of Ceylon, to show his gratitude, sent him a replica of the Tooth Relic and various other gifts.¹

¹ Cv. c. 66, 136, 151, 157.

6. **Dhammika**.—See DhA. i. 129 ff. The “*dhammika upāsaka*” mentioned there is probably merely “a righteous lay disciple” and not an *upāsaka* “named Dhammika.”

7. **Dhammika**.—Name of a jackal in the **Biḷāra Jātaka** (q.v.).

Dhammika Vagga.—The fifth chapter of the Chakka Nipāta of the *Āṅguttara Nikāya*.¹

¹ A. iii. 344 ff.

1. **Dhammika Sutta**.—**Dhammika Thera** is driven out by the lay disciples of seven settlements in succession, because he insulted and reviled visiting monks. He, thereupon, seeks the Buddha at **Gijjhakūṭa** and reports the matter to him. The Buddha relates to him a story of the past connected with the observance of Rukkha-dhamma, and exhorts him to observe the dhamma of a recluse. He also tells Dhammika of various teachers of the past whose disciples, by accepting their teaching, were born in happy states.¹

¹ A. iii. 366 ff.; the teachers are **Sunetta**, **Mūgapakkha**, **Araṇemi**, **Kuddā-laka** and **Jotipāla**. These names occur in the *Jātakas*; see s.v. for details.

Perhaps the stories were pre-Buddhistic. Compare the list with that at A. iv. 135, where the name of **Araka** is added.

2. **Dhammika Sutta**.—**Dhammika Upāsaka**, with five hundred others, visits the Buddha at **Jetavana**, singing his praises and asking what should be the life of a monk and what that of a householder. The Buddha pro-

ceeds to lay down the course of conduct to be followed by a monk and the virtues to be cultivated by a layman.¹

The Commentary adds² that these upāsakas were all anāgāmins who, on the day in question, had taken the uposatha vows. During the middle watch the question of the difference between the life of a monk and that of a layman occurred to them and they sought the Buddha.

¹ SN. vv. 376-404.

² SNA. i. 367 f.

Dhammika-Tissa.—See **Saddhā-Tissa**.

Dhammikasilāmegha.—A title of King **Mahinda III.**¹

¹ Cv. xlix. 39.

Dhammuttarā, Dhammuttarikā, Dhammuttariyā.—A secondary division of the **Vajjiputtakas**.¹ It is said² that they are so called after their teacher, **Dhammuttara**. Their fundamental doctrine³ is: in birth is ignorance, in the arresting of birth is the arresting of ignorance.

¹ Mhv. v. 7; Dpv. v. 46; Mbv. 97.

² Rockhill: *op cit.*, 184.

³ *Ibid.*, 194.

Dharaṇa.—See **Varaṇa**.

Dharaṇī.—A lake in **Kuvera's** city.¹

¹ D. iii. 201.

Dharaṇipati.—*v.l.* for **Dharaṇīruha** (*q.v.*).

Dharaṇīruha.—A king of eleven kappas ago, a former birth of **Tiṇasūlaka**.¹

¹ Ap. i. 179.

Dhavajalīkā.—A vihāra on **Saṅkheyyaka-pabbata** in **Mahisavatthu**. A monk, named **Uttara**, once lived there and was visited by **Sakka**.¹ The vihāra was so named because it was surrounded by a *dhava*-forest.²

¹ A. iv. 162 ff.

² AA. ii. 739.

Dhavalaviṭṭhika.—A village in Ceylon in which was a tank, repaired by **Parakkamabāhu I.**¹

¹ Cv. lxviii. 47.

Dhavalā.—A channel flowing eastward from the **Aciravati**, a canal of the **Mahāvālukanadi**.¹

¹ Cv. lxxix. 53.

Dhātaraṭṭhā.—A tribe of Nāgas, followers of **Dhataratṭha** (*q.v.*).¹

¹ J. vi. 219.

Dhātā.—A deva who was born in the deva-world because of his gifts to brahmins.¹

¹ J. vi. 201 f.

Dhātusaṃyutta.—The fourteenth division of the Saṃyutta Nikāya.¹

¹ S. ii. 140-68.

1. **Dhātu Sutta.**—On the diversity in *dhātu*—*e.g.*, the *dhātu* of eye, of visible-object, of eye-consciousness, the ear, etc.¹

¹ S. ii. 140.

2. **Dhātu Sutta.**—On the diversity in *dhātu*—*e.g.*, object-*dhātu*, sound *dhātu*, odour-*dhātu*, etc.¹

¹ S. ii. 143.

3. **Dhātu Sutta.**—Taught to **Rāhula**. All *dhātus* are fleeting.¹

¹ S. ii. 248.

4. **Dhātu Sutta.**—Preached at **Sāvatthi**.¹ Same as No. 3.

¹ S. iii. 227.

5. **Dhātu Sutta.**—The appearing of the *dhātus* is the appearing of decay and death. Their cessation is also simultaneous.¹

¹ S. iii. 231.

6. **Dhātu Sutta.**—Desire and lust after the *dhātus* is a corruption of the heart.¹

¹ S. iii. 234.

7. **Dhātu Sutta.**—The three principles (*dhātu*) of *kāma*, *vyāpāda* and *vihiṃsā*, and how to get rid of them.¹

¹ A. iii. 447.

Dhātukathā.—One of the seven books of the Abhidhamma Piṭaka. It seems to have been designed as a supplement to the **Dhammasaṅgaṇi**, and discusses, chiefly, the mental characteristics found in converted and earnest persons. It is divided into fourteen sections and possesses a Commentary by **Buddhaghosa**.¹

¹ Published by the P.T.S.

The Sarvāstivādins call the Dhātukathā the Dhātukāyapada. There seems to have existed in Ceylon another work called the Mahādhātukathā, claimed by the Viṇṇayavādins as an Abhidhamma-work, but rejected by the orthodox as uncanonical.²

² DhSA. 4.

Dhātukathāyojanā.—A Pāli work by **Sāradassī** of Pagan.¹

¹ Bode: *op. cit.*, 67.

1. **Dhātupūjaka.**—An arahant therā. In the past he obtained a relic of **Siddhattha** Buddha, which he honoured for five years.¹

¹ Ap. i. 224.

2. **Dhātupūjaka Thera.**—An arahant. When **Siddhattha** Buddha died he summoned his relations and paid obeisance to the Buddha's relics.¹

He is probably identical with **Uttara Thera**.²

¹ Ap. ii. 425.

² ThagA. i. 284.

Dhātubhājanīyakathā.—The last chapter of the **Buddhavaṃsa**. It contains details of the distribution of the relics of **Gotama** Buddha.¹ The Commentary makes no comments on this.

¹ Bu. xxviii.

Dhātumañjūsā.—See **Kaccāyanadhātumañjūsā**.

Dhātuvāṃsa.—See **Lalāṭadhātuvāṃsa**.

Dhātuvibhaṅga Sutta.—Preached to **Pukkusāti**, whom the Buddha met at the house of **Bhaggava** the potter. It deals with the six elements of earth, water, fire, air, space and consciousness.

Pukkusāti recognised the Buddha by his preaching and, at the end of the sermon, wished to be ordained. The Buddha asked him to fetch a bowl and robe. On his way to fetch these, Pukkusāti was killed by a mad cow.¹

This sutta forms the *suttanta* counterpart of the *Vibhaṅga*.

¹ M. iii. 248 ff.

1. **Dhātusena.**—A householder of **Nandivāpīgāma**, father of **Dāṭhānāma**.¹

¹ Cv. xxxviii. 14.

2. **Dhātusena.**—King of Ceylon (460-78 A.C.). He was the son of **Dāṭhānāma** and brother of **Silātissabodhi**. He seems to have had another

brother, **Kumārasena** (*q.v.*). Dhātusena belonged to the **Moriyavaṃsa**. He became a monk under his uncle, the incumbent of **Dīghasaṇḍasenā-pati-pariveṇa**, and remained with him till preparations for his campaign were made. Then he returned to the lay life, killed the Pāndyan, **Tiritara**, then reigning at **Anurādhapura**, and became king. His chief work was the construction of the **Kālavāpi**, which he carried out by damming the **Gopānadi**. He built eighteen vihāras and eighteen tanks. He showed great favour to the monks and did many works of piety. The **Ambatthala-vihāra** he gave to the **Dhammarueikas**.

He had two sons—**Moggallāna** and **Kassapa**. Kassapa rebelled against his father at the instigation of his brother-in-law—who had been punished for ill-treating the king's daughter—and seized Dhātusena in the hope of securing his treasure. The king asked to be taken to Kālavāpi, saw the Thera who had been his teacher, and announced that his whole treasure was the Kālavāpi. Kassapa then had him buried alive.

Among Dhātusena's gifts is mentioned that of one thousand gold pieces spent by him for an interpretation (?) of the **Dīpavaṃsa** (*dīpetum Dīpavaṃsam*).¹

¹ Cv. xxxviii. 14 f., 30 ff.

3. Dhātusena.—A vihāra. See **Uttaradhātusena**.

Dhātusenapabbata.—A vihāra built by **Mahāsena** and restored by **Dhātusena**, in the west of Ceylon.¹

¹ Mhv. xxxvii. 42; Cv. xxxviii. 47.

1. **Dhānañjāni** (*v.l.* **Dhanañjāni**).—A brahmin of **Taṇḍulapāladvāra** in **Rājāgaha**. He was a minister of the king and oppressed the people in order to get rich. **Sāriputta**, hearing of his fall from the ways of earnestness—after the death of his first pious wife and his marriage to another—visited Dhānañjāni and pointed out to him that if he departed from equity and righteousness he could not hope to be excused on the plea that his fall was due to force of circumstances. Dhānañjāni profited by the discourse, and later, when he was ill, he sent word to Sāriputta, told him of his dire illness, and expressed his wish to be born in one of the Brahma-worlds. Sāriputta taught how union with Brahmā could be attained. Soon after, Dhānañjāni died, and the Buddha said that he was born in one of the lower Brahma-worlds.¹

¹ M. ii. 184 ff.

2. **Dhānañjāni**.—A brahminee, probably of **Rājagaha**. She was married to a brahmin of the **Bhāradvāja-gotta**. One day, while serving her husband's dinner, she sang the praises of the Buddha, the Dhamma and the Order. The brahmin, very annoyed, threatens to go to the Buddha and abuse him. His wife encourages him to go. He goes, has a discussion with the Buddha, and is converted. Later, he joins the Order and, in due course, becomes an arahant.¹

Buddhaghosa² says the brahminee was a sotāpanna and that she would constantly sing the praises of the Buddha while engaged in her duties and that the brahmin closed his ears to it. One day he invited a large number of his friends to a banquet, and, on the eve of the great day, asked her to promise not to offend his brahmin friends by her *udāna*. She refused to give any such promise, even when he threatened to cut her with a dagger. She declared herself ready to suffer, and sang five hundred verses on her theme. The brahmin surrendered. While waiting on the guests, her impulse became too great for her, and, laying down bowl and spoon, she started repeating her song of praise. The scandalised guests hurried away, spitting out the food, defiled by the presence of a heretic, and her husband scolded her for the spoiled feast. She may be the woman who was responsible for the visit of **Śaṅgārava** (*q.v.*) to the Buddha. The latter is, however, stated to have lived in **Caṇḍalakappa**.³

¹ S. i. 159 f.² SA. i. 175 ff.³ M. ii. 209.

3. **Dhānañjāni**.—Buddhaghosa¹ says that this was the name of a brahmin clan of great pride of birth, claiming descent from the head of **Brahmā**, whereas the other brahmins were born from his mouth.

¹ SA. i. 175.

1. **Dānañjāni Sutta**.—Records the story of **Dhānañjāni** of **Taṇḍulapāladvāra**¹ (*q.v.*).

¹ S. ii. 184 ff.

2. **Dhānañjāni Sutta**.—Records the story of how **Bhāradvāja**, husband of the brahminee **Dhānañjāni** (*q.v.*), became an arahant.¹

¹ S. i. 159 ff.

Dhāraṇīghara.—A building in **Pulatthipura** erected by **Parakkama-bāhu I.** for the recital of incantations by brahmins.¹

¹ Cv. lxxiii. 71.

Dhītarō Sutta.—When **Māra** retires discomfited in his struggle with the Buddha, his daughters, **Taṇhā**, **Aratī** and **Ragā**, undertake to seduce the

Buddha. They appear before him in various forms and guises, but all their attempts are in vain, and they report their failure to Māra.¹ See also **Palobhana Sutta**.

¹ S. i. 124 f. The sutta is referred to as **Kumārīpañha** at A. v. 46; *cp.* DhA. i. 202.

1. **Dhītā Sutta**.—**Pasenadi** visits the Buddha and grumbles because **Mallikā** has given birth to a daughter. The Buddha points out to him that a woman may prove a better offspring than a male.¹

¹ S. i. 86.

2. **Dhītā Sutta**.—Incalculable is *saṃsāra*, and it is impossible to find one who, in his wanderings, has not lost a daughter.¹

¹ S. ii. 190.

Dhirā.—Two Therīs of this name are mentioned, both belonging to the Sākyans of **Kapilavatthu**. They were members of the Bodhisatta's court, at the time when he became the Buddha. They left home with **Pajāpati Gotamī**, entered the Order and became arahants.¹

¹ Thig. 6, 7; ThigA. 12.

Dhuva Sutta.—The Buddha teaches stability and the path leading thereto.¹

¹ S. iv. 370.

Dhūpadāyaka Thera.—An arahant. Ninety-four kappas ago he burnt incense in the cell of **Siddhattha** Buddha.¹

¹ Ap. i. 78.

Dhūmakāri.—A brahmin goatherd. For his story see the **Dhūmakāri Jātaka**. He is identified with **Pasenadi**, king of Kosala.¹ *Cp.* **Vāseṭṭha**.

¹ J. iii. 402.

Dhūmakāri Jātaka.—See **Dhanañjaya Jātaka**.

Dhūmaketu.—Thirteen kappas ago there were eight kings of this name, all previous births of **Tivaṇṇipupphiya**.¹

¹ Ap. i. 196.

Dhūmarakkha.—A mountain in Ceylon, not far from **Kacchakatittha**, on the right bank of the **Mahāvālukanadī**. There **Paṇḍukābhaya** defeated his uncles and occupied their fortified camp for two years. The mountain was the abode of yakkhas, and it was here that **Paṇḍukābhaya** captured

the **yakkhinī Cetiyā**, near the pond **Tumbariyaṅgana** in the vicinity of the mountain.¹ King **Mahānāma** built a **vihāra** there.²

According to the **Mahāvamsa Tīkā**,³ the mountain was also called **Udu-maharapabbata** (or **-giri**). There seems⁴ to have lived at **Udumbaragiri** a fraternity of forest-dwelling monks who produced from among their number several scholars of great repute and monks of great piety—*e.g.*, **Kassapa** and **Medhaṅkara**.

The mountain is identified⁵ with the present “Gunnery’s Quoin” on the right bank of the **Mahāvaligaṅgā**.

¹ Mhv. x. 46, 53, 58 ff.

² Cv. xxxvii. 213.

³ p. 289.

⁴ See P.L.C., *s.v.* **Udumbaragiri**.

⁵ Ep. Zey. ii. 194 ff.

Dhūmaroruva.—A **Niraya**. The eyes of beings born there are put out with fierce smoke.¹

¹ SNA. ii. 480; J. v. 271.

Dhūmasikha.—Mentioned with **Apalāla**, **Cūlodara**, **Mahodara**, **Aggisikha** and **Dhanapāla**, as a beast tamed by the Buddha and converted to the faith.¹

¹ Sp. i. 120.

Dhotaka.—One of **Bāvārī**’s disciples; he was among those who visited the Buddha at **Bāvārī**’s request.¹ The questions he asked of the Buddha on this occasion, and the answers given, are found in the **Dhotakamāṇava-pucchā**.²

He became an arahant.

In the time of **Padumuttara** Buddha he was a brahmin teacher named **Chalaṅga**, with a large following, and he built a bridge over the **Bhagīrathī** for the Buddha and his monks to cross in comfort.³

¹ SN. p. 194.

² *Ibid.*, p. 204 f.; explained at SNA (ii. 592 f.) and also CNid. (19 ff.).

³ Ap. ii. 343 ff.

Dhotodana.—Son of **Sihahanu** and brother of **Suddhodana**.¹ In the Tibetan books² he is called **Dhonodana**, and is said to have been the father of **Mahānāma** and **Anuruddha**.

¹ Mhv. ii. 20; SNA. ii. 357.

² Rockhill: p. 13.

Dhonasākha Jātaka (No. 353).—Once a prince of Benares, named **Brahmadatta**, learned the arts from the **Bodhisatta**, then a teacher at **Takkasilā**. The teacher (**Pārāsariya**), having observed his character,

warned him against harshness and counselled him to be gentle. In due course, Brahmadatta became king, and on the advice of his chaplain, **Piṅgiya**, went out at the head of a large army and captured alive one thousand kings. He could not, however, take Takkaśilā, and Piṅgiya suggested that a sacrifice be offered, to take the form of blinding the captive kings and letting their blood flow round the rampart. This was done; but when Brahmadatta went to bathe, a yakkha tore out his right eye, and, as he lay down, a sharp-pointed bone, dropped by a vulture, blinded his left eye. He died in agony and was born in hell.

The story was related in reference to **Bodhirājakumāra** (*q.v.*) who blinded **Kokanada**, the architect of his palace, lest he should build another as grand.

Bodhi is identified with Brahmadatta and **Devadatta** with Piṅgiya.¹

¹ J. iii. 157, 161.

Dhovana Sutta.—On the difference between the purification (*dhovana*) practised by people of the southern countries and that practised by the Āriyans.¹

The Commentary² explains that in the south people do not burn their dead, but bury them. When the corpse has decayed, they remove the bones, wash them, arrange them in due order, and, on feast days, offer to them flowers and incense and lamentations.

¹ A. v. 216 f.

² AA. ii. 858.

END OF VOLUME I.